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# ENCYCLOPEDIA OF MORMONISM

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Edited by  
Daniel H. Ludlow

*Volume 1*

*The History, Scripture, Doctrine, and Procedure  
of The Church of Jesus Christ of Latter-day Saints*

Macmillan Publishing Company  
New York

Maxwell Macmillan Canada  
Toronto

Maxwell Macmillan International  
New York Oxford Singapore Sydney

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Macmillan Publishing Company  
866 Third Avenue, New York, NY 10022

Maxwell Macmillan Canada, Inc.  
1200 Eglinton Avenue East, Suite 200, Don Mills, Ontario M3C 3N1

Library of Congress Catalog Card No.:91-34255

Printed in the United States of America

printing number  
4 5 6 7 8 9 10

Macmillan Inc. is part of the Maxwell Communication  
Group of Companies.

Library of Congress Cataloging-in-Publication Data

Encyclopedia of Mormonism/edited by Daniel H. Ludlow.

p. cm.

Includes bibliographical references and index.

ISBN 0-02-879605-5 (4 vol. set).—ISBN 0-02-904040-X (5 vol. set).—ISBN 0-02-879600-4 (v. 1)

1. Church of Jesus Christ of Latter-Day Saints—Encyclopedias.

2. Mormon Church—Encyclopedias. 3. Mormons—Encyclopedias.

I. Ludlow, Daniel H.

BX8605.5.E62 1992

289.3'03—dc20

91-34255

CIP

The paper used in this publication meets the minimum requirements of American National Standard for Information Sciences—Permanence of Paper for Printed Library Materials. ANSI Z39.48-1984.

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Buddhism

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Confucianism

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Hinduism

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Islam

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Judaism

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Shinto

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WORLDS

*Hollis R. Johnson*

WORSHIP

*Johann A. Wondra*

WRATH OF GOD

*Donald B. Gilchrist*

WYOMING, PIONEER SETTLEMENTS IN

*Ted J. Warner*

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Brigham Young

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Teachings of Brigham Young

*Hugh W. Nibley*

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*Mary Firmage Woodward*

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*Charles E. Mitchener*

*Mark E. Hurst*

YOUNG WOMAN'S JOURNAL

*Petrea Gillespie Kelly*

YOUNG WOMEN

*Elaine Anderson Cannon*

YOUTH

*Ardeth Greene Kapp*

ZENOCK

*Kent P. Jackson*

ZENOS

*Daniel H. Ludlow*

ZION

*A. D. Sorensen*

ZIONISM

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ZION'S CAMP

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ZORAM

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Adam: LDS Sources  
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Membership
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Garden of Eden  
New Jerusalem

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| C. Kent Dymond<br><i>Church Educational System, Belmont, MA</i><br>Laying on of Hands<br>Light of Christ  | Wilford G. Edling<br><i>Church Finance and Records, Salt Lake City</i> [deceased]<br>Finances of the Church                          | Ann Willardson Engar<br><i>University of Utah</i><br>Lyman, Amy Brown  |
| Louise Gardiner Durham<br><i>Author, Provo, UT</i><br>Sarah   | Jaroldeen Edwards<br><i>Author, Los Angeles</i><br>Lifestyle   | J. Lynn England<br><i>Brigham Young University</i><br>First Presidency<br>President of the Church<br>Stewardship                           |
| Reed C. Durham, Jr.<br><i>Church Educational System, Logan, UT</i><br>Nauvoo Expositor<br><i>Times and Seasons</i><br>Westward Migration, Planning and Prophecy | Kay P. Edwards<br><i>Brigham Young University</i><br>Opposition  | Flavia Garcia Erbolato<br><i>Church Area Historian, São Paulo, Brazil</i><br>South America, The Church in: Brazil                          |
| W. Cole Durham, Jr.<br><i>Brigham Young University</i><br>Church and State<br>Murder  | William G. Egginton<br><i>Brigham Young University</i><br>Australia, The Church in   | Irene Hewette Erickson<br><i>Church Correlation Dept., Salt Lake City</i><br>Auxiliary Organizations                                       |
|   | S. George Ellsworth<br><i>Utah State University, Logan, UT</i><br>History, Significance to Latter-day Saints<br>Smith, George Albert | Ronald K. Esplin<br><i>Brigham Young University</i><br>History of the Church: c. 1831–1844<br>Mountain Meadows Massacre<br>Plural Marriage |



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| Max J. Evans<br><i>Utah State Historical Society, Salt Lake City</i><br>Forgeries of Historical Documents<br>Libraries and Archives | Isaac C. Ferguson<br><i>Church Welfare Services, Salt Lake City</i><br>Fast Offerings<br>Humanitarian Service                                  | Rita de Cassia Flores<br><i>Writer, Provo, UT</i><br>Race, Racism  |
| Paul H. Evans<br><i>Church Public Communications, Salt Lake City</i><br>Mormon Tabernacle Choir Broadcast ("The Spoken Word")       | William L. Fillmore<br><i>Attorney, Provo, UT</i><br>Light-Mindedness  | Charles Jay Fox<br><i>Brigham Young University</i><br>Polynesian Cultural Center   |
| William S. Evans<br><i>Church Public Communications, Salt Lake City</i><br>District, District President                             | Mary Finlayson<br><i>Author, Woodside, CA</i><br>Elijah, Spirit of   | Christie H. Frandsen<br><i>Author, La Canada, CA</i><br>Trials   |
| William E. Evenson<br><i>Brigham Young University</i><br>Evolution<br>Magnifying One's Calling                                      | Dennis D. Flake<br><i>Church Educational System, Fresno, CA</i><br>Buffetings of Satan<br>Raising the Dead                                     | Russell M. Frandsen<br><i>Attorney, La Canada, CA</i><br>Antichrists   |
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| Ze'ev W. Falk<br><i>Hebrew University, Jerusalem, Israel</i><br>Law of Moses  | Lawrence R. Flake<br><i>Church Educational System, Missoula, MT</i><br>Holy Spirit of Promise<br>Liberty Jail                                  | Camille Fronk<br><i>LDS Business College, Salt Lake City</i><br>Mary, Mother of Jesus<br>Prophecy in the Book of Mormon                          |
| Gladys Clark Farmer<br><i>Brigham Young University</i><br>Chastening  | Philip M. Flammer<br><i>Brigham Young University</i><br>Nauvoo Legion  | Elma Widdison Fugal<br><i>Genealogist, Lindon, UT</i><br>Salvation of the Dead   |
| Larry C. Farmer<br><i>Brigham Young University</i><br>Interviews  | Robert B. Flanders<br><i>Southwest Missouri State University, Springfield, MO</i><br>Nauvoo Economy  | Addie Fuhrman<br><i>University of Utah</i><br>Charity  |
| Dean B. Farnsworth<br><i>Brigham Young University</i><br>Fulness of the Gospel  | Donovan E. Fleming<br><i>Brigham Young University</i><br>High Council  | David B. Galbraith<br><i>Brigham Young University</i><br>Brigham Young University: Jerusalem Center for Near Eastern Studies<br>Messiah: Messiah |
| James E. Faulconer<br><i>Brigham Young University</i><br>Foreknowledge of God   | Neil J. Flinders<br><i>Brigham Young University</i><br>Voice of Warning  | Cynthia M. Gardner<br><i>Genealogist, Provo, UT</i><br>Book of Remembrance   |
| Franklin T. Ferguson<br><i>Architect, Salt Lake City</i><br>Architecture  | Enoc Q. Flores<br><i>Brigham Young University</i><br>Race, Racism  | David P. Gardner<br><i>University of California, Berkeley, CA</i><br>Education: Attitudes Toward Education                                       |
|   |  | Marvin K. Gardner<br><i>Ensign, Salt Lake City</i><br>General Authorities<br>Righteousness   |

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| R. Quinn Gardner<br><i>Business Consultant, Salt Lake City</i><br>Bishop's Storehouse  | David T. Giles<br><i>Church Educational System, Salt Lake City</i><br>Joseph Smith—Matthew   | Paul G. Grant<br><i>Third District Court, Salt Lake City</i><br>Doctrine and Covenants: Sections 131–132   |
| Arnold Kent Garr<br><i>Brigham Young University</i><br>Brigham Young College<br><i>Liahona the Elders' Journal</i>   | Jerry C. Giles<br><i>Church Educational System, Fairfield, MT</i><br>Angels: Archangels<br>Jesus Christ: Firstborn in the Spirit             | Michaelene P. Crassli<br><i>General President, Church Primary, Salt Lake City</i><br>Children: Roles of Children   |
| Lamar E. Garrard<br><i>Brigham Young University</i><br>Colesville, New York<br>Fayette, New York   | L. Kay Gillespie<br><i>Weber State University, Ogden, UT</i><br>Death and Dying  | Arnold H. Green<br><i>Brigham Young University</i><br>World Religions (Non-Christian) and Mormonism: Islam<br>World Religions (Non-Christian) and Mormonism: Judaism |
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| Thomas Garrow<br><i>Social Services, Navajo Nation, Shiprock, NM</i><br>Native Americans   | L. Brent Coates<br><i>LDS Hospital, Salt Lake City</i><br>Lee, Harold B.   | Bruce C. Hafen<br><i>Brigham Young University</i><br>Disciplinary Procedures<br>Grace<br>Justice and Mercy   |
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| Georgia Gates<br><i>Writer, Beloit, WI</i><br>Sacrament Meeting  | Kenneth W. Godfrey<br><i>Church Educational System, Logan, UT</i><br>Council of Fifty<br>Freemasonry and the Temple<br>Freemasonry in Nauvoo | Elizabeth M. Haglund<br><i>University of Utah</i><br>Public Relations  |
| John Gee<br><i>Master's student, University of California-Berkeley</i><br>Jesus Christ: Forty-Day Ministry and Other Post-Resurrection Appearances of Jesus Christ | Alan Goff<br><i>Cornell University</i><br>Book of Mormon: Book of Mosiah   | Richard F. Haglund, Jr.<br><i>Vanderbilt University</i><br>Intellectual History  |
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|  | David M. Crant<br><i>University of Utah</i><br>Matter  |  |

- William K. Hamblin  
*Brigham Young University*  
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- C. Mark Hamilton  
*Brigham Young University*  
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- Annette P. Hampshire  
*Writer, Upminster, Essex, England*  
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*Surgeon, Pasadena, CA*  
Fasting

Stuart W. Hineckley <i>Attorney, Salt Lake City</i> Capital Punishment	Paul Y. Hoskisson <i>Brigham Young University</i> Book of Mormon Names	Dillon K. Inouye <i>Brigham Young University</i> Celibacy
Douglas L. Hind <i>Church Curriculum Dept., Salt Lake City</i> Deaf, Materials for the	Oil, Consecrated Urim and Thummim	Jeanne B. Inouye <i>Attorney, Provo, UT</i> Abuse, Spouse and Child Stillborn Children
Frank W. Hirschi <i>Church Educational System, Centerville, UT</i> Consecration: Law of Consecration	Richard P. Howard <i>Reorganized Church of Jesus Christ of Latter Day Saints, Independence, MO</i> Reorganized Church of Jesus Christ of Latter Day Saints (RLDS Church)	L. Dwight Israelsen <i>Utah State University, Logan, UT</i> United Orders
Celia Hokanson <i>Writer, Provo, UT</i> Contention	Sherwin W. Howard <i>Weber State University, Ogden, UT</i> Cursings	Kent P. Jackson <i>Brigham Young University</i> Neum Scripture: Authority of Scripture Zenock
Jeffrey R. Holland <i>General Authority, Salt Lake City</i> Atonement of Jesus Christ	Susan Howe <i>Brigham Young University</i> Doctrine and Covenants: Sections 121–123 Parables	Richard H. Jackson <i>Brigham Young University</i> City Planning Community Historical Sites
Patricia Terry Holland <i>Author, Salt Lake City</i> Motherhood	A. James Hudson <i>Church Educational System, Boise, ID</i> Elias, Spirit of	Richard W. Jackson <i>Architect, Salt Lake City</i> Building Program
W. Ladd Hollist <i>Brigham Young University</i> Priest, Aaronic Priesthood	O. Glade Hunsaker <i>Brigham Young University</i> Pearl of Great Price: Literature	Florence Smith Jacobsen <i>Formerly with Church Arts and Sites, Salt Lake City</i> Christus Statue Museums, LDS Taylor, Elmina Shepard
Thomas B. Holman <i>Brigham Young University</i> Marriage: Social and Behavioral Perspectives	Mark E. Hurst <i>Aaronic Priesthood Dept., Salt Lake City</i> Young Men	Cardell K. Jacobson <i>Brigham Young University</i> Doctrine and Covenants: Official Declaration—2
Helene Holt <i>Brigham Young University</i> Nauvoo House	Darlene Chidester Hutchison <i>Church Public Communications, Salt Lake City</i> Sex Education	Phyllis C. Jacobson <i>Brigham Young University</i> Dance
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N. Gaylon Hopkins <i>Church Educational System, Logan, UT</i> Heirs: Joint-Heirs with Christ	Paul V. Hyer <i>Brigham Young University</i> Sealing: Temple Sealings	
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Mary Ellen Stewart Jamison  
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Easter

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Spirit

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Fast and Testimony Meeting

Eleanor Park Jones  
*Writer, Salt Lake City*

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with

Gerald E. Jones  
*Church Educational System,  
Concord, CA*

Fate

Man of Holiness

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William N. Jones  
*Intermountain Health Care, Inc.,  
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*General President, Church Young  
Women, Salt Lake City*

Youth

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Clergy

Cross

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Brian K. Kelly  
*Church International Magazines,  
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Petrea Gillespie Kelly  
*Author, Highland, UT*

Contributor

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William Rolfe Kerr  
*Utah Commission on Higher  
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Conferences: Conferences

Nephi K. Kezerian  
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Sick, Blessing the

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Kimball, Heber C.

Kimball, Spencer W.

James L. Kimball, Jr.  
*Church Historical Dept., Salt Lake  
City*

Nauvoo Charter

"This Is the Place" Monument

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*Southern Illinois University,  
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Kinderhook Plates

Mormon Pioneer Trail

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| Wm. Clayton Kimball<br><i>Bentley College, Waltham, MA</i><br>Politics: Political Culture                             | E. Dale LeBaron<br><i>Brigham Young University</i><br>Africa, The Church in  | John L. Lund<br><i>Church Educational System,</i><br><i>Fountain Valley, CA</i><br>Council in Heaven  |
| Eleanor Knowles<br><i>Deseret Book Co., Salt Lake City</i><br>Deseret Book Company<br>Doctrine: Treatises on Doctrine | Rex E. Lee<br><i>Brigham Young University</i><br>Constitutional Law  | Immo Luschin<br><i>Church Translation Dept.,</i><br><i>Frankfurt, Germany</i><br>Ordinances: Administration of<br>Ordinances<br>Ordinances: Overview<br>Temples: LDS Temple Worship<br>and Activity |
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| Connie Lamb<br><i>Brigham Young University</i><br>Immaculate Conception   | Glen M. Leonard<br><i>Museum of Church History and</i><br><i>Art, Salt Lake City</i><br>Nauvoo   | Edward Leo Lyman<br><i>Victor Valley College</i><br><i>and California State University,</i><br><i>San Bernardino</i><br>Utah Statehood  |
| L. Gary Lambert<br><i>Brigham Young University</i><br>Allegory of Zenos<br>Alma <sub>1</sub>                          | Tomás F. Lindheimer<br><i>Writer, Buenos Aires, Argentina</i><br>South America, the Church in:<br>South America, South   | Wayne B. Lynn<br><i>Church Curriculum Dept., Salt</i><br><i>Lake City</i><br>Curriculum   |
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| Ann N. Madsen<br><i>Brigham Young University</i><br><i>Center for Near Eastern Studies,</i><br><i>Jerusalem, Israel</i><br>Isaiah: Commentaries on Isaiah   | Garth L. Mangum<br><i>University of Utah</i><br>Welfare Services   | Dean L. May<br><i>University of Utah</i><br>Agriculture<br>History of the Church: c. 1844–<br>1877<br>Social and Cultural History   |
| Arch L. Madsen<br><i>Bonneville International Corp., Salt<br/>Lake City</i><br>KSL Radio<br>Public Communications   | Robert D. Marcum<br><i>Church Educational System,</i><br><i>Rexburg, ID</i><br>Idaho, Pioneer Settlements in   | Frank O. May, Jr.<br><i>Church Curriculum Dept., Salt<br/>Lake City</i><br>Artificial Insemination<br>Correlation of the Church,<br>Administration<br><i>General Handbook of Instructions</i><br>Policies, Practices, and<br>Procedures |
| Carol Cornwall Madsen<br><i>Brigham Young University</i><br>Retrenchment Association<br>Smith, Emma Hale<br>Wells, Emmeline B.<br>Woman Suffrage  | Beth M. Marlow<br><i>Editor, Orem UT</i><br>Meetinghouse Libraries   | David M. Mayfield<br><i>Family History Dept., Salt<br/>Lake City</i><br>Ancestral File™<br>Personal Ancestral File®   |
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| Susan Arrington Madsen<br><i>Author, Hyde Park, UT</i><br>Horne, Mary Isabella<br>Smith, Mary Fielding  | Richard J. Marshall<br><i>Evans Communications, Inc., Salt<br/>Lake City</i><br>Exhibitions and World's Fairs  | Amelia S. McConkie<br><i>Writer, Salt Lake City</i><br>Smith, Joseph Fielding   |
| Truman G. Madsen<br><i>Brigham Young University Center</i><br><i>for Near Eastern Studies,</i><br><i>Jerusalem, Israel</i><br>Religious Experience<br>Scripture: Scriptures<br>Smith, Joseph: Teachings of<br>Joseph Smith<br>Theodicy<br>Zionism | James O. Mason<br><i>U.S. Health Education and Welfare</i><br><i>Dept., Washington, DC</i><br>Health, Attitudes Toward   | Joseph Fielding McConkie<br><i>Brigham Young University</i><br>Holy Ghost<br>Joseph of Egypt: Joseph, Son of<br>Jacob   |
|   | Robert J. Matthews<br><i>Brigham Young University</i><br>Fall of Adam<br>Jesus Christ in the Scriptures:<br>Jesus Christ in the Bible<br>Joseph Smith Translation of the<br>Bible (JST)<br>Proclamations of the First<br>Presidency and the Quorum of<br>the Twelve Apostles | Mark L. McConkie<br><i>University of Colorado at Colorado<br/>Springs</i><br>Following the Brethren   |

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| Smith, Joseph Fielding<br>Translated Beings  | Harold L. Miller, Jr.<br><i>Brigham Young University</i><br>Light and Darkness   | Dale C. Mouritsen<br><i>Church Educational System, Sunnyvale, CA</i><br>Mount of Transfiguration<br>Transfiguration   |
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| Lynn A. McKinlay<br><i>Brigham Young University</i><br>Patriarchal Order of the Priesthood<br>Reverence                              | Wayne A. Mineer<br><i>Physician, Orem, UT</i><br>Organ Transplants and Donations   | Jack A. Nelson<br><i>Brigham Young University</i><br>Newspapers, LDS  |
| Kahlile Mehr<br><i>Church Family History Dept., Salt Lake City</i><br>Name Extraction Program  | James P. Mitchell<br><i>Church Educational System, Logan, UT</i><br>Family Home Evening  | Robert A. Nelson<br><i>Brigham Young University</i><br>Literature, Mormon Writers of: Drama   |
| Byron R. Merrill<br><i>Brigham Young University</i><br>Assistants to the Twelve<br>Condescension of God<br>Original Sin              | Terri Tanner Mitchell<br><i>Writer, Hyde Park, UT</i><br>Family Home Evening   | Robert E. Nelson, Jr.<br><i>U.S. Army</i><br>Chaplains  |
| Keith H. Meservy<br><i>Brigham Young University</i><br>Book of Mormon, Biblical Prophecies about<br>Elohim<br>Ezekiel, Prophecies of | Charles E. Mitchener<br><i>Church Sunday School, Salt Lake City</i><br>Young Men   | William O. Nelson<br><i>Church Correlation Dept., Salt Lake City</i><br>Anti-Mormon Publications<br>Quorum of the Twelve Apostles   |
| Charles L. Metten<br><i>Brigham Young University</i><br>Drama<br>Salt Lake Theatre   | Samuel C. Monson<br><i>Brigham Young University</i><br>Deseret Alphabet  | Hugh W. Nibley<br><i>Brigham Young University</i><br>Book of Mormon Near Eastern Background<br>Temples: Meanings and Functions of Temples<br>Young, Brigham: Teachings of Brigham Young |
| Louis C. Midgley<br><i>Brigham Young University</i><br>Nature, Law of<br>Theology  | Michael F. Moody<br><i>Church Music Committee, Salt Lake City</i><br>Musicians   | Terry L. Niederhauser<br><i>Church Educational System, Powell, WY</i><br>Israel: Gathering of Israel  |
| Brent C. Miller<br><i>Utah State University, Logan, UT</i><br>Dating and Courtship   | William James Mortimer<br><i>Deseret News, Salt Lake City</i><br>Bible: LDS Publication of the Bible<br>Patriarchal Blessing                       | F. Kent Nielsen<br><i>Brigham Young University</i><br>Creation, Creation Accounts   |
|  | James R. Moss<br><i>Former Utah State Superintendent of Education, Salt Lake City</i><br>[deceased]<br>Missions of the Twelve to the British Isles |   |



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Journals

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Section 1  
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Fellowshipping Members

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Lenet Hadley Read  
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| Mary Stovall Richards<br><i>Brigham Young University</i><br>Feminism<br>Kinball, Sarah Granger<br>Wells, Emmeline B.  | J. Bonner Ritchie<br><i>Brigham Young University</i><br>Presidency, Concept of<br>Priesthood Councils   | Joseph Rosenblatt<br><i>Businessman, Salt Lake City</i><br>Interfaith Relationships: Jewish                                     |
| Paul C. Richards<br><i>Brigham Young University</i><br>Doctrine and Covenants:<br>Section 124   | Richard C. Roberts<br><i>Weber State University, Ogden, UT</i><br>Seventy: First Council of Seventy<br><i>View of the Hebrews</i>   | Phyllis Ann Roundly<br><i>Church Educational System, Orem, UT</i><br>Mormon   |
| Frank D. Richardson<br><i>Church Welfare Services, Salt Lake City</i><br>Emergency Preparedness   | John S. Robertson<br><i>Brigham Young University</i><br>Adamic Language   | Maxine Lewis Rowley<br><i>Brigham Young University</i><br>Home Industries   |
| Eldin Ricks<br><i>Brigham Young University</i><br>Book of Mormon: Title Page<br>Book of Mormon: The Words of Mormon<br>Moroni, Visitations of                 | Shirley Taylor Robinson<br><i>Writer, Chihuahua, Mexico</i><br>Mexico, Pioneer Settlements in   | Allen Claire Rozsa<br><i>Former Church Temple President, Los Angeles</i><br>Temple Ordinances                                   |
| Shirley S. Ricks<br><i>Writer, Provo, UT</i><br>Eternal Lives, Eternal Increase   | Stephen E. Robinson<br><i>Brigham Young University</i><br>Bible Scholarship<br>Doctrine: LDS Compared with Other Christian Doctrines<br>God the Father: Overview<br>Jesus Christ, Names and Titles of | Boanerges Rubalcava<br><i>Medical Research, Barcelona, Spain</i><br>Mexico and Central America, The Church in                   |
| Stephen D. Ricks<br><i>Brigham Young University</i><br>Benjamin<br>Book of Mormon Studies<br>Creation, Creation Accounts<br>Temples: Temples Through the Ages | Kent E. Robson<br><i>Utah State University, Logan, UT</i><br>Time and Eternity  | Calvin P. Rudd<br><i>Church Educational System, Salt Lake City</i><br>Children: Salvation of Children                           |
| Chauncey C. Riddle<br><i>Brigham Young University</i><br>Devils<br>Philosophy<br>Revelation   | R. Thayne Robson<br><i>University of Utah</i><br>Wealth, Attitudes Toward   | Richard Dilworth Rust<br><i>University of North Carolina, Chapel Hill, NC</i><br>Book of Mormon Literature                      |
| Robert E. Riggs<br><i>Brigham Young University</i><br>Civil Rights<br>Legal and Judicial History of the Church<br><i>Reynolds v. United States</i>            | V. Daniel Rogers<br><i>Church Educational System, Boulder, CO</i><br>Armageddon   | Lorry E. Rytting<br><i>Church Public Communications, Dept. Salt Lake City</i><br>[deceased]<br>Sterilization                    |
| Thomas J. Riskas, Jr.<br><i>Business Consultant, Tempe, AZ</i><br>New Heaven and New Earth  | George Romney<br><i>Former Governor of Michigan</i><br>Tolerance  | Paul Rytting<br><i>Attorney, Redmond, WA</i><br>Mosiah <sub>2</sub>   |
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|   | Richard M. Romney<br><i>New Era Magazine, Salt Lake City</i><br><i>New Era</i><br>Spiritual Death   | Richard W. Sadler<br><i>Weber State University, Ogden, UT</i><br>History of the Church:<br>c. 1898–1945<br>Seagulls, Miracle of |

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Snow, Lorenzo  
Taylor, John  
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- Robert J. Smith  
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| Wilford E. Smith<br><i>Brigham Young University</i><br>“Peculiar” People                                     | Brian D. Stubbs<br><i>College of Eastern Utah, San Juan Campus, Blanding, UT</i><br>Book of Mormon Language                                   | Stanley A. Taylor<br><i>Brigham Young University</i><br>Economic Aid   |
| Lowell M. Snow<br><i>Attorney, Salt Lake City</i><br>Blood Atonement<br>Scouting                             | Clyde E. Sullivan<br><i>Brigham Young University</i><br>Suicide   | Elaine Thatcher<br><i>Consultant, Salt Lake City</i><br>Material Culture   |
| R. J. Snow<br><i>Brigham Young University</i><br>Natural Man   | Howard D. Swainston<br><i>Attorney, Los Angeles</i><br>Titling  | Linda Thatcher<br><i>Utah Historical Society, Salt Lake City</i><br>Fox, Ruth May  |
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| Steven R. Sorensen<br><i>Church Historical Dept., Salt Lake City</i><br>Schools of the Prophets              | John S. Tanner<br><i>Brigham Young University</i><br>Jacob, Son of Lehi<br>Sacrament: Sacrament Prayers                                       | Darwin L. Thomas<br><i>Brigham Young University</i><br>Family: Family Life<br>Socialization  |
| John L. Sorenson<br><i>Brigham Young University</i><br>Book of Mormon Peoples<br>Origin of Man               | Martin S. Tanner<br><i>Attorney, Salt Lake City</i><br>Schismatic Groups  | Gloria Jean Thomas<br><i>University of North Dakota</i><br>Sacrifice   |
| Krister Stendahl<br><i>Harvard Divinity School</i><br>Baptism for the Dead: Ancient Sources                  | Morgan W. Tanner<br><i>Doctoral Candidate, UCLA</i><br>Book of Mormon: Book of Ether<br>Jaredites   | Janet Thomas<br><i>Church Magazines, Salt Lake City</i><br>Magic<br>Satanism   |
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| Joseph Grant Stevenson<br><i>Brigham Young University</i><br>Heirs: Heirs of God<br>Joseph Smith—History     | George S. Tate<br><i>Brigham Young University</i><br>Covenants in Biblical Times<br>Prayer Circle   | Robert K. Thomas<br><i>Brigham Young University</i><br>Abuse, Spouse and Child   |
| Douglas A. Stewart<br><i>Church Educational System, Sandy, UT</i><br>Israel: Scattering of Israel            | Bruce Thomas Taylor<br><i>Physician, Spanish Fork, UT</i><br>Book of Moses  | Ryan L. Thomas<br><i>Brigham Young University</i><br>Adoption of Children  |
| Hugh G. Stocks<br><i>University of Southern California</i><br>Book of Mormon Translations                    | J. Lewis Taylor<br><i>Church Educational System, Salt Lake City</i><br>Book of Life   | Shirley W. Thomas<br><i>Former Counselor in General Presidency, Church Relief Society, Salt Lake City</i><br>Woman's Exponent<br>Women, Roles of: Gospel |

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- Doctrine and Covenants: Section 25
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| Gary Lee Walker<br><i>Brigham Young University</i><br>Jesus Christ: Prophecies About<br>Jesus Christ  | W. Keith Warner<br><i>Brigham Young University</i><br>Council of the First Presidency<br>and the Quorum of the Twelve<br>Apostles<br>First Presidency<br>President of the Church   | David J. Whittaker<br><i>Brigham Young University</i><br>Articles of Faith<br>Danites<br>Intellectual History<br>Missions of the Twelve to the<br>British Isles<br>Pratt, Orson |
| Ronald W. Walker<br><i>Brigham Young University</i><br>Grant, Heber J.<br>History of the Church: c. 1898–<br>1945<br>Pioneer Life and Worship | Christine Croft Waters<br><i>Salt Lake Community College</i><br>Maternity and Child Health Care  | S. Michael Wilcox<br><i>Church Educational System, Salt Lake City</i><br>Book of Mormon: Book of Moroni<br>Doctrine and Covenants:<br>Sections 109–110<br>Samuel the Lamanite   |
| Steven C. Walker<br><i>Brigham Young University</i><br>Doctrine and Covenants as<br>Literature<br>Mankind<br>Seer                             | Ronald G. Watt<br><i>Church Historical Dept., Salt Lake City</i><br><i>Journal of Discourses</i>   | Alan L. Wilkins<br><i>Brigham Young University</i><br>Organization: Contemporary<br>Organization  |
| Arthur Wallace<br><i>University of California at Los Angeles</i><br>Heaven  | Clark D. Webb<br><i>Brigham Young University</i><br>Mysteries of God   | Camille S. Williams<br><i>Brigham Young University</i><br>Women in the Book of Mormon   |
| David A. Wanamaker<br><i>LDS Foundation, Orem, UT</i><br>LDS Foundation   | L. Robert Webb<br><i>Brigham Young University</i><br>Ward Organization   | Clyde J. Williams<br><i>Brigham Young University</i><br>Book of Mormon: Book of Jacob<br>Standard Works<br>Telestial Kingdom  |
| Douglas A. Wangsgard<br><i>Church Educational System, Warrenton, VA</i><br>Washing of Feet  | Stan E. Weed<br><i>Institute for Research and Evaluation, Salt Lake City</i><br>Values, Transmission of  | Gerald R. Williams<br><i>Brigham Young University</i><br>Lawsuits   |
| C. Terry Warner<br><i>Brigham Young University</i><br>Accountability<br>Agency<br>Truth   | John S. Welch<br><i>Attorney, Los Angeles</i><br>Law: Overview   | Richard N. Williams<br><i>Brigham Young University</i><br>Knowledge<br>Soul   |
| Paul R. Warner<br><i>Church Educational System, Orem, UT</i><br>Jesus Christ, Taking the Name of,<br>Upon Oneself                             | John W. Welch<br><i>Brigham Young University</i><br>Book of Mormon Religious<br>Teachings and Practices<br>Book of Mormon Translation by<br>Joseph Smith<br>Jesus Christ in the Scriptures:<br>Jesus Christ in the Book of<br>Mormon | Jerry A. Wilson<br><i>Church Educational System, Logan, UT</i><br>Baptismal Covenant<br>Baptismal Prayer<br>Holy Spirit   |
| Ted J. Warner<br><i>Brigham Young University</i><br>California, Pioneer Settlements in  | R. J. Zvi Werblowsky<br><i>Hebrew University, Jerusalem, Israel</i><br>Elijah: Ancient Sources   |   |



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## PREFACE

According to a standard definition, an encyclopedia is to “treat comprehensively all the various branches of knowledge” pertaining to a particular subject. The subject of this *Encyclopedia* is The Church of Jesus Christ of Latter-day Saints, widely known as the Mormon church. This is the first major encyclopedia published about the Mormons. It presents the work of hundreds of Latter-day Saint (LDS) lay scholars and others from throughout the world and provides a comprehensive reporting of Mormon history, scripture, doctrines, life, and knowledge, intended for both the non-Mormon and the LDS reader. Readers will find an article on almost any topic conceivably related to the general topic of Mormonism, but no article is exhaustive because of space limitations. Most articles include bibliographic references; cross-references to other articles in the *Encyclopedia* are indicated by small capital letters.

When Macmillan Publishing Company asked authorities at Brigham Young University whether they would be interested in developing an encyclopedia about The Church of Jesus Christ of Latter-day Saints, President Jeffrey R. Holland took the query to his Board of Trustees. They instructed him to proceed. Working closely with Church authorities and Macmillan, President Holland chose an editor in chief and a board of editors. Discussion of possible titles concluded that the work should be called the *Encyclopedia of Mormonism* since that is the term by which the Church is most widely known, though unofficially.

The contract called for a work of one million words in about 1,500 articles in four volumes including pictures, maps, charts, appendixes, indexes, and a glossary. It soon became apparent that references to what the Church calls the standard works—the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price—would be so frequent that readers who did not have ready access to those works would be at a serious disadvantage in using the *Encyclopedia*. A fifth volume was decided upon to include all the LDS standard works except the Bible, which is readily available everywhere.

The Church does not have a paid clergy or a battery of theologians to write the articles. It functions with a lay ministry, and all members are encouraged to become scholars of the gospel. Over 730 men and women were asked to write articles on topics assigned because of previous interest and study.

Six major articles unfold the history of the Church: (1) the background and founding period in New York; (2) the Ohio, Missouri, and Illinois periods ending with the martyrdom of Joseph Smith; (3) the exodus west and the early pioneer period under Brigham Young; (4) the late pioneer Utah period ending at the turn of the century and statehood; (5) a transitional period during the early twentieth century; and (6) the post–World War II period of

international growth. The history of the Church has been dramatic and moving, considering its brief span of just over 160 years. Compared to Catholicism, Judaism, ancient Far East religions, and many Protestant churches, the Church has a very short history.

Nearly 250 articles explain the doctrines of the Church, with special emphasis on basic principles and ordinances of the gospel of Jesus Christ. Twenty-four articles are clustered under the title “Jesus Christ,” and another sixteen include his name in the title or relate directly to his divine mission and atonement.

Over 150 articles relate the details on such topics as the First Vision, Zion’s Camp, Handcart Companies, Plural Marriage, the Salt Lake Temple, Temple Square, and the Church throughout the world. Biographies cover men and women contemporary in the life of Joseph Smith, Presidents of the Church, and auxiliary founders and past presidents. The only biography of a person living at the time of publication is on the present prophet and President of the Church, Ezra Taft Benson.

And finally, there are over a hundred articles primarily concerned with how Latter-day Saints relate to their families, the Church, and to society in general. It is said there is a “Mormon culture,” and several articles explore Mormon lifestyle, folklore, folk art, artists, literature, and other facets that distinguish Latter-day Saints.

It may be that the growth of the Church in the last decades has mandated the encyclopedic account that is presented here. Yet, even as the most recent programs were set down and the latest figures listed, there is an acute awareness that the basic tenet of the Church is that its canon is open-ended. The contemporary President of the Church is sustained as a “prophet, seer, and revelator.” While this makes some theological discussion moot, the basic beliefs of the Latter-day Saints, summarized in the Articles of Faith (see Glossary) do not change.

In several areas, the Church shares beliefs held by other Christians, and a number of scholars from other faiths were asked to present articles. However, the most distinctive tenets of the Church—those regarding the pre-mortal and postmortal life, living prophets who receive continuous and current revelation from God, sacred ordinances for deceased ancestors, moral and health codes that provide increasingly well-documented benefits, and the potential within man for progression into an infinite future—are all treated primarily by writers selected from among Latter-day Saints.

Lest the role of the *Encyclopedia* be given more weight than it deserves, the editors make it clear that those who have written and edited have only tried to explain their understanding of Church history, doctrines, and procedures; their statements and opinions remain their own. The *Encyclopedia of Mormonism* is a joint product of Brigham Young University and Macmillan Publishing Company, and its contents do not necessarily represent the official position of The Church of Jesus Christ of Latter-day Saints. In no sense does the *Encyclopedia* have the force and authority of scripture.

DANIEL H. LUDLOW

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## ACKNOWLEDGMENTS

The support and assistance of many persons and groups are necessary to produce a work as extensive as an encyclopedia. Special thanks are extended to the executives of Macmillan Publishing Company who introduced the idea of the *Encyclopedia of Mormonism* to Brigham Young University. Charles E. Smith made initial contacts on the project, while Philip Friedman, President and Publisher of Macmillan Reference, and Elly Dickason, Editor in Chief of Macmillan Reference, have followed through on the multitudinous details, demonstrating skill and patience in working with us in the preparation of this five-volume work.

The editors also wish to thank the General Authorities of the Church for designating Brigham Young University (BYU) as the contractual Author of the *Encyclopedia*. Two members of the Board of Trustees of the university, who are also members of the Quorum of the Twelve Apostles, were appointed by the First Presidency to serve as advisers to the project: Elder Neal A. Maxwell and Elder Dallin H. Oaks. Other General Authorities who accepted special assignments related to the project include four members of the Quorum of Seventy: Elders Dean L. Larsen, Carlos E. Asay, Marlin K. Jensen, and Jeffrey R. Holland.

Special support also came from the administration of BYU. Jeffrey R. Holland, president of BYU at the time the project was initiated, was instrumental in appointing the Board of Editors and in developing early guidelines. Rex E. Lee, current president of BYU, has continued this support.

The efforts of the Board of Editors and the Project Coordinator, whose names are listed at the front of each volume, have shaped and fashioned every aspect of the project. We offer special thanks to them, and to companions and family members for graciously supporting our efforts over many months. Others who shared in final editing include Bruce B. Clark, Soren F. Cox, Marshall R. Craig, and Ellis T. Rasmussen.

Many others have provided assistance in specialized areas, including Mary Lynn Bahr, Larry E. Dahl, Robert O. Davis, Gary R. Gillespie, Lisa Bolin Hawkins, McRay Magleby, Daniel B. McKinlay, Frank O. May, Robert L. Millet, Don E. Norton, Monte S. Nyman, Bruce A. Patrick, Charlotte A. Pollard, Merle Romer, Amy Rossiter, Evelyn E. Schiess, William W. Slaughter, J. Grant Stevenson, Jay M. Todd, and John Sutton Welch.

Appreciation is gratefully extended to the following individuals and institutions for providing the illustrations for this *Encyclopedia*. Where no credit line appears at the end of a picture's caption, the photograph is used courtesy of The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, or one of its departments or divisions, including Church Education, Church Historical Department, Church Archives, Museum of Church History and Art, Church Public Communications, Visual Resources Library, and Young Women.

As indicated in the captions, specific photographs are used courtesy of the following individuals and institutions: Warren Aston; Robert E. Barrett; LaMar C. Berrett; Brigham Young University; Brigham Young University Museum of Fine Arts; Brigham Young University, Rare Books and Manuscripts; Paul R. Cheesman; Chicago Historical Society, Decorative and Industrial Arts Department; James C. Christensen; Deseret News; Craig Dimond; the government of Egypt; Foundation for Ancient Research and Mormon Studies (F.A.R.M.S.), Provo, Utah; Stephen Fletcher; Frederiksborg Museum, Hillerød, Denmark; C. Wilfred Griggs; Hagen G. Haltern; W. Dee Halverson; Wm. Floyd Holdman; Blaine T. Hudson; Winifred Cannon Jardine; Peggy Jellinghausen; Edward L. Kimball; Craig Law; Ann Laemmlen Lewis; Library of Congress; Doug Martin; Edith W. Morgan; Peabody Museum of Salem, Massachusetts; Reorganized Church of Jesus Christ of Latter Day Saints, Library-Archives, The Auditorium, Independence, Missouri; Merle Greene Robertson; Alvin E. Rust; Salt Lake Convention and Visitors Bureau; Springville Museum of Art, Springville, Utah; Union Pacific Railroad, Omaha, Nebraska; University of Utah, Special Collections Department, University Libraries; Utah State Historical Society; Utah State University; Nelson Wadsworth; John W. Welch; Frederick G. Williams III; William West Woodland family; Marjorie Woods; and Buddy Youngreen. The maps and charts were produced by Jeffry S. Bird, Brigham Young University Geography Department, under direction of Richard H. Jackson.

Finally, we express appreciation to the 738 authors who contributed their knowledge and insights. The hopes of all who were involved with this project will be realized if the *Encyclopedia* assists readers to come to a greater understanding and appreciation of the history, scriptures, doctrines, practices, and procedures of The Church of Jesus Christ of Latter-day Saints.

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# SYNOPTIC OUTLINE

The Synoptic Outline is designed to help the reader locate the main articles related to a particular subject. The title of every entry and of every item in the Appendix is listed in the outline at least once. The simple three-tiered outline follows this pattern (with the style of type, capitalization, and emphasis noted here in parentheses):

- I. (REGULAR TYPE, CAPITAL LETTERS, BOLD)
  - A. (Regular type, capital and lower case letters, bold)
    - 1. (*Italic type, capital and lower case letters, bold*)
    - 2.
  - B.
- II.

The materials in the *Encyclopedia* are organized and listed in this outline under five major headings: (I) History of The Church of Jesus Christ of Latter-day Saints; (II) Scriptures of the Church; (III) Doctrines of the Church; (IV) Organization and government of the Church; and (V) Procedures and practices of the Church and its members as they relate to themselves and to society in general.

- I. HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS including references to the (A) major persons associated with the organization and development of the Church, and (B) major events and places associated with the establishment and development of the Church. [See also in the Appendix BIOGRAPHICAL REGISTER OF GENERAL CHURCH OFFICERS; A CHRONOLOGY OF CHURCH HISTORY; CHURCH PERIODICALS; GENERAL CHURCH OFFICERS, A CHRONOLOGY; THE WENTWORTH LETTER.]

- A. Major persons associated with the organization and development of the Church.

- 1. *Joseph Smith, his forebears and immediate family members:* Smith, Emma Hale; Smith Family; Smith Family Ancestors; Smith, Hyrum; Smith, Joseph\* (see also Prophet Joseph Smith); Smith, Joseph, Sr.; Smith, Lucy Mack.
    - 2. *Close associates of the Prophet Joseph Smith:* Cowdery, Oliver; Harris, Martin; Hyde, Orson; Kimball, Heber C.; Patten, David W.; Pratt, Orson; Pratt, Parley P.; Rigdon, Sidney; Smith, Mary Fielding; Snow, Eliza R.; Snow, Lorenzo; Taylor, John; Whitmer, David; Woodruff, Wilford; Young, Brigham.

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\*Indicates additional related articles are clustered under that entry title.

3. *Subsequent presidents of the Church* (listed alphabetically): Benson, Ezra Taft; Grant, Heber J.; Kimball, Spencer W.; Lee, Harold B.; McKay, David O.; Smith, George Albert; Smith, Joseph F.; Smith, Joseph Fielding; Snow, Lorenzo; Taylor, John; Woodruff, Wilford; Young, Brigham\*.
  4. *Biographies of other leaders and of friends of the Church, including some founders and presidents of auxiliary organizations*: Ballantyne, Richard; Fox, Ruth May; Gates, Susa Young; Horne, Mary Isabella; Kane, Thomas L.; Kimball, Sarah Granger; Lyman, Amy Brown; Parmley, LaVern Watts; Robison, Louise Yates; Rogers, Aurelia Spencer; Smith, Bathsheba Bigler; Spafford, Belle Smith; Taylor, Elmina Shepard; Wells, Emmeline B.; Wells, Junius F.; Williams, Clarissa; Young, Zina D. H.
- B. Major events and places associated with the establishment and development of the Church.
1. *The First Vision (1820)*: First Vision; God\*; God the Father\*; Jesus Christ\*; Revelation; Sacred Grove; Visions; Visions of Joseph Smith.
  2. *The acquisition, translation, and publication of the Book of Mormon (1823–1830)*: Anthon Transcript; Book of Mormon\*; Book of Mormon Witnesses; Cumorah; Fayette, New York; Harmony, Pennsylvania; Manuscript, Lost 116 pages; Moroni, Visitations of; Native Americans; Palmyra/Manchester, New York; Plates, Metal; Spaulding Manuscript; Stick of Joseph; Urim and Thummim; *View of the Hebrews*; “Voice from the Dust”; Witnesses, Law of.
  3. *The establishment and organization of the Church*: Aaronic Priesthood\*; April 6; Church of Jesus Christ of Latter-day Saints, The; Fayette, New York; Head of the Church; Keys of the Priesthood; Kingdom of God\*; Melchizedek Priesthood\*; Name of the Church; Organization of the Church, 1830; Priesthood; Prophet Joseph Smith; Prophet, Seer, and Revelator; True and Living Church.
  4. *The development of quorums, groups, and auxiliary organizations of the Church*: Apostle; Area, Area Presidency; Authority; Bishop; Bishop, History of the Office; Bishopric; Branch, Branch President; Callings; Clerk; Council of the First Presidency and the Quorum of the Twelve Apostles; Deacon, Aaronic Priesthood; Elder, Melchizedek Priesthood; Evangelists; First Presidency; General Authorities; High Council; High Priest; Lay Participation and Leadership; Missions; Patriarch\*; President of the Church; Presiding Bishopric; Presiding High Priest; Priest, Aaronic Priesthood; Priesthood Councils; Priesthood Offices; Priesthood Quorums; Primary; Quorum of the Twelve Apostles; Region, Regional Representative; Relief Society; Relief Society in Nauvoo; Seventy\*; Stake;



Stake President, Stake Presidency; Succession in the Presidency; Sunday School; Teacher, Aaronic Priesthood; Ward; Young Men; Young Women.

5. *Entries associated with the western New York area around Palmyra (1820–1831)*: Aaronic Priesthood\*; Angel Moroni Statue; Anthon Transcript; April 6; Book of Mormon\*; Book of Mormon Editions (1830–1981); Book of Mormon Manuscripts; Book of Mormon Plates and Records; Book of Mormon Translation by Joseph Smith; Book of Mormon Witnesses; Book of Moses; Canada, The Church in; Colesville, New York; Conferences\*; Cumorah; Cumorah Pageant; Fayette, New York; Gold Plates; Harmony, Pennsylvania; Harris, Martin; Historical Sites; History of the Church\*; Joseph Smith Translation of the Bible (JST); Lamanite Mission; Manuscript, Lost 116 Pages; Moroni, Visitations of; New York, Early LDS Sites in; Palmyra/Manchester, New York; Sacred Grove; Smith, Joseph\*; South Bainbridge (Afton), New York.
6. *Entries associated with the Ohio area around Kirtland (1831–1838)*: Book of Abraham\*; British Isles, The Church in; Canada, The Church in; Consecration\*; Doctrine and Covenants Editions; Hiram, Ohio; Historical Sites; History of the Church\*; Joseph Smith Translation of the Bible; Kirtland, Ohio; Kirtland Economy; Kirtland Temple; Lamanite Mission; *Lectures on Faith*; *Messenger and Advocate*; Ohio, LDS Communities in; Schools of the Prophets; Smith, Joseph\*; Whitney Store; Zion's Camp.
7. *Entries associated with the Missouri area around Independence, Jackson County (1831–1839)*: Adam-ondi-Ahman; Book of Commandments; Canada, The Church in; City Planning; Consecration\*; Danites; *Evening and the Morning Star, The*; Extermination Order; Far West, Missouri; Garden of Eden; Haun's Mill Massacre; Historical Sites; History of the Church\*; Independence, Missouri; Lamanite Mission; Liberty Jail; Missouri\*; Missouri Conflict; New Jerusalem; Patten, David W.; Reorganized Church of Jesus Christ of Latter Day Saints (RLDS); Richmond Jail; Smith, Joseph\*; Zion; Zion's Camp.
8. *Entries associated with the Illinois area around Nauvoo (1839–1846)*: Articles of Faith; Baptism for the Dead\*; Book of Abraham\*; British Isles, The Church in; Carthage Jail; City Planning; Council of Fifty; Doctrine and Covenants\*; Endowment; Freemasonry in Nauvoo; Historical Sites; History of the Church\*; Illinois, LDS Communities in; Iowa, LDS Communities in; Kinderhook Plates; King Follett Discourse; Martyrdom of Joseph and Hyrum Smith; Nauvoo; Nauvoo Charter; Nauvoo Economy; *Nauvoo Expositor*; Nauvoo House; Nauvoo Legion; *Nauvoo Neighbor*; Nauvoo Politics; Nauvoo Temple; Plural Marriage; Proclamations of the First Presidency and Council of

the Twelve Apostles; Relief Society in Nauvoo; Succession in the Presidency; *Times and Seasons*; Wentworth Letter.

9. *Entries associated with the exodus from Nauvoo, Illinois, and the migration to the Great Basin (1846–1869)*: Council Bluffs (Kanesville), Iowa; Council of Fifty; Handcart Companies; Historical Sites; History of the Church\*; Immigration and Emigration; Iowa, LDS Communities in; Kane, Thomas L.; Mormon Battalion; Mormon Pioneer Trail; Perpetual Emigrating Fund; “This Is the Place” Monument; Westward Migration, Planning and Prophecy; Winter Quarters.
10. *Entries associated with the pioneering work of Brigham Young, with the Territory of Deseret, and with the establishment of the State of Utah (1846–1896)*: Academies; Agriculture; Anti-Mormon Publications; Antipolygamy Legislation; Arizona, Pioneer Settlements in; Auxiliary Organizations; Beehive Symbol; Brigham Young College; California, Pioneer Settlements in; Canada, LDS Pioneer Settlements in; Centennial Observances; Church and State; Colonization; Colorado, Pioneer Settlements in; Constitution of the United States of America; Danites; Deseret Alphabet; *Deseret News*; Deseret, State of; Genealogical Society of Utah; Historical Sites; History of the Church\*; Home Industries; Idaho, Pioneer Settlements in; Mexico, Pioneer Settlements in; Mountain Meadows Massacre; Nevada, Pioneer Settlements in; New Mexico, Pioneer Settlements in; Pioneer Day; Pioneer Economy; Pioneer Life and Worship; Plural Marriage; Polygamy; Primary; Reformation (LDS) of 1856–1857; Retrenchment Association; Reynolds v. United States; Salt Lake City, Utah; Salt Lake Temple; Salt Lake Theatre; Salt Lake Valley; Seagulls, Miracle of; Silk Culture; Sunday School; Tabernacle Organ; Tabernacle, Salt Lake City; Temple Square; United Orders; University of Deseret; Utah Expedition; Utah Territory; Utah Statehood; Wyoming, Pioneer Settlements in; Young, Brigham\*.
11. *Entries about the growth of the Church in the twentieth century*: Africa, The Church in; Asia, The Church in\*; Australia, The Church in; British Isles, The Church in; Canada, The Church in; Church in the World; Europe, The Church in; Granite Mountain Record Vault; Hawaii, The Church in; Historical Sites; History of the Church\*; Mexico and Central America, The Church in; Middle East, The Church in; New Zealand, The Church in; Oceania, The Church in; Polynesians; Scandinavia, The Church in; South America, The Church in\*; West Indies, The Church in.
12. *General items pertaining to the history of the Church*: Biography and Autobiography; Blacks; Forgeries of Historical Documents; Historians, Church; History, Significance

to Latter-day Saints; Intellectual History; Legal and Judicial History of the Church; Material Culture; Museums; Newspapers, LDS; Pageants; Persecution; Press, News Media and the Church; Promised Land, Concept of a; Prophet\*; Publications; Public Communications; Public Relations; Schismatic Groups; Schools of the Prophets; Social and Cultural History; Social Characteristics; Societies and Organizations; Stereotyping of Mormons; Temples\*; Visitors Centers; Women, Roles of.

## II. SCRIPTURES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS that the Church and its members have accepted as “standard works” include (A) the Bible, both Old Testament and New Testament; (B) the Book of Mormon; (C) the Doctrine and Covenants; and (D) the Pearl of Great Price. [See also in the Appendix JOSEPH SMITH TRANSLATION OF THE BIBLE (SELECTIONS).]

### A. The Bible, both Old Testament and New Testament, is an extremely important scripture for members of the Church.

1. *Persons, places, and events of the Bible:* Aaron, Brother of Moses; Abel; Abraham; Adam\*; Armageddon; Cain; Daniel, Prophecies of; David, King; David, Prophetic Figure of Last Days; Elias; Elijah\*; Elohim; Enoch\*; Ephraim; Eve; Ezekiel, Prophecies of; Garden of Eden; Gethsemane; Isaiah\*; Israel\*; James, the Apostle; Jehovah, Jesus Christ; Jeremiah, Prophecies of; Jesus Christ\*; John the Baptist; John the Beloved; Joseph of Egypt\*; Malachi, Prophecies of; Mary, Mother of Jesus; Melchizedek\*; Moses; Noah; Paul; Peter; Ruth; Sarah; Sermon on the Mount; Seth.
2. *Messages and teachings related to the Bible and early Christianity:* Abrahamic Covenant; Angels\*; Atonement of Jesus Christ; Baptism; Baptism of Fire and of the Holy Ghost; Beatitudes; Blasphemy; Charity; Christology; Circumcision; Covenants in Biblical Times; Creation, Creation Accounts; Cross; Daniel, Prophecies of; Degrees of Glory; Deification, Early Christian; Discipleship; Doctrine\*; Elias, Spirit of; Elijah, Spirit of; Enoch\*; Eternal Life; Evangelists; Evil; Ezekiel, Prophecies of; Faith in Jesus Christ; Fall of Adam; Fasting; Fear of God; First Principles of the Gospel; Foreknowledge of God; Foreordination; Fullness of the Gospel; Gift of the Holy Ghost; Gifts of the Spirit; God; God the Father\*; Godhead; Godhood; Gospel of Abraham; Gospel of Jesus Christ; Grace; Heaven; Heirs\*; Hell; High Priest; Holiness; Holy Ghost; Holy Spirit; Holy Spirit of Promise; Hope of Israel; Humility; Immortality; Immortality and Eternal Life; Isaiah\*; Israel\*; Jeremiah, Prophecies of; Jesus Christ\*; Judgment; Judgment Day, Final; Kingdom of God\*; Laying on of Hands; Light of Christ; Lord’s Prayer; Love; Prayer; Prophecy\*; Prophecy in Biblical Times; Prophet\*; Remission of Sins; Repentance; Restoration of All Things; Restoration of the Gospel of

Jesus Christ; Resurrection; Revelation; Sabbath Day; Sacrament\*; Sacrifice in Biblical Times; Second Coming of Jesus Christ; Sin; Sons of Perdition; Soul; Spirit; Spirit Body; Spirit of Prophecy; Spirit World; Spiritual Death; Ten Commandments; Tithing; Transfiguration; Unpardonable Sin.

3. ***General topics related to the Bible and biblical studies:*** Adamic Language; Altar; Apocalyptic Texts; Apocrypha and Pseudepigrapha; Apostle; Armageddon; Bible\*; Bible Dictionary; Bible, LDS; Bible Scholarship; Canon; Deuteronomy; Devils; Dispensations of the Gospel; Dove, Sign of the; Epistemology; Foreordination; Gathering; Gentiles; Gentiles, Fulness of; Hebrews, Epistle to the; Holy of Holies; Inspiration; James, Epistle of; Jerusalem; Jesus Christ, Names and Titles of; Jesus Christ, Sources for Words of; Jesus Christ, Taking the Name of, Upon Oneself; Jesus Christ, Types and Shadows of; Jews; John, Revelations of; Joseph Smith Translation of the Bible (JST); Justice and Mercy; Justification; Last Days; Law of Moses; Levitical Priesthood; Marriage Supper of the Lamb; Matthew, Gospel of; Meridian of Time; Messiah\*; Millennium; Miracles; Mount of Transfiguration; Mysteries of God; New Heaven and New Earth; New Jerusalem; New Testament; Old Testament; Omnipotent God, Omnipresence of God, Omniscience of God; Original Sin; Parables; Paradise; Perfection; Persecution; Polygamy; Preaching the Gospel; Predestination; Pre-existence (Pre-earthly Existence); Premortal Life; Priesthood in Biblical Times; Promised Land, Concept of a; Psalms, Messianic Prophecies in; Raising the Dead; Saints; Salvation; Sanctification; Scripture\*; Scripture, Interpretation within Scripture; Scripture Study; Seed of Abraham; Sermon on the Mount; Seventy\*; Sick, Blessing the; Sign Seeking; Signs; Signs as Divine Witness; Signs of the True Church; Stick of Joseph; Stick of Judah; Strait and Narrow; Symbolism; Teaching the Gospel; Temples\*; Testimony of Jesus Christ; Theodicy; Theogony; Topical Guide; Urim and Thummim; Virgin Birth; War in Heaven; Washing of Feet; Witnesses, Law of; Works; Worship; Wrath of God.

- B. **The Book of Mormon** is recognized by Latter-day Saints as another testament of the divinity of Jesus Christ as it contains an account of the visit of the resurrected Jesus Christ to the peoples of the Western Hemisphere.

1. ***Persons, peoples, and places mentioned in the Book of Mormon:*** Abinadi; Adam\*; Alma<sub>1</sub>; Alma<sub>2</sub>; Amulek; Benjamin; Brother of Jared; Cumorah; Ephraim; Ezias; Helaman<sub>1</sub>; Helaman<sub>2</sub>; Helaman<sub>3</sub>; Ishmael; Jacob, Son of Lehi; Jaredites; Jerusalem; Joseph of Egypt\*; Laman; Lamanites; Lehi; Mormon; Moroni<sub>1</sub>; Moroni<sub>2</sub>; Moses; Mosiah<sub>1</sub>; Mosiah<sub>2</sub>; Mulek; Nephi<sub>1</sub>; Nephi<sub>2</sub>; Nephi<sub>3</sub>; Nephi<sub>4</sub>; Nephites; Neum; Samuel the Lamanite; Smith, Joseph\*; Three Nephites; Women in the Book of Mormon; Zenock; Zoram.

2. *Messages and teachings of the Book of Mormon:* Agency; Allegory of Zenos; Atonement of Jesus Christ; Baptism; Baptismal Covenant; Baptismal Prayer; Beatitudes; Born of God; Condescension of God; Damnation; Evil; Faith in Jesus Christ; Fall of Adam; Fasting; Foreknowledge of God; Freedom; Fulness of the Gospel; Gathering; Gift of the Holy Ghost; Gifts of the Spirit; God; Gospel of Jesus Christ; Grace; Heaven; Hell; Holiness; Holy Ghost; Holy Spirit; Hope; Humility; Jehovah, Jesus Christ; Jesus Christ\*; Jesus Christ, Types and Shadows; Jews; Joy; Justice and Mercy; Justification; Law of Moses; Lord's Prayer; New Heaven and New Earth; New Jerusalem; Oaths; Obedience; Omnipotent God, Omnipresence of God, Omniscience of God; Opposition; Paradise; Persecution; Plan of Salvation, Plan of Redemption; Prayer; Preaching the Gospel; Pride; Priestcraft; Promised Land, Concept of a; Prophecy; Prophecy in the Book of Mormon; Prophet\*; Purpose of Earth Life\*; Record Keeping; Remission of Sins; Repentance; Resurrection; Revelation; Sacrament\*; Salvation; Sanctification; Sign Seeking; Signs; Signs as Divine Witness; Sin; Spiritual Death; Translated Beings; Tree of Life; Unpardonable Sin; Virgin Birth; Visions; Wealth, Attitudes Toward.
  
3. *General topics related to the Book of Mormon:* Angel Moroni Statue; Angels\*; Anthon Transcript; AntiChrists; Blessings; Book of Mormon\*; Book of Mormon, Authorship; Book of Mormon, Biblical Prophecies about; Book of Mormon Chronology; Book of Mormon Commentaries; Book of Mormon Economy and Technology; Book of Mormon Editions (1830-1981); Book of Mormon Geography; Book of Mormon, Government and Legal History in; Book of Mormon, History of Warfare in; Book of Mormon in a Biblical Culture; Book of Mormon Language; Book of Mormon Literature; Book of Mormon Manuscripts; Book of Mormon Names; Book of Mormon Near Eastern Background; Book of Mormon Peoples; Book of Mormon Personalities; Book of Mormon Plates and Records; Book of Mormon Religious Teachings and Practices; Book of Mormon Studies; Book of Mormon Translation by Joseph Smith; Book of Mormon Translations; Book of Mormon Witnesses; Canon; Chastening; Columbus, Christopher; Contention; Covenant Israel, Latter-day; Covenants; Cowdery, Oliver; Cumorah Pageant; Dead Sea Scrolls\*; Deseret; Fayette, New York; Gentiles; Gold Plates; Grace; Great and Abominable Church; Harmony, Pennsylvania; Harris, Martin; Isaiah\*; Israel\*; Joseph Smith—History; Judgment; Judgment Day, Final; Kinderhook Plates; Lamanite Mission; Law\*; Liahona; Malachi, Prophecies of; Manuscript, Lost 116 Pages; Melchizedek\*; Messiah\*; Miracles; Moroni, Angel; Moroni, Visitations of; Name of the Church; Native Americans; Natural Man; Palmyra/Manchester, New York; Polynesians; Scripture\*; Scripture, Interpretation within Scripture;

Scripture Study; Seeret Combinations; Seer; Seer Stones; Smith, Joseph\*; Spaulding Manuscript; Standard Works; Stick of Joseph; Suffering in the World; Sword of Laban; Symbolism; Temples\*; Temptation; Ten Commandments; Testimony of Jesus Christ; Urim and Thummim; *View of the Hebrews*; “Voice from the Dust”; Whitmer, David; Witnesses, Law of; Women in the Book of Mormon; Works.

**C. The Doctrine and Covenants** contains many revelations from the Lord and other items pertaining to The Church of Jesus Christ of Latter-day Saints and its members.

1. *Persons and places mentioned in the Doctrine and Covenants or associated with it:* Abraham; Adam; Adam-ondi-Ahman; Ahman; Carthage Jail; Colesville, New York; Cowdery, Oliver; Elias; Elijah; Enoch\*; Far West, Missouri; Fayette, New York; Harmony, Pennsylvania; Harris, Martin; Hiram, Ohio; Hyde, Orson; Independence, Missouri; John the Baptist; John the Beloved; Kimball, Heber C.; Kirtland, Ohio; Kirtland Temple; Liberty Jail; Malachi, Prophecies of; Melchizedek\*; Missouri\*; Moses; Nauvoo; Nauvoo House; Nauvoo Temple; New Jerusalem; Noah; Palmyra/Manchester, New York; Pratt, Orson; Pratt, Parley P.; Rigdon, Sidney; Sarah; Smith, Emma Hale; Smith, Hyrum; Smith, Joseph; Smith, Joseph, Sr.; Smith, Joseph F.; Snow, Lorenzo; Taylor, John; Whitmer, David; Woodruff, Wilford; Young, Brigham; Zion.

2. *Messages and teachings of the Doctrine and Covenants:* Aaronic Priesthood\*; Abrahamic Covenant; Afterlife; Alcoholic Beverages and Alcoholism; Apostle; April 6; Atonement of Jesus Christ; Baptism; Baptism for the Dead\*; Baptism of Fire and of the Holy Ghost; Baptismal Covenant; Baptismal Prayer; Bishop; Born in the Covenant; Born of God; Burnings, Everlasting; Calling and Election; Callings; Celestial Kingdom; Chastening; Chastity, Law of; Children\*; Church and State; Church of Jesus Christ of Latter-day Saints, The; Church of the Firstborn; Common Consent; Confirmation; Consecration\*; Covenants; Damnation; Deacon, Aaronic Priesthood; Degrees of Glory; Devils; Discernment, Gift of; Discipleship; Dispensation of the Fullness of Times; Dispensations of the Gospel; Divoree; Doctrine\*; Elder, Melchizedek Priesthood; Elect of God; Elias, Spirit of; Elijah, Spirit of; Endless and Eternal; Endowment; Eternal Life; Eternal Lives, Eternal Increase; Eternal Progression; Exaltation; Faith in Jesus Christ; Family\*; Fast and Testimony Meeting; Fast Offerings; Fasting; Father’s Blessings; First Presidency; First Principles of the Gospel; Foreknowledge of God; Foreordination; Fulness of the Gospel; Gift of the Holy Ghost; Gifts of the Spirit; God; God the Father\*; Godhead; Godhood; Gospel of Abraham; Gospel of Jesus Christ; Head of the Church; Heirs\*; Hell; High Council; High Priest; Holiness; Holy Ghost; Holy

Spirit; Holy Spirit of Promise; Immortality and Eternal Life; Jesus Christ\*; John, Revelations of; Justice and Mercy; Justification; Keys of the Priesthood; Lay Participation and Leadership; Laying on of Hands; Levitical Priesthood; Magnifying One's Calling; Man of Holiness; Marriage\*; Melchizedek Priesthood\*; Millennium; Name of God; Name of the Church; New and Everlasting Covenant; New Heaven and New Earth; Oath and Covenant of the Priesthood; Oaths; Obedience; Ordinances\*; Organization\*; Patriarch\*; Patriarchal Blessings; Patriarchal Order of the Priesthood; Plan of Salvation, Plan of Redemption; Plural Marriage; Prayer; Preaching the Gospel; Pre-existence, Pre-earthly Existence; Premortal Life; Presidency, Concept of; President of the Church; Presiding Bishopric; Presiding High Priest; Priest, Aaronic Priesthood; Priesthood; Priesthood Blessings; Priesthood Offices; Priesthood Quorums; Prophet, Seer, and Revelator; Quorum of the Twelve Apostles; Record Keeping; Remission of Sins; Repentance; Restoration of All Things; Restoration of the Gospel of Jesus Christ; Resurrection; Revelation; Riches of Eternity; Sabbath Day; Sacrament Meeting; Sacrament\*; Sacrifice; Saints; Salvation; Salvation of the Dead; Sanctification; Sealing\*; Second Coming of Jesus Christ; Seed of Abraham; Setting Apart; Seventy\*; Sick, Blessing the; Signs of the True Church; Solemn Assemblies; Sons of Perdition; Soul; Spirit; Spirit Body; Spirit of Prophecy; Spirit Prison; Spirit World; Spiritual Death; Stake; Stake President; Stewardship; Sunday; Teacher, Aaronic Priesthood; Teaching the Gospel; Telestial Kingdom; Temple Ordinances; Temple Recommend; Temples\*; Terrestrial Kingdom; Testator; Testimony; Testimony Bearing; Testimony of Jesus Christ; Time and Eternity; Tithing; Tobacco; True and Living Church; Truth; United Orders; Unpardonable Sin; Ward; Ward Organization; Washing and Anointing; Washing of Feet; Welfare; Word of Wisdom; Work, Role of; Works; Zion.

3. *General topics related to the Doctrine and Covenants:*

Adam-ondi-Ahman; Agency; Apostasy; Authority; Bishop; Bishop, History of the Office; Bishop's Storehouse; Bishopric; Book of Commandments; Canon; Capital Punishment; Civil War Prophecy; Clerk; Coffee; Commandments; Conferences\*; Confession of Sins; Constitution of the United States of America; Constitutional Law; Correlation of the Church, Administration; Council of the First Presidency and the Quorum of the Twelve Apostles; Courts, Ecclesiastical, Nineteenth-Century; Disciplinary Procedures; Doctrine and Covenants\*; Doctrine and Covenants Commentaries; Doctrine and Covenants Editions; Doctrine and Covenants as Literature; Drugs, Abuse of; Enduring to the End; Finances of the Church; Financial Contributions; Following the Brethren; Freedom; Freemasonry and the Temple; Freemasonry in Nauvoo; Genealogy; General Authori-

ties; Gentiles; Gentiles, Fulness of; Health, Attitudes toward; Heaven; History of the Church\*; Holy of Holies; Home; Home Teaching; Hosanna Shout; Interviews; Israel\*; Joining the Church; Judgment Day, Final; Kingdom of God\*; Knowledge; Last Days; Latter-day Saints (LDS); Law\*; Law of Adoption; Lawsuits; *Lectures on Faith*; Light and Darkness; Light of Christ; Light-Mindedness; Manifesto of 1890; Martyrdom of Joseph and Hyrum Smith; Martyrs; Meetings, Major Church; Membership; Membership Records; Men, Roles of; Meridian of Time; Mission President; Missionary, Missionary Life; Missions; Missouri Conflict; Motherhood; Murder; Mysteries of God; Oil, Consecrated; Organization of the Church in New Testament Times; Orthodoxy, Heterodoxy, and Heresy; Persecution; Policies, Practices, and Procedures; Polygamy; Poverty, Attitudes toward; Prayer Circle; Priesthood Councils; Priesthood Interview; Prophecy\*; Prophet\*; Purpose of Earth Life\*; Reason and Revelation; Righteousness; Sabbath Day; Schools of the Prophets; Scripture\*; Scripture, Interpretation within Scripture; Scripture Study; Sign Seeking; Signs; Signs as Divine Witnesses; Signs of the Times; Sin; Succession in the Presidency; Tea; Ten Commandments; Thankfulness; Tolerance; Translated Beings; Trials; Visions of Joseph Smith; Visiting Teaching; Voice of Warning; Wealth, Attitudes toward; Welfare Services; Women, Roles of\*; Worldliness; Worship; Wrath of God; Zionism; Zion's Camp.

D. The Pearl of Great Price is the shortest of the standard works. However, it contains very important information on several basic principles, doctrines, and ordinances of the Gospel.

1. *Persons, places, and events mentioned in the Pearl of Great Price or associated with this scripture:* Aaronic Priesthood\*; Abel; Abraham; Adam\*; Cain; Cowdery, Oliver; Creation, Creation Accounts; Cumorah; Elijah\*; Enoch\*; Eve; First Vision; Garden of Eden; Harmony, Pennsylvania; Harris, Martin; James the Apostle; John the Baptist; John the Beloved; Malachi, Prophecies of; Melchizedek\*; Moroni, Angel; Moroni, Visitations of; Moses; Noah; Palmyra/Manchester, New York; Peter; Sacred Grove; Sarah; Seth; Smith, Emma Hale; Smith, Joseph; Smith, Joseph, Sr.; Smith, Lucy Mack; South Bainbridge (Afton), New York; Zion.
2. *Messages and teachings of the Pearl of Great Price:* Abrahamic Covenant; Agency; Atonement of Jesus Christ; Baptism; Baptismal Covenant; Book of Remembrance; Consecration\*; Council in Heaven; Covenant Israel, Latter-day; Creation, Creation Accounts; Cursings; Devils; Discernment, Gift of; Dispensations of the Gospel; Doctrine\*; Earth; Faith in Jesus Christ; Fall of Adam; Father's Blessings; First Estate; Foreknowledge of God; Foreordination;



God; God the Father\*; Godhead; Godhood; Gospel of Abraham; Gospel of Jesus Christ; Heaven; Heirs\*; Immortality and Eternal Life; Intelligences; Jehovah, Jesus Christ; Jesus Christ\*; Last Days; Millennium; Origin of Man; Plan of Salvation, Plan of Redemption; Prayer; Preaching the Gospel; Pre-existence, Pre-earthly Existence; Premortal Life; Priesthood; Priesthood Blessings: Prophet, Seer, and Revelator; Purpose of Earth Life\*; Remission of Sins; Repentance; Revelation; Second Coming of Jesus Christ; Second Estate; Seer; Signs as Divine Witnesses; Sin; Soul; Spirit; Spirit Body; Spiritual Death; Translated Beings; Truth; Visions; Zion.

3. *General topics related to the Pearl of Great Price:* Book of Abraham\*; Book of Moses; Elohim; Endless and Eternal; Garden of Eden; Gift of the Holy Ghost; Holiness; Holy Ghost; James, Epistle of; Joseph Smith—History; Joseph Smith—Matthew; Life and Death, Spiritual; Lost Scripture; Mysteries of God; Natural Man; Nature, Law of; New Heaven and New Earth; Obedience; Papyri, Joseph Smith; Patriarchal Order of the Priesthood; Pearl of Great Price\*; Priesthood in Biblical Times; Prophecy\*; Prophet\*; Restoration of the Gospel of Jesus Christ; Resurrection; Righteousness; Sacrifice; Sacrifice in Biblical Times; Salvation; Scripture\*; Scripture, Interpretation within Scripture; Sons of Perdition; Spirit of Prophecy; Standard Works; Teaching the Gospel; Testimony; Testimony of Jesus Christ; War in Heaven; Worlds.

**III. DOCTRINES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS** are the essential teachings associated with God's plan of salvation, progression, and eternal life for his children, including the basic principles and ordinances of the gospel of Jesus Christ. The many entries in the Encyclopedia related to these areas are listed under (A) the nature and characteristics of God and of the two other members of the Godhead; (B) the pre-earthly existence; (C) purposes of a mortal, physical, earthly existence; (D) the birth, life, mission and atonement of Jesus Christ; (E) basic principles and ordinances of the gospel of Jesus Christ; (F) other principles and ordinances pertaining to exaltation and eternal life. [See also in the Appendix: DOCTRINAL EXPOSITIONS OF THE FIRST PRESIDENCY; JOSEPH SMITH TRANSLATION OF THE BIBLE (SELECTIONS); LETTERS OF THE FIRST PRESIDENCY; LETTERS OF THE PRESIDING BISHOPRIC; LINES OF PRIESTHOOD AUTHORITY; TEMPLE DEDICATORY PRAYERS (EXCERPTS); THE WENTWORTH LETTER.]

**A. The nature and characteristics of God and of the two other members of the Godhead.**

1. *God the Father:* Ahman; Condescension of God; Elohim; Endless and Eternal; Fear of God; Foreknowledge of God; God; God the Father\*; Godhead; Godhood; Heaven; Holiness; Man of Holiness; Name of God; Omnipotent God,

Omnipresence of God, Omniscience of God; Worship; Wrath of God.

2. ***Jesus Christ the Son:*** Atonement of Jesus Christ; Condescension of God; Faith in Jesus Christ; Godhead; Gospel of Jesus Christ; Head of the Church; Heirs\*; Holy Spirit of Promise; Hope of Israel; Jehovah, Jesus Christ; Jesus Christ\*; Jesus Christ, Fatherhood and Sonship; Jesus Christ in the Scriptures\*; Jesus Christ, Names and Titles of; Jesus Christ, Second Comforter; Jesus Christ, Sources for Words of; Jesus Christ, Taking the Name of, Upon Oneself; Jesus Christ, Types and Shadows of; Light of Christ; Mary, Mother of Jesus; Messiah\*; Second Coming of Jesus Christ; Testimony of Jesus Christ; Virgin Birth.
  3. ***The Holy Ghost (or Holy Spirit):*** Godhead; Holy Ghost; Holy Spirit; Holy Spirit of Promise.
- B. **The pre-earthly existence** is one of the least understood stages of the plan of progression and eternal life, although both ancient and modern scriptures refer to this vital period of the existence of all human beings.
1. ***The pre-earthly spiritual existence as sons and daughters of our Heavenly Father:*** Born of God; Brotherhood; Council in Heaven; First Estate; Intelligences; Kingdom of God\*; Mother in Heaven; Origin of Man; Paradise; Pre-existence (Pre-earthly Existence); Premortal life; Sisterhood; Spirit; Spirit Body.
  2. ***The grand council in heaven and items discussed there:*** Accountability; Agency; Atonement of Jesus Christ; Authority; Celestial Kingdom; Council in Heaven; Creation and Creation Accounts; Devils; Doctrine\*; Elohim; Fall of Adam; First Estate; Foreknowledge of God; Foreordination; Jehovah; Life and Death, Spiritual; Meridian of Time; Millennium; Mortality; Oaths; Obedience; Perfection; Physical Body; Plan of Salvation, Plan of Redemption; Priesthood; Procreation; Prophet\*; Purpose of Earth Life\*; Resurrection; Revelation; Reverence; Sacrifice; Salvation; Second Estate; Soul; Telestial Kingdom; Terrestrial Kingdom; War in Heaven.
  3. ***The devil and other evil spirits:*** Antichrists; Buffetings of Satan; Council in Heaven; Damnation; Devils; Evil; Hell; Satanism; Sons of Perdition; Spirit Prison; Spiritual Death; Unpardonable Sin.
- C. **Purposes of a mortal, physical, earthly existence.**
1. ***The creation of a physical earth:*** Adam\*; Creation and Creation Accounts; Earth; Jehovah, Jesus Christ; Jesus Christ\*.
  2. ***The importance of a physical body:*** Birth; Mankind; Mortality; Physical Body; Physical Fitness, Recreation; Procreation; Purpose of Earth Life\*; Second Estate; Work, Role of.

3. *The spirit and the physical body constitute the soul of man:* Mankind; Physical Body; Resurrection; Soul; Spirit; Spirit Body; Spirit World.

D. The birth, life, ministry, and atonement of Jesus Christ.

1. *Persons and events associated with the birth of Jesus Christ:* Birth; Condescension of God; God; God the Father\*; Heirs\*; Holy Ghost; Jesus Christ\*; Jesus Christ in the Scriptures\*; Mary, Mother of Jesus; Meridian of Time.
2. *Entries associated with the life and ministry of Jesus Christ:* Beatitudes; Dove, Sign of the; Gospel of Jesus Christ; Jesus Christ\*; Jesus Christ in the Scriptures\*; Jesus Christ, Names and Titles of; Jesus Christ, Second Comforter; Jesus Christ, Sources for Words of; Jesus Christ, Types and Shadows of; John the Baptist; Kingdom of God\*; Matthew, Gospel of; Messiah\*; Miracles; New Testament; Organization of the Church in New Testament Times; Preaching the Gospel; Sacrament; Sermon on the Mount; Transfiguration; Washing of Feet.
3. *Entries associated with the atonement of Jesus Christ, including his becoming the Savior and Redeemer of all mankind:* Atonement of Jesus Christ; Blood Atonement; Cross; Death and Dying; Gethsemane; Grace; Jesus Christ\*; Jesus Christ in the Scriptures\*; Resurrection; Second Coming of Jesus Christ.

E. Basic principles and ordinances of the gospel of Jesus Christ.

1. *Faith in the Lord Jesus Christ:* Faith in Jesus Christ; Charity; Hope; Jesus Christ\*.
2. *Repentance:* Confession; Remission of Sins; Repentance.
3. *Baptism by immersion for the remission of sins:* Baptism; Baptism for the Dead\*; Baptismal Covenant; Baptismal Prayer.
4. *Receiving the gift of the Holy Ghost by the laying on of hands:* Baptism of Fire and of the Holy Ghost; Born of God; Confirmation; Discernment, Gift of; Gift of the Holy Ghost; Gifts of the Spirit; Holy Ghost; Laying on of Hands.
5. *Other topics associated with the gospel of Jesus Christ:* Afterlife; Amen; Articles of Faith; Atonement of Jesus Christ; Authority; Beatitudes; Book of Life; Christians and Christianity; Commandments; Conversion; Covenants; Covenants in Biblical Times; Deification, Early Christian; Elect of God; Endless and Eternal; Endowment; Enduring to the End; Fasting; First Principles of the Gospel; Foreordination; Fulness of the Gospel; Gospel of Jesus Christ; Grace; Head of the Church; Jehovah, Jesus Christ; Jesus Christ\*; Jesus Christ in the Scriptures\*; Jesus Christ, Second Comforter; Judgment; Judgment Day, Final; Justice and Mercy; Justification; Kingdom of God\*; Law\*; Light of Christ;

Lord's Prayer; Love; Matthew, Gospel of; Messiah; Millennium; Miracles; Mount of Transfiguration; New and Everlasting Covenant; New Testament; Ordinances; Organization of the Church in New Testament Times; Parables; Paradise; Plan of Salvation, Plan of Redemption; Prayer; Preaching the Gospel; Prophecy\*; Prophet\*; Purpose of Earth Life; Restoration of All Things; Restoration of the Gospel of Jesus Christ; Revelation; Reverence; Righteousness; Sabbath Day; Sacrament\*; Sacrifice; Sacrifice in Biblical Times; Sanctification; Second Coming of Jesus Christ; Tithing; Works.

**F. Other principles and ordinances pertaining to exaltation and eternal life.**

1. ***Blessing and naming children:*** Adoption of Children; Blessings; Born in the Covenant; Children\*; Father's Blessings.
2. ***Confirmation as a member of the Church:*** Common Consent; Confirmation; Gift of the Holy Ghost; Holy Ghost; Holy Spirit; Law of Adoption; Laying on of Hands; Spirit of Prophecy; Testimony; Testimony of Jesus Christ.
3. ***Ordination to the priesthood:*** Aaronic Priesthood\*; Apostle; Bishop; Deacon, Aaronic Priesthood; Elder, Melchizedek Priesthood; High Priest; Keys of the Priesthood; Levitical Priesthood; Melchizedek Priesthood\*; Patriarch; Oath and Covenant of the Priesthood; Patriarchal Order of the Priesthood; Priest, Aaronic Priesthood; Priesthood; Priesthood Offices; Priesthood Quorums; Setting Apart; Seventy\*; Teacher, Aaronic Priesthood.
4. ***The Holy Endowment:*** Endowment; Endowment Houses; Salvation for the Dead; Temple Ordinances; Temples\*.
5. ***Marriage of husband and wife, and the sealing of children to parents:*** Eternal Life; Eternal Lives, Eternal Increase; Family\*; Fatherhood; Marriage\*; Motherhood; New and Everlasting Covenant; Sealing\*; Temple Ordinances; Temples\*; Time and Eternity.
6. ***Other topics associated with exaltation and eternal life and with the eternal nature of the family:*** Abrahamic Covenant; Ancestral File™; Book of Remembrance; Brotherhood; Calling and Election; Celestial Kingdom; Dating and Courtship; Degrees of Glory; Eternal Progression; Exaltation; Family\*; Family History, Genealogy; Family History Centers; Family History Library; Family Home Evening; Family Organizations; Family Prayer; Family Registry™; FamilySearch™; Feminism; Genealogical Society of Utah; Godhood; Heaven; Heirs\*; Immortality; Immortality and Eternal Life; International Genealogical Index™ (IGI); Journals; Joy; Judgment Day, Final; Justification; Magnifying One's Calling; Mysteries of God; Name Extraction Program; Oaths; Obedience; Personal Ancestral File®; Plan of

Salvation, Plan of Redemption; Purpose of Earth Life\*; Resurrection; Salvation; Sanctification; Sisterhood; Stillborn Children.

IV. **ORGANIZATION AND GOVERNMENT OF THE CHURCH** are listed under the following: (A) the restoration of priesthood authority, keys, and offices; (B) the organization of the Church on April 6, 1830; (C) the development of priesthood quorums and councils; (D) the development of Church units, and the leaders basic to those units; (E) the development of auxiliary organizations (auxiliary to the priesthood), and (F) policies, procedures, and practices in administering the units and activities of the Church. [See also in the Appendix: BIOGRAPHICAL REGISTER OF GENERAL CHURCH OFFICES; A CHRONOLOGY OF CHURCH HISTORY; CHURCH PERIODICALS; GENERAL CHURCH OFFICERS, A CHRONOLOGY; LINES OF PRIESTHOOD AUTHORITY.]

A. **The restoration of priesthood authority, keys, and offices.**

1. *Restoration of the Aaronic Priesthood, its authority, keys, and offices:* Aaron, Brother of Moses; Aaronic Priesthood\*; Harmony, Pennsylvania; John the Baptist; Keys of the Priesthood; Laying on of Hands; Levitical Priesthood; Ordination to the Priesthood; Priesthood; Priesthood Offices; Priesthood Quorums.
2. *Restoration of the Melchizedek Priesthood, its authority, keys, and offices:* James, the Apostle; John the Beloved; Keys of the Priesthood; Melchizedek\*; Melchizedek Priesthood\*; Oath and Covenant of the Priesthood; Ordination to the Priesthood; Peter; Priesthood; Priesthood Offices; Priesthood Quorums.

B. **The organization of the Church on April 6, 1830.**

1. *Date of the organization:* April 6.
2. *Circumstances of the organization:* Organization of the Church, 1830.

C. **The development of the priesthood quorums and councils.**

1. *The First Presidency:* Council of the First Presidency and the Quorum of the Twelve Apostles; Cowdery, Oliver; First Presidency; Head of the Church; Presidency, Concept of; President of the Church; Presiding High Priest; Prophet, Seer, and Revelator; Prophet\*; Smith, Hyrum; Smith, Joseph; Succession in the Presidency.
2. *The Quorum of the Twelve Apostles:* Apostle; Council of the First Presidency and Quorum of the Twelve; Prophet, Seer, and Revelator; Prophet\*; Quorum of the Twelve Apostles.
3. *The First Council of the Seventy, The First Quorum of the Seventy, and additional quorums of Seventy:* Area, Area Presidency; Assistants to the Twelve; Seventy\*.

4. *The Presiding Bishopric*: Bishop; Bishop, History of the Office; Bishopric; Presiding Bishopric.
5. *The Patriarch to the Church and other patriarchs*: Evangelists; Patriarch\*; Patriarchal Blessings.
6. *High Priests, and High Priests Quorums and Groups*: High Priest; Priesthood Quorums.
7. *Elders, and the Elders Quorum*: Elder, Melchizedek Priesthood; Priesthood Quorums.
8. *Bishops, and the calling of a ward bishop*: Bishop; Bishop, History of the Office; Bishopric; Branch, Branch President.
9. *Priests, and the Priests Quorum*: Priest, Aaronic Priesthood; Priesthood Quorums.
10. *Teachers, and the Teachers Quorum*: Priesthood Quorums; Teacher, Aaronic Priesthood.
11. *Deacons, and the Deacons Quorum*: Deacon, Aaronic Priesthood; Priesthood Quorums.
12. *Other topics associated with the restoration and development of priesthood quorums and groups*: Brotherhood; Callings; Church of Jesus Christ of Latter-day Saints, The; Common Consent; Conferences\*; Correlation of the Church, Administration; Discipleship; Following the Brethren; General Authorities; *General Handbook of Instructions*; Heirs\*; Home Teaching; Keys of the Priesthood; Kingdom of God\*; Laying on of Hands; Magnifying One's Calling; Melchizedek Priesthood\*; Oath and Covenant of the Priesthood; Ordinances\*; Organization\*; Patriarchal Order of the Priesthood; Priesthood; Priesthood Blessings; Priesthood Councils; Priesthood Executive Committee, Stake and Ward; Priesthood in Biblical Times; Priesthood Interview; Priesthood Offices; Restoration of All Things; Setting Apart; Spirit of Prophecy; True and Living Church;

D. The development of Church units, and the leaders basic to those units.

1. *Missions and Mission Presidents*: Mission President; Missionary, Missionary Life; Missionary Training Centers; Missions; Missions of the Twelve to the British Isles.
2. *Areas and Area Presidencies*: Area, Area Presidency.
3. *Regions and Regional Representatives*: Region, Regional Representative.
4. *Stakes and Stake Presidencies*: High Council; Stake; Stake President, Stake Presidency.
5. *Districts and District Presidencies*: District, District President.

6. ***Wards and Ward Bishops:*** Bishop; Ward; Ward Budget; Ward Council; Ward Organization; Ward Welfare Committee.
  7. ***Branches and Branch Presidents:*** Branch, Branch President.
- E. **The development of auxiliary organizations (auxiliary to the priesthood).**
1. ***Relief Society:*** Compassionate Service; Lyman, Amy Brown; Relief Society; Relief Society in Nauvoo; *Relief Society Magazine*; Robison, Louise Yates; Smith, Bathsheba Bigler; Smith, Emma Hale; Snow, Eliza R.; Spafford, Belle Smith; Visiting Teaching; Wells, Emmeline B.; Williams, Clarissa; *Woman's Exponent*; Women, Roles of; Young, Zina D. H.
  2. ***Sunday School:*** Ballantyne, Richard; *Instructor, The; Juvenile Instructor*; Sunday School.
  3. ***Young Women Organization:*** Fox, Ruth May; Retrenchment Association; Taylor, Elmina Shepard; *Young Woman's Journal*; Young Women; Youth.
  4. ***Young Men Organization:*** Aaronic Priesthood; *Contributor; Improvement Era*; Wells, Junius F.; Young Men; Youth.
  5. ***Primary:*** Children; *Children's Friend, The; Friend, The*; Parmley, LaVern Watts; Primary; Rogers, Aurelia Spencer.
  6. ***In general:*** Auxiliary Organizations; *Ensign; New Era*.
- F. **Policies, procedures, and practices in administering the units and activities of the Church.**
1. ***Priesthood authority and direction:*** Area, Area Presidency; Authority; Bishop; Bishopric; Branch, Branch President; Church of Jesus Christ of Latter-day Saints, The; Clerk; Council of the First Presidency and the Quorum of the Twelve Apostles; First Presidency; General Authorities; *General Handbook of Instructions*; Head of the Church; High Council; Keys of the Priesthood; Kingdom of God\*; Missions; Organization\*; Organization of the Church in New Testament Times; President of the Church; Presiding Bishopric; Presiding High Priest; Priesthood; Priesthood Councils; Priesthood Executive Committee, Stake and Ward; Prophet, Seer, and Revelator; Prophet\*; Quorum of the Twelve Apostles; Region, Regional Representative; Seer; Seventy\*; Stake; Stake President, Stake Presidency; Succession in the Presidency; Ward; Ward Council; Ward Organization; Ward Welfare Committee.
  2. ***Administration of Church units and activities:*** Area, Area Presidency; Bishop; Bishopric; Branch, Branch President; Clerk; Common Consent; Conferences\*; Correlation of the Church, Administration; Council of the First Presidency

and the Quorum of the Twelve Apostles; First Presidency; Following the Brethren; *General Handbook of Instructions*; High Council; Organization\*; Organization of the Church in New Testament Times; Presidency, Concept of; President of the Church; Priesthood Executive Committee, Stake and Ward; Priesthood Quorums; Quorum of Twelve Apostles; Region, Regional Representative; Setting Apart; Seventy\*; Stake; Stake President, Stake Presidency; Stewardship; Ward; Ward Council; Ward Organization; Ward Welfare Committee.

3. *Means of communicating with local units and with members of the Church*: Almanacs; *Bulletin*; Callings; *Church News*; Common Consent; Conference Reports; Conferencees\*; Distribution Centers; *Ensign*; Fast and Testimony Meetings; *Friend, The*; *General Handbook of Instructions*; Home Teaching; Magazines; Meetings, Major Church; Membership Records; *New Era*; Policies, Practices, and Procedures; Proclamations of the First Presidency and Council of the Twelve Apostles; Publications; Public Communications; Sacrament Meeting; Satellite Communication System; Solemn Assemblies; Visiting Teaching.

**V. PROCEDURES AND PRACTICES OF THE CHURCH AND ITS MEMBERS AS THEY RELATE TO THEMSELVES AND TO SOCIETY IN GENERAL** include (A) Church members as they perceive themselves and relate to other members of the Church; (B) Church members as they are perceived by others and as they relate to other churches and groups, and (C) Studies comparing Church members with others, including the vital statistics (demographies) of the Church and its members. [See also in the Appendix: A CHRONOLOGY OF CHURCH HISTORY; CHURCH MEMBERSHIP FIGURES; CHURCH PERIODICALS; DOCTRINAL EXPOSITIONS OF THE FIRST PRESIDENCY; GENERAL CHURCH OFFICERS, A CHRONOLOGY; GLOSSARY; LETTERS OF THE FIRST PRESIDENCY; LETTERS OF THE PRESIDING BISHOPRIC; LINES OF PRIESTHOOD AUTHORITY; A SELECTION OF LDS HYMNS; TEMPLE DEDICATORY PRAYERS (EXCERPTS).]

**A. Church members as they perceive themselves and relate to other members of the Church.**

1. *Emphasis on the importance and eternal nature of the family and on family history (genealogy)*: Adoption of Children; Afterlife; Ancestral File™; Biography and Autobiography; Book of Remembrance; Born in the Covenant; Brotherhood; Children\*; Dating and Courtship; Family\*; Family History, Genealogy; Family History Centers; Family History Library; Family Home Evening; Family Organizations; Family Prayer; Family Registry™; FamilySearch™; Fatherhood; Feminism; Genealogical Society of Utah; Genealogy; God the Father\*; Home; International Genealogical Index™ (IGI); Journals; Librar-



ies and Archives; Maternity and Child Health Care; Men, Roles of; Motherhood; Name Extraction Program; Personal Ancestral File®; Sisterhood; Stillborn Children; *Utah Genealogical and Historical Magazine*; Woman Suffrage; Women, Roles of\*; Women's Topics; World Conferences on Records.

2. *Belief in a plan of progression and eternal life leading from a pre-earthly existence to the resurrection and, for the faithful righteous, to Godhood*: Celestial Kingdom; Council in Heaven; Degrees of Glory; Eternal Life; Eternal Lives, Eternal Increase; Eternal Progression; Exaltation; First Estate; God the Father; Godhood; Heaven; Heirs\*; Immortality and Eternal Life; Individuality; Intelligences; Judgment Day, Final; Mankind; Marriage\*; Mortality; Mother in Heaven; Origin of Man; Perfection; Physical Body; Plan of Salvation, Plan of Redemption; Pre-existence (Pre-earthly Existence); Premortal Life; Purpose of Earth Life\*; Resurrection; Salvation of the Dead; Sealing\*; Second Estate; Soul; Spirit; Spirit Body; Spirit World; Telestial Kingdom; Terrestrial Kingdom.
3. *Temple ordinances and administration*: Baptism for the Dead; Endowment; Garments; Kirtland Temple; Nauvoo Temple; Salt Lake Temple; Sealing\*; Temple Ordinances; Temple President and Matron; Temple Recommend; Temples\*.
4. *Missionary service and proselytizing*: Mission President; Missionary, Missionary Life; Missionary Training Centers; Missions; Missions of the Twelve to the British Isles; Preaching the Gospel.
5. *Health codes and care*: Alcoholic Beverages and Alcoholism; Coffee; Deseret Hospital; Health, Attitudes Toward; Hospitals; Maternity and Child Health Care; Medical Practices; Mental Health; Tea; Tobacco; Word of Wisdom.
6. *Principle of continuing revelation to a living prophet*: First Presidency; First Vision; Head of the Church; President of the Church; Presiding High Priest; Prophet Joseph Smith; Prophet, Seer, and Revelator; Prophet\*; Revelation; Revelations, Unpublished; Seer; Spirit of Prophecy; Visions; Visions of Joseph Smith.
7. *Principle of the Church [Kingdom of God on the earth] being governed by Apostles with priesthood authority directly from Jesus Christ*: Apostle; Authority; Church of Jesus Christ of Latter-day Saints, The; Church of the First-born; Council of the First Presidency and the Quorum of the Twelve Apostles; Keys of the Priesthood; Latter-day Saints (LDS); Priesthood; Priesthood in Biblical Times; Priesthood Offices; Priesthood Quorums; Quorum of the Twelve Apostles; Restoration of All Things; Restoration of the Gospel of Jesus Christ.

8. ***Movies, radio and television programming:*** Bonneville International; Broadcasting; KSL Radio; *Man's Search for Happiness*; Mormon Tabernacle Choir; Mormon Tabernacle Choir Broadcast ("The Spoken Word"); Motion Pictures, LDS Productions; Public Communications; Satellite Communication System.
9. ***Participation in world's fairs, exhibitions, visitors centers, and development of historical sites:*** Christus Statue; Exhibitions and World's Fairs; Historical Sites; Pageants; Polynesian Cultural Center; Sacred Grove; Visitors Centers.
10. ***Church educational system and Church curricula:*** Academies; Brigham Young College; Brigham Young University\*; Church Educational System (CES); Curriculum; Distribution Centers; Education\*; Institutes of Religion; Intelligence; Knowledge; LDS Business College; LDS Foundation; LDS Student Associations; Meetinghouse Libraries; Ricks College; Schools; Schools of the Prophets; Seminaries; Teachers, Teacher Development; Teaching the Gospel; University of Deseret; Values, Transmission of.
11. ***Libraries and archives:*** Brigham Young University\*; Family History Centers; Family History Library; Libraries and Archives; Meetinghouse Libraries.
12. ***Programs and materials for special groups:*** Blind, Materials for the; Deaf, Materials for the; Firesides; Hospitals; Indian Student Placement Services; Lamanite Mission; Leadership Training; Senior Citizens; Single Adults; Social Services; Sports; Welfare Services; Youth.
13. ***Arts and music:*** Architecture; Art in Mormonism; Artists, Visual; Dance; Drama; Fine Arts; Folk Art; Folklore; Humor; Hymns and Hymnody; Literature, Mormon Writers of\*; Mormon Handicraft; Mormon Tabernacle Choir; Mormon Youth Symphony and Chorus; Mormons, Image of\*; Motion Pictures, LDS Productions; Museums; Music; Musicians; Pageants; Public Speaking; Sculptors; Symbols, Cultural and Artistic; "This Is the Place" Monument.
14. ***Magazines, newspapers, and other periodicals:*** Almanacs; *Children's Friend, The*; *Church News*; *Contributor*; *Deseret News*; *Ensign*; *Evening and the Morning Star, The*; *Friend, The*; *Improvement Era*; *Instructor, The*; International Magazines; *Journal of Discourses*; *Juvenile Instructor*; *Lectures on Faith*; *Liahona The Elders' Journal*; Magazines; *Messenger and Advocate*; *Millennial Star*; *New Era*; *Relief Society Magazine*; *Times and Seasons*; *Utah Genealogical and Historical Magazine*; *Woman's Exponent*; *Young Woman's Journal*.
15. ***Official letters, bulletins, and handbooks:*** *Bulletin*; *General Handbook of Instructions*; Policies, Practices, and

Proceedures; Proclamations of the First Presidency and Council of the Twelve Apostles; Publications; Wentworth Letter.

16. ***Welfare assistance and programs:*** Calamities and Disasters; Charity; Deseret Industries; Economic Aid; Economic History of the Church; Emergency Preparedness; Fast Offerings; Humanitarian Services; Self-Sufficiency (Self-Reliance); Social Services; Welfare; Welfare Farms; Welfare Services; Welfare Square; Work, Role of.
  17. ***Construction and architecture of Church buildings:*** Architecture; Building Program; City Planning; Meetinghouses; Temples\*.
  18. ***Books and materials on Church history:*** Almanacs; *Comprehensive History of the Church*, A; History of the Church\*; *History of the Church* (History of Joseph Smith); History, Significance to LDS; Joseph Smith—History; *Journal of Discourses*; Legal and Judicial History of the Church.
  19. ***Symbols, celebrations, observances, and dedications:*** Angel Moroni Statue; Beehive Symbol; Burial; Celebrations; Centennial Observances; Ceremonies; Christmas; Christus Statue; Dedications; Easter; Pioneer Day; Pioneer Life and Worship; Symbols, Cultural and Artistic; Temple Square; “This Is the Place” Monument; Vocabulary, LDS.
  20. ***Worship practices and Church activities:*** Activity in the Church; Callings; Centennial Observances; Conferences\*; Confidential Records; Dedications; Family Home Evening; Fast and Testimony Meeting; Fellowshiping Members; Firesides; Home Teaching; Hymns and Hymnody; Inspiration; Joining the Church; Laying on of Hands; Leadership Training; Meetings, Major Church; Membership; Music; Pioneer Life and Worship; Policies, Practices, and Procedures; Preaching the Gospel; Primary; Public Speaking; Relief Society; Reverence; Sacrament; Sacrament Meeting; Setting Apart; Single Adults; Solemn Assemblies; Sports; Sunday School; Temple Ordinances; Visiting Teaching; Word of Wisdom; Young Men; Young Women.
- B. Church members as they are perceived by others and as they relate to other churches and groups.
1. ***Anti-LDS beliefs, publications, and legal actions:*** Anti-Mormon Publications; Antipolygamy Legislation; Cult; “Fundamentalists”; Reynolds v. United States; Seet; Smoot Hearings; Stereotyping of Mormons.
  2. ***Church beliefs and practices in selected areas shared with other groups in society:*** Agency; Animals; Archaeology; Astronomy, Scriptural References to; Blacks; Blessing on

Food; Brotherhood; Catholicism and Mormonism; Chaplains; Children\*; Church and State; Church in the World; Civic Duties; Civil Rights; Communion; Community; Compassionate Service; Constitution of the United States of America; Constitutional Law; Diplomatic Relations; Economic Aid; Education\*; Emergency Preparedness; Equality; Ethics; Family History, Genealogy; Family Organizations; Fate; Fatherhood; Forgeries of Historical Documents; Freedom; Gentiles; Gentiles, Fulness of; Home; Humanitarian Services; Individuality; Interfaith Relationships\*; Jews; Law; Lifestyle; Love; Mankind; Matter; Men, Roles of; Military and the Church; Minorities; Mormonism, An Independent Interpretation; Mormonism, Mormons; Motherhood; Music; Native Americans; Natural Man; Nature, Law of; Non-Mormons, Social Relations with; Origin of Man; "Peculiar" People; Philosophy; Politics\*; Poverty, Attitudes toward; Press and Publications; Press, News Media and the Church; Protestant Reformation; Protestantism; Public Communications; Public Relations; Purpose of Earth Life\*; Race, Racism; Religious Experience; Religious Freedom; Reorganized Church of Jesus Christ of Latter Day Saints; Restorationism, Protestant; Schismatic Groups; Science and Religion; Science and Scientists; Scouting; Senior Citizens; Single Adults; Social Services; Socialization; Societies and Organizations; Society; United States of America; Unity; Values, Transmission of; Volunteerism; War and Peace; Wealth, Attitudes toward; Welfare Services; Woman Suffrage; Women, Roles of\*; Women's Topics; Word of Wisdom; Work, Role of; World Religions\*; Worldliness.

3. *The position of the Church on some of the traditional teachings of Christianity:* Aaronic Priesthood; Apocalyptic Texts; Apocrypha and Pseudepigrapha; Apostasy; Apostate; Armageddon; Articles of Faith; Christians and Christianity; Christology; Clergy; Confession of Sins; Creation, Creation Accounts; Creeds; Cross; Cult; Damnation; Deification, Early Christian; Devils; Divorce; Epistemology; Foreknowledge of God; Foreordination; Garden of Eden; Godhead; Grace; Heaven; Hell; Immaculate Conception; Infant Baptism\*; Isaiah\*; Israel\*; James, Epistle of; Jesus Christ\*; John, Revelations of; John the Baptist; John the Beloved; Joseph of Egypt\*; Judgment Day, Final; Justice and Mercy; Justification; Last Days; Law of Moses; Laying on of Hands; Levitical Priesthood; Light of Christ; Lord's Prayer; Malachi, Prophecies of; Mary, Mother of Jesus; Melchizedek; Melchizedek Priesthood; Metaphysics; Millenarianism; Millennium; Miracles; Moses; Mother in Israel; Mount of Transfiguration; Mysteries of God; Name of God; Name of the Church; New and Everlasting Covenant; Omnipotent God, Omnipresence of God, Omniscience of God; Origin of Man; Original Sin; Orthodoxy, Heterodoxy, and Heresy;

Paradise; Peter; Predestination; Rebaptism; Reincarnation; Sacrament; Sacrifice; Sacrifice in Biblical Times; Saints; Salvation; Salvation of the Dead; Sanctification; Science and Religion; Scripture; Scripture, Interpretation Within Scripture; Second Coming of Jesus Christ; Sect; Sermon on the Mount; Seventy; Sick, Blessing the; Sign Seeking; Signs; Signs as Divine Witness; Signs of the Times; Signs of the True Church; Sin; Sons of Perdition; Soul; Spirit; Spirit Body; Spirit of Prophecy; Spirit World; Spiritual Death; Teaching the Gospel; Ten Commandments; Testimony Bearing; Testimony of Jesus Christ; Theodicy; Theogony; Theology; Transfiguration; Translated Beings; Truth; Unpardonable Sin; Virgin Birth; War in Heaven; Washing of Feet; Works; Worship; Wrath of God; Zion.

4. *The position of the Church on moral and other sensitive issues related directly to society:* Abortion; Abuse, Spouse and Child; Adultery; AIDS; Alcoholic Beverages and Alcoholism; Artificial Insemination; Autopsy; Birth Control; Blacks; Blood Transfusions; Capital Punishment; Celibacy; Chastity, Law of; Coffee; Conscientious Objection; Cremation; Divorce; Drugs, Abuse of; Evolution; Feminism; Gambling; Health, Attitudes Toward; Homosexuality; Lifestyle; Magic; Modesty; Modesty in Dress; Murder; Organ Transplants and Donations; Policies, Practices, and Procedures; Pornography; Poverty, Attitudes Toward; Premarital Sex; Procreation; Profanity; Prohibition; Prolonging Life; Race, Racism; Reincarnation; Satanism; Sex Education; Sexuality; Sterilization; Stillborn Children; Suicide; Tea; Tobacco; Values, Transmission of; War and Peace; Wealth, Attitudes Toward; Welfare Services; Women, Roles of\*; Work, Role of.
5. *Business and financial interests of the Church:* Business\*; Computer Systems; Deseret Book Company; Economic History of the Church; Finances of the Church; Financial Contributions; LDS Foundation.

C. **Studies comparing Church members with others, including the vital statistics (demographics) of the Church and its members.**

1. *Studies comparing Church members with others:* Activity in the Church; Latter-day Saints (LDS); Medical Practices; Occupational Status; Social and Cultural History; Social Characteristics; Social Services.
2. *Vital statistics (demographics) of the Church and its members:* Vital Statistics.

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## KEY TO ABBREVIATIONS

<i>AF</i>	Talmage, James E. <i>Articles of Faith</i> . Salt Lake City, 1890. (All references are to pagination in printings before 1960).
<i>CHC</i>	<i>Comprehensive History of the Church</i> , 6 vols., ed. B. H. Roberts. Salt Lake City, 1930.
<i>CR</i>	<i>Conference Reports</i> . Salt Lake City, 1898–.
<i>CWHN</i>	<i>Collected Works of Hugh Nibley</i> , ed. S. Ricks, J. Welch, et al. Salt Lake City, 1985–.
<i>Dialogue</i>	<i>Dialogue: A Journal of Mormon Thought</i> , 1965–.
<i>DS</i>	Smith, Joseph Fielding. <i>Doctrines of Salvation</i> , 3 vols. Salt Lake City, 1954–1956.
<i>ER</i>	<i>Encyclopedia of Religion</i> , 16 vols., ed. M. Eliade. New York, 1987.
<i>F.A.R.M.S.</i>	Foundation for Ancient Research and Mormon Studies. Provo, Utah.
<i>HC</i>	<i>History of the Church</i> , 7 vols., ed. B. H. Roberts. Salt Lake City, 1st ed., 1902; 2nd ed., 1950. (All references are to pagination in the 2nd edition.)
<i>HDC</i>	Historical Department of the Church, Salt Lake City.
<i>IE</i>	<i>Improvement Era</i> , 1897–1970.
<i>JC</i>	Talmage, James E. <i>Jesus the Christ</i> . Salt Lake City, 1915.
<i>JD</i>	<i>Journal of Discourses</i> , 26 vols., ed. J. Watt. Liverpool, 1854–1886.
<i>JST</i>	<i>Joseph Smith Translation of the Bible</i> .
<i>MD</i>	McConkie, Bruce R. <i>Mormon Doctrine</i> , 2nd ed. Salt Lake City, 1966.
<i>MFP</i>	<i>Messages of the First Presidency</i> , 5 vols., ed. J. Clark. Salt Lake City, 1965–1975.
<i>PJS</i>	<i>Papers of Joseph Smith</i> , ed. D. Jessee. Salt Lake City, 1989.
<i>PWJS</i>	<i>The Personal Writings of Joseph Smith</i> , ed. D. Jessee. Salt Lake City, 1984.
<i>T&amp;S</i>	<i>Times and Seasons</i> , 1839–1846.
<i>TPJS</i>	<i>Teachings of the Prophet Joseph Smith</i> , comp. Joseph Fielding Smith. Salt Lake City, 1938.
<i>WJS</i>	<i>Words of Joseph Smith</i> , ed. A. Ehat and L. Cook. Provo, Utah, 1980.

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## AARON, BROTHER OF MOSES

Aaron was a son of Amram and Jochebed of the tribe of Levi (Ex. 6:20), and a brother of Moses and Miriam (Ex. 4:14; 15:20). God directed him to meet his brother at the “mount of God” (Ex. 4:27–28), and appointed him spokesman for Moses (Ex. 4:14–16; 7:1–2; 2 Ne. 3:17). The AARONIC PRIESTHOOD, or lesser priesthood in The Church of Jesus Christ of Latter-day Saints, takes its name from Aaron.

While the Israelites were encamped at Sinai, Aaron, two of his sons, and seventy elders accompanied Moses to the holy mountain, where they saw God (Ex. 24:1, 9–11). Aaron and his sons were called by God through the prophet Moses to serve in the priest’s office (Ex. 28:1), Aaron becoming the “high,” or chief, priest over the Levitical order (Num. 3:32). His call from God through a prophet is used as an example for all who receive any PRIESTHOOD appointment of God (Heb. 5:4). He held the MELCHIZEDEK PRIESTHOOD, but as chief priest of the lesser priesthood he served in a lesser position equivalent to that of the modern Presiding Bishop (John Taylor, *Items on the Priesthood*, p. 5, Salt Lake City, 1881). Direct descendants of the firstborn son of Aaron have a legal right to the presidency of this priesthood (i.e., BISHOP; D&C 68:15–18; 107:16–17), but such an appointment

requires a call from the FIRST PRESIDENCY of the Church (D&C 68:20).

Aaron was not privileged to enter the land of promise (Num. 20:7–13). Malachi prophesied that, in the latter days, the sons of Levi—which would include Aaron’s descendants—would again offer an offering in righteousness (Mal. 3:1–3; cf D&C 13:1). Moreover, all who receive both the Aaronic and Melchizedek priesthoods and magnify their CALLINGS through sacrifice and righteous lives are spoken of as the sons of Moses and of Aaron (D&C 84:18, 27, 30–32, 34).

### BIBLIOGRAPHY

Palmer, Lee A. *Aaronic Priesthood Through the Centuries*. Salt Lake City, 1964.

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### POWERS AND OFFICES

The two divisions of PRIESTHOOD in The Church of Jesus Christ of Latter-day Saints are the Aaronic and the Melchizedek. Young men twelve to eighteen years of age, and older men who are new converts, are ordained to offices in the Aaronic Priesthood, “which holds the keys [governing or



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delegating authority] of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins” (D&C 13). It is the priesthood authority by which JOHN THE BAPTIST prepared the way for Jesus Christ, teaching faith, repentance, and baptism for the remission of sins (Matt. 3:1–17; Mark 1:1–11; Luke 1:5–80; John 1:15–34; Acts 8:14–17; D&C 84:25–28). The Aaronic Priesthood does not have the power to confer the Holy Ghost (Matt. 3:11; Mark 1:7–8; John 1:33–34; JS—H 1:70) or to administer totally the affairs of the kingdom of God. It is power and authority God has given to man to prepare him and those to whom he ministers to receive the greater power, authority, and blessings of the MELCHIZEDEK PRIESTHOOD.

Distinctive LDS insights into the origins of the Aaronic Priesthood stem from modern revelations indicating that when Moses led Israel out of Egypt, the Lord purposed to confer upon worthy men of all tribes the higher Melchizedek Priesthood. Disobedience and loss of faith and worthiness, however, caused the Israelites to harden their hearts against the Lord and Moses. Therefore, the Lord eventually

took Moses out of their midst, and the Holy Priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel; which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John [the Baptist], whom God raised up [D&C 84:25–27].

The Israelites, unwilling to abide by the higher law of the fulness of the gospel with its greater priesthood, were given the law of carnal commandments, as a portion of the LAW OF MOSES, with its emphasis on offering symbolic, redemptive sacrifices to prepare them to receive the divine Redeemer, and they were given the lesser priesthood to administer that law. The Lord called AARON and his sons to be the priests and preside over this lesser priesthood (Num. 8). Only direct descendants of Aaron could be ordained priests. The first-born among the sons of Aaron would preside over the other priests. To assist Aaron and his posterity, particularly with the tabernacle and the preparing and offering of sacrifices, the Lord also called other male members of the tribe of Levi (not of the family of Aaron) to receive and carry out assignments in the lesser priesthood (Num. 3:5–13). The Le-

vites held lesser offices of the Aaronic Priesthood and functioned under the keys or directive authority of that priesthood conferred upon Aaron and his sons (Widtsoe, pp. 12–17). Hence, the lesser priesthood was called the Aaronic Priesthood, after Aaron, but a portion of that priesthood was also called the LEVITICAL PRIESTHOOD because all those to whom it was given belonged to the tribe of Levi. This type of priesthood organization and service continued in Israel until Jesus Christ came.

John the Baptist, a descendant of Aaron through both parents and thus a Levite, was the son of Zacharias, a righteous priest in Israel at the time of the birth of Christ. It was this John whom God chose to prepare the way for Christ’s ministry on earth. From John’s birth his mission was set and his priesthood functions anticipated (D&C 84:28; Luke 1:5–17).

After being baptized by John, Jesus called his apostles (some of them from among John’s disciples) and ordained them (John 15:16); later he conferred upon Peter, James, and John the keys of the kingdom of God and a higher priesthood (*see* MOUNT OF TRANSFIGURATION). Following his death, resurrection, and ascension, Christ continued to direct his Church by giving commandments to the apostles through the power of the Holy Ghost (Acts 1:2) and through the authority of the higher Melchizedek Priesthood that he had conferred upon them. After the death of the apostles there followed a general apostasy, during which many gospel principles were lost and all the powers of the priesthood were withdrawn from the earth (2 Thes. 2:1–4; 2 Tim. 3:1–5).

On May 15, 1829, John the Baptist appeared to Joseph Smith and Oliver Cowdery as a resurrected messenger from God and conferred the ancient “Priesthood of Aaron” upon them (D&C 13). As the organization of the Church proceeded through the following months and years, many male members received the Aaronic Priesthood and were organized into quorums of priests, teachers, and deacons. In the Restoration, the Aaronic Priesthood has not been restricted to those who are literal descendants of Aaron or of Levi, since those lineages are not at present identified and the priesthood authority that implemented the ordinances of the law of Moses has been replaced by the higher priesthood and laws and ordinances of the gospel of Jesus Christ. Beginning with the reorganization of the priesthood in 1877, the Church established the current practice of ordaining boys to the Aaronic Priesthood during their early teen-

age years, organizing them at the ward level into PRIESTHOOD QUORUMS by age group and PRIESTHOOD OFFICE, and advancing them periodically to higher offices and eventually to the higher priesthood. The BISHOP of each ward presides over the Aaronic Priesthood in the ward.

Over the Aaronic Priesthood, the “president is to be a bishop; for this is one of the duties of this priesthood” (D&C 107:88), but bishops are also ordained high priests of the Melchizedek Priesthood because they preside and are not literal descendants of Aaron. The other three offices of the Aaronic Priesthood are deacon, teacher, and priest. Under the direction of the bishop, someone with proper authority confers the Aaronic Priesthood upon a worthy young man when he is twelve years old, ordaining him to the office of deacon. If he remains faithful and worthy, he is ordained to the office of teacher when he is fourteen years old and is given additional responsibilities. If he continues to remain faithful and worthy, he is ordained to the office of priest in the Aaronic Priesthood when he is sixteen years old, again receiving increased responsibilities. As young men progress in the priesthood, they retain all the rights and duties of lower offices.

The Lord has instructed the Church that bearers of the priesthood be organized into quorums (D&C 107:85–88). Some reasons for this are to establish order, to facilitate effective instruction in gospel principles and priesthood duties, and to prepare them for greater service and leadership in the Church. In the Aaronic Priesthood, a president and two counselors, chosen from the quorum members, preside over each quorum of deacons and teachers. This presidency is set apart (given powers of presidency) to preside over, sit in council with, and teach the members of the quorum their duty. The bishop is president of the priests quorum. He selects one or more boys as leaders under his presiding leadership and trains them to direct the other members of the quorum. Though the bishop and his two counselors in the bishopric hold all of the keys of the Aaronic Priesthood for the ward, the bishop usually calls an adult adviser to help train the boy leaders and to help instruct quorum members. However, the adviser has no presiding authority.

Thus the Aaronic Priesthood continues in its role as a preparatory priesthood, training young men in gospel principles and priesthood powers as they mature in service related to the preparatory gospel: faith in the Lord Jesus Christ, repentance,

baptism for the remission of sins, and love of God and fellow beings. These responsibilities are most evident as the young men prepare, bless, and pass the SACRAMENT of the Lord’s Supper each Sabbath day in the SACRAMENT MEETINGS of the Church and as they otherwise assist the bishop in serving the people of the ward.

Today the Aaronic Priesthood gives young men experience and prepares them to receive the Melchizedek Priesthood when they are eighteen years old, with the greater privileges and responsibilities of its oath and covenant (D&C 84:33–40). The Melchizedek Priesthood increases their capacity to serve, perform the saving ordinances of the gospel, and direct the Church when called to do so.

A major activity program for Aaronic Priesthood boys in many areas of the world is SCOUTING. To effectively correlate priesthood and scouting activities, the bishop organizes the YOUNG MEN program in the ward. An adult man is called to serve as president of the Young Men under the bishop’s direction. Where scouting is organized, he and his two counselors generally also serve as the scout leaders. In wards with many boys, additional adults may be called to assist in the scouting program.

The bishop also organizes the girls of the ward into a YOUNG WOMEN program, with adult women advisers, and in age groups that correspond with ages of boys in Aaronic Priesthood quorums. Joint activities are planned and carried out regularly with the young men of the Aaronic Priesthood.

*[For a more detailed history of the Aaronic Priesthood, see also Bishop, History of.]*

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VERDON W. BALLANTYNE

#### RESTORATION

On May 15, 1829, JOHN THE BAPTIST appeared to Joseph SMITH and Oliver COWDERY near Harmony, Pennsylvania, and bestowed the Aaronic Priesthood on them (*see* AARONIC PRIESTHOOD:

POWERS AND OFFICES). This ordination gave the two men AUTHORITY to baptize (*see* BAPTISM), and they immediately performed that ORDINANCE for one another in the Susquehannah River. The Prophet Joseph Smith had received no previous REVELATIONS authorizing him to baptize; to perform that ordinance properly required specific authorization from God. The return of John to bestow the Aaronic Priesthood confirmed that divine authority had been lost from the earth and that a heavenly visitation was necessary to restore it.

Joseph Smith and Oliver Cowdery were engaged in translating the Book of Mormon (*see* BOOK OF MORMON TRANSLATION BY JOSEPH SMITH) at the Prophet's homestead on the Susquehannah River in Harmony when the question of baptism arose. A passage in 3 Nephi 11 (*see* BOOK OF MORMON: THIRD NEPHI), in which the resurrected Savior instructed the Nephites on the subject, led the two men to wonder about their own baptism. Determining to pray about it, they went to the woods, where, as Oliver later recounted, "on a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the Gospel of repentance" (JS—H 1:71n). Joseph said that the angel placed his hands on them and ordained them, saying: "Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness" (JS—H 1:69; D&C 13).

The angel informed them that the Aaronic Priesthood did not have the power of laying on of hands for the GIFT OF THE HOLY GHOST, but that that authority would be given to them later. He told Joseph to baptize Oliver, and Oliver to baptize Joseph, and each to ordain the other to the Aaronic Priesthood. The messenger said "that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek," which would be conferred later (JS—H 1:72; *see* MELCHIZEDEK PRIESTHOOD: RESTORATION).

In the time of Jesus, John the Baptist preached repentance to the Jews and baptized in

the Jordan River. He baptized Jesus (Matt. 3:13–17; cf. 2 Ne. 31:4–13). John was a direct descendant of AARON, through both his priestly father Zacharias and his mother Elisabeth, one of the "daughters of Aaron" (Luke 1:5). A later revelation to Joseph Smith said that an angel bestowed authority on John to perform his earthly mission when he was eight days old (D&C 84:28).

By ordination and calling, John the Baptist held the KEYS of the Aaronic Priesthood. These include the keys of the "ministering of angels," meaning that holders of the Aaronic Priesthood are eligible to have angels minister to them. This priesthood also has the keys of the preparatory gospel, which embraces the "gospel of repentance and of baptism, and the remission of sins, and the law of eternal commandments" (D&C 84:27).

As others were also to enjoy the blessings associated with baptism for the remission of sins administered under priesthood authority, a revelation was given in 1829 regarding the exact words and procedure that were to be followed in conducting the ordinance for those who repent and ask for baptism.

Behold ye shall go down & stand in the water & in my name shall ye baptize them. And now behold these are the words which ye shall say calling them by name saying, Having authority given me of Jesus Christ I baptize you in the name of the Father & the Son & of the Holy Ghost Amen. And then shall ye immerse them in water [Cowdery, 1829 Ms.].

In the LDS Church today, only those having either the office of priest in the Aaronic Priesthood or the Melchizedek Priesthood may baptize people.

Monuments commemorating the restoration of the Aaronic Priesthood have been erected at TEMPLE SQUARE, Salt Lake City (1958), and in Harmony, Pennsylvania (1960).

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LARRY C. PORTER

## ABEL

Latter-day scripture reveals much about Abel beyond what is contained in the Bible. He and CAIN had older brothers and sisters (Moses 5:2), and Abel “was a keeper of sheep” (Gen. 4:2; Moses 5:17). To his parents, the Lord had given “commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord” (Moses 5:5). ADAM and EVE were obedient to the Lord’s commands (Moses 5:6), and Abel also “hearkened unto the voice of the Lord. . . . And the Lord had respect unto Abel, and to his offering” (Moses 5:17, 20). On the other hand, Cain specifically at Satan’s behest brought an unacceptable offering (Moses 5:18–19, 21; cf. *TPJS*, pp. 58–60).

The book of Moses clarifies the Lord’s differing responses to Abel and Cain, and indicates that Adam and Eve had taught their children about the things of God: “And Adam and Eve . . . made all things [of God] known unto their sons and their daughters” (Moses 5:12). Subsequently, Abel “walked in holiness before the Lord” (Moses 5:26), but Cain “loved Satan more than God” (Moses 5:18). When his offering was not accepted, Cain “rejected the greater counsel which was had from God” and “listened not any more to the voice of the Lord, neither to Abel, his brother” (Moses 5:25–26). When Satan promised Cain that “I will deliver thy brother Abel into thine hands,” Cain exulted “that I may murder and get gain” (Moses 5:29–31; cf. Hel. 6:27). As a result, Cain “rose up against Abel his brother, and slew him” (Gen. 4:8; Moses 5:32), and said, “I am free; surely the flocks of my brother falleth into my hands” (Moses 5:33). The unconscionable nature of Cain’s murder of Abel is underscored by the fact that thereafter “Cain was shut out from the presence of the Lord” (Moses 5:41).

The New Testament affirms Abel’s faithfulness and obedience to God: “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh” (Heb. 11:4). Joseph SMITH taught that “God spoke to [Abel]: indeed it is said that God talked with him; and if He did, would He not, seeing that Abel was righteous, deliver to him the whole plan of the Gospel? . . . How could Abel offer a sacrifice and look forward with faith on the Son of God, for a remission of his sins, and not

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## ABINADI

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Abinadi belonged to a small group of reactionary NEPHITES who had returned from Zarahemla a generation earlier to repossess from the LAMANITES the city of Nephi, the traditional Nephite capital, and its temple. When the excesses of the apostate Nephite king and priests grew intolerable, Abinadi was commanded of the Lord to denounce publicly their abominations; he prophesied their coming captivity and affliction. Abinadi was condemned to death by Noah for this, but escaped.

Where he lived in exile is unknown. Similarities between his and Benjamin’s words (cf. Mosiah 16:1; 3:20; 16:5; 2:38; 16:10–11; 3:24–25) could mean that he spent some time in Zarahemla with king Benjamin and his people (W of M 1:16–17), or received similar revelation during this period.

After two years, having been commanded again by the Lord to prophesy, Abinadi reentered the city of Nephi in disguise. Before a crowd, he pronounced a curse in the name of the Lord upon the unrepentant people, their land, and their grain, with forthright predictions of destruction and humiliating bondage, reminiscent of Israel’s suffering in Egypt. In a potent curse, like those used in the ancient Near East to condemn covenant breakers, he testified that Noah’s life would “be valued even as a garment in a hot furnace” (Mosiah 12:3).

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Abinadi was apprehended by the people, bound, delivered to Noah, and accused of lying about the king and prophesying falsely. Both accusations were violations under their law, the LAW OF MOSES (Mosiah 13:23; Ex. 20:16; Dent. 18:20–22). The dual nature of the charges appears to have complicated the ensuing trial, the king typically having jurisdiction over political charges, and the priests over religious matters.

The trial first focused on the charge of false prophecy. The priests challenged Abinadi to interpret Isaiah 52:7–10. They presumably thought this text showed that God had spoken “comfort” to their own people, who had seen the land “redeemed.” They contended that whereas Isaiah extolled those who brought “good tidings,” Abinadi spoke ill. Under such interpretation, Abinadi’s curses conflicted with Isaiah and were held by the priests to be false and unlawful.

Abinadi rebutted the priests in several ways. He accused them of misunderstanding and disobeying the law. He extracted from them an admission that salvation requires obedience to the law and then rehearsed to them the TEN COMMANDMENTS, the basic law of the covenant that they had not kept. He miraculously withstood the king’s attempt to silence him, “and his face shone with exceeding luster, even as Moses’ did while in the mount of Sinai” (Mosiah 13:5). He then quoted Isaiah 53 and explained its relation to the coming MESSIAH.

Abinadi’s prophetic words are among the most powerful in the Book of Mormon. He explained the “form” and coming of God mentioned in Isaiah 52:14 and 53:2 (Mosiah 13:34; 14:2) as the coming of a son in the flesh, thus “being the Father and the Son” (Mosiah 15:1–5). He also taught that God would suffer as the “sheep before her shearers” (Isa. 53:7; Mosiah 14:7). Abinadi was then in a position to answer the priests’ question about Isaiah 52:7–10. He proclaimed that those “who shall declare his generation” (cf. Mosiah 15:10) and “publish peace” (Mosiah 15:14) are God’s prophets and that they and all who hearken unto their words are his “seed” (Mosiah 15:11, 13). They are the ones who truly bring “good tidings” of salvation, redemption, comfort through Christ, and the reign of God at the Judgment Day.

Using Isaiah’s text, Abinadi showed that God could not redeem Noah’s people who had willfully rebelled against deity, and that true redemption comes only through repentance and acceptance of

Christ. He also showed that his prophecies did not contradict the Isaiah text quoted by the priests.

Noah desired that Abinadi should be put to death, evidently on the charge of bearing false witness against him as the king. A young priest named Alma valiantly attested to the truthfulness of Abinadi’s testimony, whereupon he was expelled and the trial recessed for three days while Abinadi was held in prison.

When the trial reconvened, Abinadi was presumably accused of blasphemy (Mosiah 17:8), another capital offense under the law of Moses (Lev. 24:10–16). Noah gave him the opportunity to recant, but Abinadi refused to change God’s message, even on threats of death.

Noah was intimidated and desired to release Abinadi. The priests, however, accused Abinadi of a fourth crime, that of reviling against the king (Mosiah 17:12; Ex. 22:28). On this ground Noah condemned Abinadi, and his priestly accusers scourged and burned him. It was normal under Mosaic law for the accusers to inflict the punishment, but burning was an extraordinary form of execution. It mirrored Abinadi’s alleged crime: he was burned just as he had said Noah’s life would be valued as a garment in a furnace. As Abinadi died, he prophesied that the same fate would befall his accusers. This prophecy was soon fulfilled (Mosiah 17:15–18; 19:20; Alma 25:7–12).

Abinadi was remembered by the Nephites in at least three roles:

1. To Alma, his main convert, Abinadi was a prophet of Christ. Alma taught Abinadi’s words concerning the death and resurrection of Christ, the RESURRECTION of the dead, the redemption of God’s people (Mosiah 18:1–2), and the mighty change of heart through their conversion (Alma 5:12). Through Alma’s descendants, Abinadi influenced the Nephites for centuries.
2. To Ammon, who beheld the martyrdom of 1,005 of his own converts (Alma 24:22), Abinadi was recalled as the prime martyr “because of his belief in God” (Alma 25:11; cf. Mosiah 17:20; see also Mosiah 7:26–28). This was recognized as the real reason for Abinadi’s death, since the priests’ charge of reviling proved to be a false pretext.
3. To MORMON, who witnessed the decadence and destruction of the Nephites 500 years later, Abinadi was remembered for prophesying that because of wickedness evil would come upon the



land and that the wicked would be utterly destroyed (Morm. 1:19; cf. Mosiah 12:7–8).

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## ABORTION

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"Church members who encourage, perform, or submit to an abortion are subject to Church discipline as appropriate" to help them repent (*General Handbook*, 11-4). As far as has been revealed, the sin of abortion is one for which a person may repent and gain forgiveness (*General Handbook*, 11-4; Packer, p. 86).

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MARY K. BEARD

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proach is unique: Revelations received by the Prophet Joseph SMITH confirm the basic historicity of Genesis and add information echoed in ancient sources, many of which have emerged since his day.

The BOOK OF ABRAHAM as restored by Joseph SMITH autobiographically recounts Abraham's early life, explaining why he was singled out as the pivotal recipient of divine promises for the blessing of mankind. Not only had he been foreordained in PREMORTAL LIFE (Abr. 3:23; cf. *Apocalypse of Abraham* 22:1–5), but as a young man in Ur he opposed idolatry and human sacrifice, ironically turning him into an intended victim (Abr. 1:5–20; cf. *Genesis Rabbah* 38:13). The irony increases when God's last-minute rescue of Abraham foreshadowed what would transpire at Abraham's offering of Isaac.

After marrying SARAH and learning of his lin- cal right to the PATRIARCHIAL ORDER OF THE PRIESTHOOD as disclosed in the "records of the fathers" (Abr. 1:2–4, 26, 31; 2:2; *Jubilees* 12:27; cf. D&C 107:40–57), Abraham traveled to Haran, where he apparently received his ORDINATION (Abr. 2:9–11; WJS, pp. 245, 303). He also saw the Lord, who gave him remarkable promises: Abraham would be blessed above measure; his posterity would carry the gospel to all nations; and all who received it would bear his name, be accounted his posterity, and bless him as their father (Abr. 2:6–11; cf. Gen. 12:1–3).

Accompanied by their converts, Abraham and Sarah proceeded to Canaan (Abr. 2:15; *Genesis Rabbah* 39:14). Famine soon forced them to Egypt, but not before God commanded Abraham to ask Sarah to pose as his sister (Abr. 2:22–25; *Genesis Apocryphon* 19:14–21), and then showed him a vision of the cosmos and creation so that he could teach these things to the Egyptians (Abr. 3–5; cf. *Sefer Yetsirah*).

The book of Abraham narrative ends here, but the book's last facsimile (no. 3) depicts Pharaoh—who traditionally claimed exclusive possession of priesthood and kingship (Abr. 1:25–27)—honoring Abraham's priesthood by allowing him to occupy the throne and instruct the court in astronomy (cf. *Pseudo-Eupolemus*; Josephus, *Antiquities* 1.viii.2). Pharaoh's recognition of Abraham's priesthood was unknown in any other ancient source until the 1947 discovery of the *Genesis Apocryphon*, purporting, like the book of Abraham, to contain an autobiographical account of Abraham but continu-

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Members of the Church must not "submit to, be a party to, or perform an abortion" (*General Handbook*, 11-4). The only exceptions are where "incest or rape was involved, or where competent medical authorities certify that the life of the mother is in jeopardy, or that a severely defective fetus cannot survive birth" (Packer, p. 85). Even these exceptions do not justify abortion automatically. Church members are counseled that they should consider abortion in such cases only after consulting with their BISHOP and receiving divine confirmation through prayer.

"Church members who encourage, perform, or submit to an abortion are subject to Church discipline as appropriate" to help them repent (*General Handbook*, 11-4). As far as has been revealed, the sin of abortion is one for which a person may repent and gain forgiveness (*General Handbook*, 11-4; Packer, p. 86).

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MARY K. BEARD

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## ABRAHAM

Few biblical characters figure so prominently in LDS faith as does Abraham. Belief that he was a real person is shared by others, but the LDS ap-

proach is unique: Revelations received by the Prophet Joseph SMITH confirm the basic historicity of Genesis and add information echoed in ancient sources, many of which have emerged since his day.

The BOOK OF ABRAHAM as restored by Joseph SMITH autobiographically recounts Abraham's early life, explaining why he was singled out as the pivotal recipient of divine promises for the blessing of mankind. Not only had he been foreordained in PREMORTAL LIFE (Abr. 3:23; cf. *Apocalypse of Abraham* 22:1–5), but as a young man in Ur he opposed idolatry and human sacrifice, ironically turning him into an intended victim (Abr. 1:5–20; cf. *Genesis Rabbah* 38:13). The irony increases when God's last-minute rescue of Abraham foreshadowed what would transpire at Abraham's offering of Isaac.

After marrying SARAH and learning of his lin- cal right to the PATRIARCHIAL ORDER OF THE PRIESTHOOD as disclosed in the "records of the fathers" (Abr. 1:2–4, 26, 31; 2:2; *Jubilees* 12:27; cf. D&C 107:40–57), Abraham traveled to Haran, where he apparently received his ORDINATION (Abr. 2:9–11; WJS, pp. 245, 303). He also saw the Lord, who gave him remarkable promises: Abraham would be blessed above measure; his posterity would carry the gospel to all nations; and all who received it would bear his name, be accounted his posterity, and bless him as their father (Abr. 2:6–11; cf. Gen. 12:1–3).

Accompanied by their converts, Abraham and Sarah proceeded to Canaan (Abr. 2:15; *Genesis Rabbah* 39:14). Famine soon forced them to Egypt, but not before God commanded Abraham to ask Sarah to pose as his sister (Abr. 2:22–25; *Genesis Apocryphon* 19:14–21), and then showed him a vision of the cosmos and creation so that he could teach these things to the Egyptians (Abr. 3–5; cf. *Sefer Yetsirah*).

The book of Abraham narrative ends here, but the book's last facsimile (no. 3) depicts Pharaoh—who traditionally claimed exclusive possession of priesthood and kingship (Abr. 1:25–27)—honoring Abraham's priesthood by allowing him to occupy the throne and instruct the court in astronomy (cf. *Pseudo-Eupolemus*; Josephus, *Antiquities* 1.viii.2). Pharaoh's recognition of Abraham's priesthood was unknown in any other ancient source until the 1947 discovery of the *Genesis Apocryphon*, purporting, like the book of Abraham, to contain an autobiographical account of Abraham but continu-

ing the narrative into Egypt (*Genesis Apocryphon* 20:8–34): When Pharaoh took Sarah to the palace, Abraham tearfully appealed to God, who immediately protected her by afflicting Pharaoh. The affliction worsened, but Pharaoh finally had a dream of Abraham healing him; the patriarch was then summoned and, laying hands on Pharaoh's head, restored him to health. This is the only known instance in the Old Testament or related pseudepigrapha of a healing by LAYING ON OF HANDS, and it sets the stage for the book of Abraham scene. Together these two sources explain why the ancients considered Abraham's encounter with Pharaoh "a crucial event in the history of mankind" (Nibley, 1981 [citing Wacholder], p. 63).

But it was Sarah who had faced the most difficult dilemma in Egypt: If she honored both Abraham's request (by feigning maidenhood) and her marriage vows (by refusing Pharaoh's advances), she faced certain death. The alternative was simply to accept her new role with its dazzling wealth and influence. Sarah proved her loyalty at the peril of her life, and was—as were Abraham and Isaac—finally rescued by God. Her sacrifice demonstrated her equality with Abraham and their mutual dependence (*CWHN* 1:98; *IE* 73 [Apr. 1970]:79–95).

Later events of Abraham's life are illuminated by other LDS sources, as when Sarah, still childless after returning to Canaan, gave her maid Hagar to Abraham (Gen. 16:1–3) and thereby "administered unto Abraham according to the law" (D&C 132:65; see also verse 34)—congruent with now extant ancient Near Eastern sources describing the legal obligation of a childless wife. Sarah's action demonstrated, says one LDS Apostle, "her love and integrity to her husband" (*JD* 23:228) and was, says Philo, one of "numberless proofs" of her "wifely love. . . . Everywhere and always she was at his side, . . . his true partner in life and life's events, resolved to share alike the good and ill" (*On Abraham*, pp. xlii–xliii).

LDS sources further describe how Abraham was taught about Jesus Christ by MELCHIZEDEK (*TPJS*, pp. 322–23), who, as a prototype of Christ (*JST* Gen. 14:26–36; Alma 13:17–19), gave Abraham the PRIESTHOOD after the Order of the Son of God (see MELCHIZEDEK PRIESTHOOD; D&C 84:14; 107:2–4; cf. *Genesis Rabbah* 43:6) with accompanying temple ORDINANCES foreshadowing Christ (Abraham, Facsimile 2; Alma 13:2, 16; cf. *Cave of Treasures* [Budge], p. 148). Later, Abraham "looked forth and saw the days of the Son of Man,

and was glad" (*JST* Gen. 15:9–12; Hel. 8:17; John 8:56).

Abraham's supreme test—the offering of Isaac—both recalled Abraham's prior experience and typified things to come. Centuries before Jesus, a Book of Mormon prophet pointed to Abraham's offering of Isaac as "a similitude of God and his Only Begotten Son" (Jacob 4:4–5)—just as many Christian fathers would do retrospectively. Abraham's life thus typified and testified of his preeminent descendant Jesus, who, because he was also the Son of God, could atone for Abraham and all others.

Abraham's life also prefigured that of another descendant, Joseph Smith (D&C 132:30–31), whose prayer at age fourteen echoes young Abraham's prayer at the same age (*Jubilees* 11:16–17; *JS—H* 1:7–17). Both men had been foreordained; both received the priesthood, preached the gospel, and encountered formidable opposition; both spoke face to face with divine messengers and God himself; both possessed a URIM AND THUMMIM, translated ancient records, and wrote scripture; and both founded an influential community of saints.

But the connection is more direct. John TAYLOR reported that Abraham visited Joseph Smith (*JD* 20:174–75; 21:94), whose mission included revealing lost knowledge about Abraham (cf. 2 Ne. 3:7, 12) and whose entire ministry of RESTORATION helped fulfill Abraham's COVENANT that through his seed all nations would be blessed (2 Ne. 29:14; 3 Ne. 20:27, 29). A central purpose of that restoration is to make Abraham's promises effective for his descendants, who through temple ordinances may receive the blessings of Abraham and be sealed in an ancestral chain back to Abraham and Adam (D&C 2; *TPJS*, pp. 337–38).

To achieve the glory of Abraham, Latter-day Saints are commanded to come to Christ by "do[ing] the works of Abraham," whose life constitutes a pattern (D&C 132:32; cf. Isa. 51:1–2; John 8:39; *Koran* 16:120–23). These works begin with BAPTISM and reception of the HOLY GHOST, whereupon the recipient must "press forward" (2 Ne. 31:19–20) in righteousness, as did Abraham, by obeying God, receiving the priesthood and temple ordinances, honoring covenants, building a family unit, teaching children, keeping sacred records, preaching the gospel, and proving faithful in opposition (Abr. 1–2; Gen. 12–25). Progression along this path brings increased identification with

Abraham and Sarah and the blessings promised to them. For example, anyone who is not a descendant of Abraham but receives the Holy Ghost becomes the SEED OF ABRAHAM (*TPJS*, pp. 149–50; Abr. 2:10; cf. Gal. 3:29), while each man magnifying the Melchizedek Priesthood likewise becomes Abraham's seed (D&C 84:33–34). And each couple married eternally in the temple is promised the blessings of Abraham—posterity as the stars of heaven and sand of the seashore, meaning an eternal increase of posterity in the CELESTIAL KINGDOM (D&C 132:30; *JD* 11:151–52; 15:320).

Such blessings of innumerable posterity were promised to Abraham on several occasions (Abr. 3:13–14; Gen. 13:16; 15:5; 17:2, 6), but it was not until he demonstrated his willingness to offer Isaac as a sacrifice that the Lord guaranteed the promises (Gen. 22:16–18), showing, explains Joseph Smith, that any person who would attain ETERNAL LIFE “must sacrifice all things” (*TPJS*, p. 322). Accordingly, the Lord's people must be “tried, even as Abraham,” to become sanctified through Abraham's descendant Christ (D&C 101:4–5; Moro. 10:33) in preparation to “sit down in the kingdom of God, with Abraham” and Sarah (Alma 5:24) on thrones of glory to inherit the same blessings of EXALTATION already enjoyed by that exemplary couple (D&C 132:34–37; cf. *Testament of Isaac* 2:5–7).

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E. DOUGLAS CLARK

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See: Gospel of Abraham

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## ABRAHAMIC COVENANT

The divine archetypal covenant, of which Abraham's covenant is an example, is the everlasting covenant of the GOSPEL OF JESUS CHRIST. By accepting the gospel, humankind can be redeemed

from the doom of death and the blight of sin to enjoy ETERNAL LIFE with God.

Abraham's mission was not new; it was like the mission of Adam, Enoch, and Noah. The same divine power—or PRIESTHOOD—that gave them authority to promulgate the covenant of divine redemption for God's children in their time was renewed with Abraham and his seed; it was explicitly to be perpetuated by him and his literal and spiritual heirs for all time (Gen. 12:1–3; Abr. 1:18–19; 2:6, 9–11).

**ABRAHAM'S IMPLEMENTATION OF THE COVENANT MISSION** From the records of his forefathers, Abraham learned of the true and living God and the saving priesthood powers. Although his immediate ancestors had fallen away from the gospel, he desired and received that true priesthood from Melchizedek, with its powers and responsibilities (Abr. 1:1–7, 18, 19, 31; D&C 84:14; Alma 13:14–19; Gen. 14:18–20).

The idolatrous Chaldeans had rejected Abraham and placed him to be sacrificed on an altar (Abr. 1:5–12); but the Lord rescued him and directed him to leave his home in Ur for a new land of promise (Gen. 11:27–32; 12:1–3; Abr. 1:1, 17; 2:1–5). Abraham took other family members with him to a place they named Haran, where he won additional converts to the way of the Lord. With them he departed to undertake his ministry in the land promised to him and to all his descendants who would hearken to the voice of the Lord (Abr. 2:6, 14–20; Gen. 12:4–8).

Abraham and his company settled first in the Bethel area, built an altar, and proclaimed the name of the Lord—a procedure he perpetuated in the homes he established thereafter (Gen. 12:8; 13:4, 18). Near Bethel, the covenant promises and responsibilities were renewed, and CIRCUMCISION was made the token of the covenant, to remind all bearers to keep themselves pure and free from sin (Gen. 17). Abraham became a man of good repute (Gen. 14:13, 18–20; 23:1–16) and was trusted by God, who commended him, saying, “I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment” (Gen. 18:19). The ultimate test and a revelation of the meaning of the redemptive covenant came to him in the divine requirement that, in anticipation of the sacrifice of the Savior, he be willing to sacrifice his own birthright son. He passed the test, his son was

Abraham and Sarah and the blessings promised to them. For example, anyone who is not a descendant of Abraham but receives the Holy Ghost becomes the SEED OF ABRAHAM (*TPJS*, pp. 149–50; Abr. 2:10; cf. Gal. 3:29), while each man magnifying the Melchizedek Priesthood likewise becomes Abraham's seed (D&C 84:33–34). And each couple married eternally in the temple is promised the blessings of Abraham—posterity as the stars of heaven and sand of the seashore, meaning an eternal increase of posterity in the CELESTIAL KINGDOM (D&C 132:30; *JD* 11:151–52; 15:320).

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saved, and he learned how all may be saved by the divine Redeemer (Gen. 22:1–18; John 8:56; Jacob 4:5; Gal. 3:8).

**PERPETUATION OF THE MISSION BY ABRAHAM'S HEIRS** Abraham's lineal and spiritual successors learned to keep the covenant by the things they suffered. Their efforts sometimes prospered and their neighbors were impressed (Gen. 17:1–7; 26:1–5, 24–28; 28:13–22; 30:25–27; 32:24–29; 35:1–15; 39:1–6, 21–23; 40:8; 41:9–16, 37–42).

A **PATRIARCHIAL BLESSING** given by Abraham's grandson Jacob (Israel) to his twelve sons indicated future covenant roles for his descendants, particularly those through Judah and Joseph (Gen. 49:10, 22–26).

In addition to Jacob's progeny, Abraham had descendants through Ishmael, the son of Hagar—Sarah's handmaiden. Of Ishmael's family, “twelve princes” are named who established “towns” and “nations” (Gen. 25:12–16). Six sons by Abraham's wife Keturah are also named among his families: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah (Gen. 25:2). To all these, he promised gifts before his death (Gen. 25:1–7), including spiritual gifts. One descendant, Jethro (or Renel), priest of Midian, provided Moses with a wife, ordained him to the priesthood, and advised him in organizing, governing, and judging Israel (Ex. 2:16–22; 18:12–27; D&C 84:6–16). Scores of descendants of Esau, with their tribal leaders and kings, are also named (Gen. 36).

Today, millions claim Abraham as their father. All may have his covenant privileges if they will but do the works of Abraham. The Lord never told Abraham that he alone would be blessed by the covenant or that it would bless only his birthright seed; the charge was that in him and his seed all families of all nations should be blessed. All who accept the covenant of the divine Redeemer become Abraham's seed spiritually and receive the same blessings as his biological descendants (Gen. 12:1–3; Abr. 2:8–11; Gal. 3:7–9, 26–29; cf. John 8:33, 37, 39; Rom. 9:6–8).

**THE ABRAHAMIC HERITAGE THROUGH MOSES AND THE PROPHETS** The mission of Moses was to deliver the children of Israel from the bondage of slavery and death in Egypt and return them to the promised land. They were to enter the land only after the iniquity of the prior inhabitants had become so excessive that they were no longer worthy to retain it (1 Ne. 17:35; Gen. 15:13–16; 17:7–9; JST Gen. 17:4–7; Ex. 4:22–23; 6:1–8). Through

Moses, the Lord gave the Israelites laws, ordinances, statutes, and commandments to help them remember their duties to God and to make them a kingdom of priests, a holy people, and a peculiar treasure as God's exemplary servants (Ex. 19:1–6, 20ff; Deut. 4:1–6; Mosiah 13:27–30).

Israel did well in living according to the covenant in the last days of Moses and in the time of his successor, Joshua; but in the days of the judges and beyond, the Israelites lapsed into the ways of neighboring nations instead of following the moral and religious laws of the true God (Judg. 2:7–13; 17:6; 21:25). Because cycles of apostasy were repeated throughout Israel's history, the Israelites were periodically castigated by the prophets for their sins and called to repentance (e.g., Isa. 1:1–4; Hosea 4:1–6; Amos 3; Micah 3; Jer. 2; Ezek. 2).

Two themes dominate the messages of the Old Testament prophets: (1) the promised Redeemer would come, and though he would suffer rejection by many, he would establish the promised way of salvation for all; (2) in the last days the covenant of Abraham would be reestablished (Isa. 2:2–5, 11; 7:14–16; 9:1–7; 52:13–15, 53; Jer. 23:5–8; Ezek. 37:11–28; Dan. 9:21–27; Micah 5:2–5; Zech. 9:9–11; 11:10–13; 13:6; 14:4–9).

**FULFILLMENT AND PERPETUATION** The Redeemer did come, and the laws and prophecies prepared the faithful to receive him (Gal. 3:16–24, 25–29; Acts 2:47; 5:14; 1 Cor. 15:6). He accomplished his mission of personal teaching and sacrifice on earth and then commissioned the new Christian heirs of the covenant to make it known unto all the world (Matt. 24:14; 28:19–20; Mark 16:15–16). However, over a period of centuries, the priesthood power to administer the proper ordinances of the covenant and some vital facets of doctrine were lost. All these have now been restored in the latter-day dispensation of the gospel (D&C 110:11–16) and are again available to all families and nations of the earth.

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## ABUSE, SPOUSE AND CHILD

Abuse is behavior that deliberately threatens or injures another person. It may be physical, emotional, or sexual. Some forms of physical and emotional abuse include beatings, neglect, and threats of abandonment. While it also may take varied forms, sexual abuse of another adult usually involves the use of force or intimidation to coerce sexual activity. Sexual abuse of a child, on the other hand, includes any sexual behavior between the child and someone in a position of power, trust, or control (see *Child Abuse: Helps for Ecclesiastical Leaders*, Salt Lake City, 1985).

Individuals who abuse their spouses or children violate the laws of both God and society. Church leaders have counseled that even more subtle forms of abuse are evil—among them, shouting at or otherwise demeaning family members and demanding offensive intimate relations from one's spouse (Gordon B. Hinckley, "Keeping the Temple Holy," *Ensign* 20 [May 1990]:52). Church members guilty of abusing others are directed to seek the counsel of their BISHOPS and, where necessary, professional help. Church disciplinary procedures may need to be instituted to help abusers repent and to protect innocent persons.

While the causes of abuse are myriad and complex, all forms of abusive behavior are antithetical to the spirit of service and sacrifice exemplified in the life of the Savior Jesus Christ. Because it is often designed to control another person, abuse is inconsistent with AGENCY, which is central to God's PLAN OF SALVATION. In a revelation given in 1839, the Lord said, "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned" (D&C 121:41). Abuse is a serious sin and cannot be ignored, but abusers can be forgiven when they truly repent.

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## ACADEMIES

Between 1875 and 1910, the LDS Church sponsored thirty-three academies for secondary education in seven western states, Canada, and Mexico. Factors contributing to the development of the academy system were (1) the lack of public educational facilities in Utah before 1900; (2) the influx of a non-Mormon population with the accompanying establishment of academies by other denominations, schools that attracted many LDS youth; and (3) the need to provide schools in areas newly settled under the COLONIZATION program that the Church carried out in the western United States, Mexico, and Canada.

A typical academy experienced three phases of curricular development. Until about 1900, elementary subjects predominated, with some piecemeal additions of secondary and normal (teacher-training) courses. The curriculum provided basic academic subjects with an emphasis on vocational and cultural fields, including mechanical and agricultural skills, gymnastics, homemaking, vocal music, and art.

From 1900 to 1910 the academies offered more diversified secondary courses leading to terminal diplomas in preparation for vocations and missionary service. They featured enlarged academic departments and a broader offering including, dramatics, choirs, bands, orchestras, music clubs, debate societies, athletics, and sports. Normal courses were expanded to three and four years, and college-level classes made their appearance in a number of the schools.

After 1910 specialized courses were consolidated into standard four-year high school curricula, including much more extensive music and other cultural offerings than were found in the public high schools of the day. All of the schools served as cultural centers in their communities, sponsoring performances and sports involving much of the adult populace and importing artists, lecturers, and dramatic companies.

Some of these schools succumbed to the widespread economic depression following the Panic of 1893 and to the rise of public schools in UTAH TERRITORY after the free school act of 1890. Twenty-two of the academies, however, continued to thrive during the early twentieth century, constituting the only secondary schools in many LDS communities until after 1911.

By 1927 the Church had closed or turned over to the states all but eight of the academies. Six

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Second Emery Stake Academy, c. 1911, in Castle Dale, in central Utah, that area's largest school at the time. The stakes of the Church built and operated about thirty-three academies mainly between 1875 and 1912.

remained as accredited normal schools or two-year colleges, one as a university, and one as a secondary school. By 1934 only three—BRIGHAM YOUNG UNIVERSITY, RICKS COLLEGE, and Juarez Academy—continued under Church sponsorship. All three are presently operating (1991).

Factors leading to closing or transferring the academies to state education systems included the burden of financing two competing systems as public high schools emerged and the success of church-sponsored SEMINARIES and INSTITUTES in supplementing secular education with religious training.

During the mid-twentieth century, schools similar in purpose and scope to the earlier academies were established in the South Pacific and elsewhere administered by the CHURCH EDUCATIONAL SYSTEM.

In 1953 legislation was passed in Utah as part of a cost-reduction effort to return Weber, Snow, and Dixie Colleges to the Church, but in a state-wide referendum Utah voters rejected the proposal and the colleges remained with the state.

A list of some of the principal academies with their founding dates, locations, name changes, and 1991 status follows:

- Brigham Young Academy, 1875, Provo, Utah; became Brigham Young University in 1903; continues to the present.
- Brigham Young College, 1877, Logan, Utah; a four-year college briefly in 1903, but closed as a junior college in 1926.
- Salt Lake Stake Academy, 1886, Salt Lake City, Utah; a high school, known at various times as LDS High School, LDS University, and LDS College; closed in 1931 and transformed into LDS Business College, which continues today.
- St. George Stake Academy, 1888, St. George, Utah; Dixie Normal College, 1917; Dixie Junior College, 1923; state-operated Dixie College, 1933 to the present.
- Bannock Stake Academy, 1888, Rexburg, Idaho; Fremont Stake Academy, 1898; Ricks Academy, 1902; Ricks Normal College, 1917; Ricks Col-



lege, 1918; made a four-year college, 1948; a junior college, 1956 to the present.

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HAROLD R. LAYCOCK

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C. TERRY WARNER

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## ACTIVITY IN THE CHURCH

For Latter-day Saints, activity in the Church involves a broad range of public and private religious practices intended to enhance the spiritual well-

being of the faithful and accomplish good works. When Latter-day Saints speak of being “active in the Church,” they have reference to observing a full religious lifestyle of attendance, devotion, service, and learning. As one measure of their rate of activity, 48 percent of adult Latter-day Saints in the United States in 1989 reported that they attended church services weekly, compared to 38 percent of adult members in other denominations.

The religious practices of active Latter-day Saints include attendance at worship services and religious education classes on Sunday; donation of TITHING and other financial contributions; service in a variety of Church CALLINGS; performance of TEMPLE ORDINANCES on behalf of the deceased; personal and FAMILY PRAYER; SCRIPTURE STUDY; religious discussion with other family members; adherence to moral standards of personal honesty and integrity; genealogical research; service in the community; and development of habits of thrift and self-sufficiency. General surveys show that even though private religious practice is strongly encouraged by the Church, only 67 percent of active adult Latter-day Saints pray daily, compared to 83 percent in other denominations; and 41 percent reported reading the scriptures daily or several times a week, compared to 52 percent in other denominations (Research Division; cf. National Opinion Research Center; Princeton Religion Research Center).

Religious activity may fluctuate over the course of a person's lifetime, depending on a number of personal and situational variables. In general, the rates of public and private religious activity are somewhat higher among women than men. This gender difference in religious activity is found within every denomination. In addition, the religious activity of adult Latter-day Saints is influenced by (1) religious background, including parents' religious activity, home religious observance, and religious activity during childhood and adolescent years; and (2) current life situation, including marital status and educational or occupational status. Church members who are most likely to have lower levels of religious activity include adults married outside the faith, adults who are divorced or have never married, adults with less than a high school education working in blue-collar jobs, and adults without a religious background.

Age also has an important effect on religious activity. In the United States, 85 percent of Latter-day Saint children under age ten attend Church

meetings three to four times a month, but the percentage of frequent attenders declines over the next fifteen years to 55 percent during their mid-twenties. It then rises to 60 percent at age forty, falls to a low of 50 percent during the mid-fifties, and rises again to 60 percent by age seventy.

The process by which people discontinue active participation in the religious life of their church for a period of time is called “disengagement.” Disengaged Mormons are usually referred to as “inactive” or “less active” members. While they do not regularly attend church or participate in other public religious practices, inactive Latter-day Saints usually retain a strong identification with the Church and value that identity (Albrecht, Cornwall, and Cunningham). Research has shown that religious socialization in the family is an important predictor of the likelihood that a person will experience a period of inactivity during adolescence or young adulthood. This finding accurately describes the experience of Latter-day Saints. Church members from homes in which both parents are LDS and attend church frequently, pray, read the scriptures, and discuss religion with their children are much less likely to have a period of inactivity than those from homes in which one or neither parent attends church regularly nor practices religion in the home.

About 75 percent of lifelong Latter-day Saints experience a period of inactivity lasting a year or more. The process of disengagement most commonly begins sometime between the ages of fourteen and twenty. Of those who leave, 60 percent return to active participation between their mid-twenties and late thirties, when they marry and begin a family. Some Latter-day Saints who had stopped attending church were asked to list the reasons why they had left. Lifestyle issues and problems of social integration were mentioned most frequently. More than half said they had found other interests that led them to spend less and less time in Church-related activities; 42 percent reported that they felt their lifestyle was no longer compatible with participation in the Church; 40 percent said they did not feel as if they belonged or fit in; and 25 percent said they felt it did not matter to anyone whether they attended or not. Less frequently mentioned reasons included moving to a new community, work-schedule conflicts, poor health, marriage to an inactive member or marriage outside the Church, and conflicts with Church members, programs, or doctrines.

For those who convert to the Church as teenagers or adults, the period of greatest risk for inactivity is the first year or two after joining the Church (*see* CONVERSION). About 70 percent of the new Latter-day Saint converts in the United States who do become inactive stop attending within three to five years after joining the Church. Of those who drop out, 45 percent return to active participation in five to ten years. Activity among these converts is influenced by (1) the personal characteristics of the convert, such as religious background, age, and marital status; (2) how personally involved the convert was in the investigation process, such as experiencing the Spirit of God and attending Church worship services; and (3) the extent to which the convert developed social relationships with other Latter-day Saints both before and after baptism.

In any religious tradition, social relationships are critical in developing and maintaining religious activity. People's religious lives are acted out in the context of a network of social ties within the family, the congregation, and the community. In addition, social relationships are the means by which religious traditions are transmitted from one generation to the next and the medium through which religious practices are shared and expressed. LDS religious activity is centered in the family and in the congregation (*see* WARD). In these settings, children and new converts learn by instruction and example what it means to be an "active" Latter-day Saint (*see* VALUES, TRANSMISSION OF).

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## ADAM

[This entry consists of two parts:

LDS Sources  
Ancient Sources

*The first article discusses LDS teachings about Adam. The second one offers several apocryphal and pseudepigraphic sources as points of comparison. For further information on Adam, see Adamic Language, Eve, Fall of Adam, Mortality, Original Sin, and Plan of Salvation; regarding the beginnings of earth life, see Creation, Earth, Evolution, Garden of Eden, Origin of Man, Purpose of Earth Life, and Worlds.]*

### LDS SOURCES

For Latter-day Saints, Adam stands as one of the noblest and greatest of all men. Information found in the scriptures and in declarations of latter-day apostles and prophets reveals details about Adam and his important roles in the pre-earth life, in Eden, in mortality, and in his postmortal life. They identify Adam by such names and titles as Michael (D&C 27:11; 29:26), archangel (D&C 88:112), and Ancient of Days (D&C 138:38).

The Prophet Joseph SMITH taught that Michael, spoken of in the Bible (Dan. 10:13; Jude 1:9; Rev. 12:7), is Adam. In his PREMORTAL LIFE, Adam received the PRIESTHOOD (TPJS, p. 157), was taught the plan of God (TPJS, p. 167), and was appointed to be the head of the human family (TPJS, p. 158). He participated in the creation of the earth and occupied a position of authority next to Jesus Christ (TPJS, p. 158), under whose direction he at all times functions (D&C 78:16). He led the forces of righteousness against the devil "and his angels," who were overcome and expelled from heaven (*see* WAR IN HEAVEN).

Latter-day scriptures attest that Adam is a son of God, that his PHYSICAL BODY was created by the Gods in their own image and placed in the GARDEN

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*Adam and Eve Cast Out of the Garden of Eden*, by Tiffany Studios, New York (1892, leaded stained glass, over 6 feet in diameter), inside the Salt Lake Temple, in the second floor corridor leading from the World Room to the Main Hall. Photograph by C. R. Savage, 1911.

OF EDEN (Moses 6:9, 22; Abr. 5:7–11; *TPJS*, p. 345–53; cf. 2 Ne. 2:14–19). In this physical-spiritual state in Eden, Adam was called the “first man” (Moses 1:34) and given responsibility to dress the garden and “open the way of the world” (*TPJS*, p. 12). He was given dominion and responsibility over the earth, and he gave names to its creatures (Moses 3:19). He was joined with EVE in marriage (Abr. 5:4–19), but in their premortal condition “they would have had no children” (2 Ne. 2:23). Adam received the KEYS OF THE PRIESTHOOD (Abr., Facsimile 2, Fig. 3), and its ordinances were confirmed upon Adam and Eve (cf. *TPJS*, p. 167).

In order to obey the command of God to multiply and people the earth, Adam and Eve transgressed the law. Their deliberate action resulted in their fall (see FALL OF ADAM), and they were expelled from the garden. “Adam fell that men might

be; and men are, that they might have joy” (2 Ne. 2:25). Thus, their action precipitated, as God had planned, the mortal phase of the PLAN OF SALVATION.

In their mortal state, Adam and Eve were taught further about the plan of salvation by heavenly messengers (Moses 5:4–9; 6:50–54). They received the priesthood ordinances (Moses 5:59; 6:64–65) and all things necessary to teach their children (Moses 5:12). LDS sources indicate that with Eve, Adam had sons and daughters before Cain and Abel were born (Moses 5:2–3, 16–17). They suffered the effects of the temptations of the devil and experienced the sorrow of family dissension that led to murder and wickedness among some of their children (Moses 5:12–53).

Adam and Eve had a fully developed language and kept written records (Moses 6:5–9). They preserved their genealogical record and an account of the Creation. Three years before his death, Adam called his righteous posterity to ADAM-ONDI-AHMAN and gave them his final blessing (D&C 107:53).

As the first on this earth to receive priesthood keys, Adam continues to dispense authority to others and to watch over priesthood administration on the earth; those to whom keys have been given must return them or account for them to Adam, and he will in turn deliver them or give an accounting of them to Christ (*TPJS*, pp. 157, 167). This will occur when the Ancient of Days (Adam) attends a council at Adam-ondi-Ahman preliminary to the second coming of Christ (Dan. 7:9–10; cf. *TPJS*, p. 122).

At the end of the Millennium, Adam as Michael will again lead the righteous in battle against the devil and his armies. Michael and the hosts of heaven will again prevail (D&C 88:111–15). When Adam then sounds the trumpet, the graves will be opened and the remainder of the dead will come forth to be judged (D&C 29:26–27). Subject to the Father and Christ, Adam will then preside eternally over his posterity (*TPJS*, p. 157).

Adam’s various titles relate to particular phases of his mission. In his premortal and post-mortal roles, he is known as Michael and as the archangel (D&C 29:26). In Hebrew, *michael* means one “who is like God,” and in his powerful and leading role as archangel, Adam serves as the captain of the Lord’s hosts in battle against the devil and his forces. Adam was the name given him for mortality (Moses 1:34). In Hebrew, *’adam*

means “man” or “mankind.” In LDS sources, further meanings of the word include “first man” (D&C 84:16), “many” (Moses 1:34), and “first father” (Abr. 1:3), denoting his historical role as the “grand progenitor” of the entire human family (TPJS, p. 167). “Ancient of Days” appears to be his title because he is “the first and oldest of all” (TPJS, p. 167).

Adam has been highly esteemed by all the prophets, both ancient and modern. President Brigham YOUNG expressed the idea in 1852 and later years that Adam “is our Father and our God, and the only God with whom we have to do” (JD 1:50). This remark has led some to conjecture that Brigham Young meant that Adam, who was on earth as our progenitor, was in reality God the Father. However, this interpretation has been officially rejected as incorrect (Kimball, p. 77). Later in the same speech Brigham Young clearly stated “that the earth was organized by three distinct characters, namely Eloheim, Yahovah, and Michael” (JD 1:51). Additional information about Brigham Young’s feelings on Adam can also be found in a conference speech given October 8, 1854 (JD 1:50), clarifying somewhat his earlier statement. It is there implied that through a process known as divine investiture, God delegates his power to his children. Adam was the first on earth to receive this authority, which includes all essential keys, titles, and dominions possessed by the Father (D&C 84:38; cf. 88:107). Thus, he had conferred upon him all things that were necessary for the accomplishment of his manifold responsibilities, and Adam is a name-title signifying that he is the first man and father of all.

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ARTHUR A. BAILEY

#### ANCIENT SOURCES

Adam is portrayed in ancient Jewish and Christian sources as the first human and progenitor of the

race. Many apocryphal texts rework the Old Testament Adam narrative and contain or reflect valuable ancient traditions. Some Latter-day Saints have profitably compared a few of these views with certain concepts about Adam given in Latter-day Saint sources.

In Judaism, Genesis 1–2 is used as a basis for understanding mankind’s relationship to God. Adam’s posterity inherited his fallen nature, yet Adam is regarded as the archetypal model for mankind—as indicated in texts that date back at least to Hellenistic times (second century B.C.) and is amplified in medieval Jewish philosophy. Philo, following a Platonic model, saw in the two creation narratives of Genesis a distinction between a heavenly or spiritual man, created first spiritually in the image of God (Gen. 1:27; cf. Moses 3:5), and a second, earthly man, formed out of the dust (Gen. 2:7). Most early Jewish exegetes accepted the historicity of the biblical account, though Genesis 2:8–3:24 was often interpreted allegorically. The Talmud and the Aggadah supplied rich details to the Adam story, including an impressive description of how all future generations—and their PROPHETS—passed before Adam and were viewed by him (Sanh. 38b; Av. Zar. 5a; Gen. R. 24:2; cf. D&C 107:55–57). Adam was given the Noachian laws (Sanh. 56b) and the law of the SABBATH (Mid. Ps. to 92:6). He was the first man to offer sacrifice (Av. Zar. 8a; cf. Moses 5:5). The medieval cabalists added mystical interpretations as well, although Adam is never identified here as Michael, as in the Latter-day Saint scripture (see D&C 27:11; 107:54; 128:21).

Orthodox Christian theology, articulated during the second century by Irenaeus and others in response to the challenges posed by gnosticism, faithfully saw the Old Testament through the role of Christ. Early Christianity regarded the incarnation and ATONEMENT OF JESUS CHRIST as the fulfillment of the work begun by Adam. While Adam was the prototype of the old, mortal man, Christ became the prototype of the new man, blessed with the promise of immortality. Jesus became the “second Adam,” whose atonement enabled mankind to overcome the effects of the Fall (1 Cor. 15:22, 45).

The creation story and the Adam narrative in Genesis were especially important in gnosticism, which interpreted the Fall as the downfall of the divine principle into the material world. This contributed to gnosticism’s negative attitude to-



ward the physical creation. Several Gnostic writings deal with Adam. One of these, the *Apocalypse of Adam*, found at Nag Hammadi, is heavily dependent upon Jewish apocalyptic traditions and contains no explicit Christian doctrines. It purports to be a revelation given to Adam after the Fall by three heavenly messengers, explaining the nature and extent of the Fall and providing the promise of a future Redeemer. This knowledge is then passed by Adam to SETH and his descendants (cf. D&C 107:41–57).

*The Life of Adam and Eve* is a significant apocryphal work dealing with the life and death of Adam. It was probably written in Palestine between 100 B.C. and A.D. 200. It has been preserved in Greek, Latin, and Slavonic recensions, each considerably different from the others. This work describes Adam's and Eve's repentance after leaving the Garden of Eden at length (cf. Moses 6:50–68). No clear and central doctrine emerges, but the text stresses the ideas of final JUDGMENT and RESURRECTION. Other eschatological features are missing. It conveys no hint of the traditional doctrine of ORIGINAL SIN. Adam is perfect; EVE, weak but not wicked, deplores her own shortcomings while loving and obeying Adam.

A central feature of the *Cave of Treasures*, a Syriac work, is its story of a cave where Adam lived and was buried. His body was retrieved by Noah, who took it into the ark and afterward reinterred it on Golgotha. By this account, the redemptive blood of Jesus, also called the "last Adam," shed at the Crucifixion first flowed on the grave of Adam, demonstrating an inexorable link between the FALL OF ADAM and the atonement of Christ. Thus, in the *Gospel of Bartholomew* 1:22, Jesus says to Adam, "I was hung upon the cross for thee and for thy children's sake," and in 2 *Enoch* 42, Adam in Paradise is brought out "together with the ancestors . . . so that they may be filled with joy" and eternal riches.

Many ancient texts about Adam exist, notably the Ethiopic *Book of Adam and Eve*, and the Armenian books of *Death of Adam*, *History of Adam's Expulsion from Paradise*, *History of Cain and Abel*, *Adam's Sons*, and *Concerning the Good Tidings of Seth*.

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MARTIN J. PALMER

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## ADAM-GOD

See: Young, Brigham: Teachings of Brigham Young

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## ADAMIC LANGUAGE

The concept of the Adamic language grew among Latter-day Saints out of statements from scripture, comments of early Church leaders, and subsequent tradition. It does not play a central doctrinal role, and there is no official Church position delineating its nature or status.

The scriptures state that this language, written and spoken by ADAM and his children, was "pure and undefiled" (Moses 6:5–6). Brigham YOUNG taught that it continued from Adam to Babel, at which time the Lord "caused the people to forget their own mother tongue, . . . scatter[ing] them abroad upon the face of the whole earth," except possibly for Jared and his family in the Book of Mormon (*JD* 3:100; cf. Gen. 11:1–9; Mosiah 28:17). This statement reflects the widely held Mormon belief that the founding members of the JAREDITE civilization preserved the Adamic language at their immigration to the new world (Ether 1:33–43; 3:24–28). Thus, the description by the brother of Jared of his apocalyptic vision was rendered linguistically inaccessible without divine interpretive help, since "the language which ye shall write I [God] have confounded" (Ether 3:21–28).

In the early years of the Church, some words of the Adamic language may have been revealed to Joseph Smith (*JD* 2:342), and other early Church leaders, including Brigham Young (*IIC* 1:297) and Elizabeth Ann Whitney (*Woman's Exponent* 7 [Nov. 1, 1878], p. 83), who were said to have spoken it in tongues. More recently President Ezra Taft BENSON alluded to its possible universal rein-

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statement to resolve linguistic diversity (*Teachings of Ezra Taft Benson* [Salt Lake City, 1988], p. 93; cf. Brigham Young *JD* 3:100).

Similarly, Zephaniah 3:9, possibly referring to the future of the Adamite language, says, "I will turn to the people a pure language, that they may all call upon the name of the Lord." The word *pure* comes from the Hebrew *berurah*, from *barar*, "to cleanse" or purify; also "to choose."

Because it is generally held that a language reflects its culture, possibly the erosion of the purity of the Adamite culture after Babel led to a concomitant loss of purity of expression in its mirroring language.

JOHN S. ROBERTSON

## ADAM-ONDI-AHMAN

Adam-ondi-Ahman, a settlement in Daviess County, Missouri, received its unusual name from the Prophet Joseph SMITH in 1838 when Latter-day Saints were moving into the area. Members of the Church had been forced out of Jackson County, Missouri, in 1833 after three years of tem-

porary asylum, and were subsequently asked to leave Clay County. When they appealed to the state legislature to make a new county "for Mormons," Caldwell and Daviess counties were organized. The Saints immediately moved into Caldwell County with Far West as the county seat, and soon also began settling in adjoining Daviess County. In May 1838 Joseph Smith led surveyors to a horseshoe bend of the Grand River, seventy miles north of present-day Kansas City, and proclaimed a new community, which he named Adam-ondi-Ahman because, said he, "it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet" (*HC* 3:35; *D&C* 116). Orson Pratt interpreted the name to mean "Valley of God, where Adam dwelt" (*JD* 18:343).

The Prophet's revelations indicated several things about the area: (1) the GARDEN OF EDEN was located in Jackson County, Missouri, and after ADAM was expelled from the garden, he went north to Adam-ondi-Ahman; (2) three years before Adam's death, he gathered the righteous of his posterity to Adam-ondi-Ahman and bestowed upon them his last blessing; (3) this site would be the location of a future meeting of the Lord with



Lyman Wight's second cabin in the valley of Adam-ondi-Ahman in northwestern Missouri, a Latter-day Saint settlement from 1836 to 1838.

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When Joseph Smith arrived in the valley with the survey team, he found three or four Latter-day Saint families already living there and made the log cabin of Lyman Wight his headquarters. From June to October 1838, the population of the two-mile-square Adam-ondi-Ahman increased to about 400 people. Another 600 scattered throughout Daviess County viewed Adam-ondi-Ahman as their capital city.

Approximately 90 percent of the Saints in Daviess County settled on land under “preemption rights,” which meant that the government had not yet made the land available for purchase. Believing that they would eventually own the land, the Latter-day Saints worked hard to develop their farms. In June 1838, when the third STAKE of the Church was organized at Adam-ondi-Ahman, with John Smith as stake president, a peaceful atmosphere seemed to prevail. However, in July the settlers were served public notice to leave Daviess County or face serious consequences. The Saints placed their militia in a state of readiness to defend themselves. When hostilities erupted in August, the militia from Church headquarters at Far West went to Adam-ondi-Ahman, but no battle ensued. Similar action occurred in September.

On October 11, mobs forced the Latter-day Saints from DeWitt in Carroll County and then turned to Daviess County, intent on driving them all out of the state. They burned cabins, stole animals, and harassed families. When the Far West militia arrived for the third time, in October 1838, Church members throughout Daviess County gathered to Adam-ondi-Ahman for safety, and the community’s population swelled to more than a thousand. Confinement in tents and wagons and a sudden snowstorm added to their miseries.

While Joseph Smith and the Far West militia were in Adam-ondi-Ahman during October, the Church members assembled to witness the dedication of the public square by Brigham YOUNG. At this time, Joseph Smith pointed out a location where Adam had once built an altar. In May the Prophet had identified this same site as one that had also been used by early American Indians.

After the October plundering and burnings by the mobs and retaliatory actions by the Latter-day Saints, who were intent on defending themselves, the state militia forced them to surrender their arms on November 7, 1838, and gave them ten

days to move to Far West. Adam-ondi-Ahman was abandoned and fell into the hands of non-Mormon settlers. Church families from Daviess County spent the winter at Far West before being expelled from the state in the spring of 1839.

The Missourians who were responsible for expelling Church members from Daviess County knew that in four days their land would be offered for sale by the U.S. government. With the Mormons gone, these residents purchased the improved land and reaped the benefits of the Saints’ labor.

John Cravens purchased most of the central area of the city of Adam-ondi-Ahman and renamed it Cravensville. The town existed for thirty-two years and had enough residents to vie with Gallatin for the county seat of Daviess County, but after 1871 the land was returned to farming and grazing.

In 1944 Wilford C. Wood purchased thirty-eight acres at Adam-ondi-Ahman for the Church, and an additional 3,000 acres have since been purchased. Archival research and archaeological excavation have helped to determine the location, size, nature, and history of the city.

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LAMAR C. BERRETT

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## ADMINISTRATION OF ORDINANCES

See: Ordinances: Administration of Ordinances

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## ADOPTION OF CHILDREN

The adoption of children is common among members of the Church. This is no doubt in part a concomitant of the Church’s opposition to ABORTION and its emphasis on the central importance of the FAMILY. President Ezra Taft Benson, commenting on adoption, stated that many “have prayerfully chosen to adopt children, and . . . [you] wonderful couples we salute . . . for the sacrifices and love you have given to those children you have chosen to be your own” (Benson, p. 11).

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Under most circumstances, adopted children may be sealed to the adoptive parents in an LDS temple (*see* SEALING). However, living children born in the covenant, that is, born to parents who have been sealed to each other in an LDS temple, cannot be sealed to any other parents although they can be adopted for life; and children who have been previously sealed to another couple may not be sealed to adoptive parents without cancellation of the former sealing. The temple sealing of a living adopted child into an eternal family relationship is performed only after legal adoption is finalized in accordance with local law (*General Handbook of Instructions*, Salt Lake City, 1989, 6-6).

Adopted children who have been sealed to adoptive parents are considered as natural children for all doctrinal purposes, including tracing genealogical lineage. All sealed children are entitled to all the blessings promised to children born in the covenant.

The desire to adopt children is strong among Church members, but Church leaders have cautioned them never to become involved in adoption practices that are legally questionable. In a letter dated April 20, 1982, the FIRST PRESIDENCY urged members to "observe strictly all legal requirements of the country or countries involved in the adoption." It was also stated that "the needs of the child must be a paramount concern in adoption." Members considering adoption are counseled to work through the Church's SOCIAL SERVICES agency or through others with the "specialized professional knowledge" necessary to ensure that the child's needs are met.

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RYAN L. THOMAS

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## ADULTERY

Adultery constitutes a grievous violation of the law of CHASTITY. For Latter-day Saints it is defined as sexual intercourse between a married person and someone other than his or her legal and lawful spouse, while fornication involves two unmarried parties. Both transgressions fall under condemnation in scripture and in the teachings of The Church of Jesus Christ of Latter-day Saints.

The Lord forbids adultery in the TEN COMMANDMENTS and elsewhere in the Law of Moses (*see*, e.g., Ex. 20:14; Lev. 20:10; Deut. 22:22). Both in Israel and in the Western Hemisphere, Christ commanded his followers not to commit adultery in thought or deed (Matt. 5:27-28; 3 Ne. 12:27-28). In this DISPENSATION, the Lord has again prohibited adultery, and "anything like unto it" (D&C 59:6), while reproofing even adulterous thoughts as an offense against the Spirit (D&C 42:23-26). In an official pronouncement in 1942, the FIRST PRESIDENCY of the Church decreed sexual sin—including adultery, fornication, and prostitution—as an offense "in its enormity, next to murder" (*IE* 45 [Nov. 1942]:758; *MFP* 6:176).

Because adultery or fornication breaks BAPTISMAL COVENANTS and temple vows and may involve other members of the Church, penitent offenders are to confess the sin to their BISHOP or other Church authority, who may convene a disciplinary council. After prayerful deliberation, the council may excommunicate or disfellowship an adulterer, or implement some type of probation to help the offender repent. The excommunication of an adulterous priesthood leader is almost certain. A disciplinary council usually requires the adulterer to seek forgiveness from the betrayed spouse and from anyone drawn into the sin. By demonstrating an abhorrence for past sin and a commitment to righteousness, the repentant adulterer may, after an adequate period of probation, become fully reconciled to Christ, rebaptized, and reinstated in the Church and find forgiveness from God (D&C 58:47-48).

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BRYCE J. CHRISTENSEN

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## ADVERSARY

*See:* Devils

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## ADVOCATE WITH THE FATHER

*See:* Jesus Christ, Names and Titles of

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## ADULTERY

Adultery constitutes a grievous violation of the law of CHASTITY. For Latter-day Saints it is defined as sexual intercourse between a married person and someone other than his or her legal and lawful spouse, while fornication involves two unmarried parties. Both transgressions fall under condemnation in scripture and in the teachings of The Church of Jesus Christ of Latter-day Saints.

The Lord forbids adultery in the TEN COMMANDMENTS and elsewhere in the Law of Moses (*see*, e.g., Ex. 20:14; Lev. 20:10; Deut. 22:22). Both in Israel and in the Western Hemisphere, Christ commanded his followers not to commit adultery in thought or deed (Matt. 5:27-28; 3 Ne. 12:27-28). In this DISPENSATION, the Lord has again prohibited adultery, and "anything like unto it" (D&C 59:6), while reproofing even adulterous thoughts as an offense against the Spirit (D&C 42:23-26). In an official pronouncement in 1942, the FIRST PRESIDENCY of the Church decried sexual sin—including adultery, fornication, and prostitution—as an offense "in its enormity, next to murder" (*IE* 45 [Nov. 1942]:758; *MFP* 6:176).

Because adultery or fornication breaks BAPTISMAL COVENANTS and temple vows and may involve other members of the Church, penitent offenders are to confess the sin to their BISHOP or other Church authority, who may convene a disciplinary council. After prayerful deliberation, the council may excommunicate or disfellowship an adulterer, or implement some type of probation to help the offender repent. The excommunication of an adulterous priesthood leader is almost certain. A disciplinary council usually requires the adulterer to seek forgiveness from the betrayed spouse and from anyone drawn into the sin. By demonstrating an abhorrence for past sin and a commitment to righteousness, the repentant adulterer may, after an adequate period of probation, become fully reconciled to Christ, rebaptized, and reinstated in the Church and find forgiveness from God (D&C 58:47-48).

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BRYCE J. CHRISTENSEN

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## ADVERSARY

See: Devils

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## ADVOCATE WITH THE FATHER

See: Jesus Christ, Names and Titles of



## AFRICA, THE CHURCH IN

The Church of Jesus Christ of Latter-day Saints has been a presence in Africa since 1853, but for the first 125 years it was established only in southern Africa. Applications by the Church for admittance into central Africa in the 1960s were denied, but those in 1978 were approved, and growth of the Church there has been impressive.

From 1853 until 1978 most of the work of the Church in Africa was with European immigrants and their descendants in South Africa and in Northern and Southern Rhodesia (now Zambia and Zimbabwe, respectively). In June 1978, when the FIRST PRESIDENCY announced the revelation extending the priesthood to all worthy male members of the Church, the way was opened for the Church to extend its full program to all the nations of Africa (see D&C, Official Declaration—2). Missionaries were sent to Nigeria and Ghana at the request of many local people who had already studied the Church SCRIPTURES and literature and had organized themselves into units that they unofficially called The Church of Jesus Christ of Latter-day Saints. Church missions were later organized

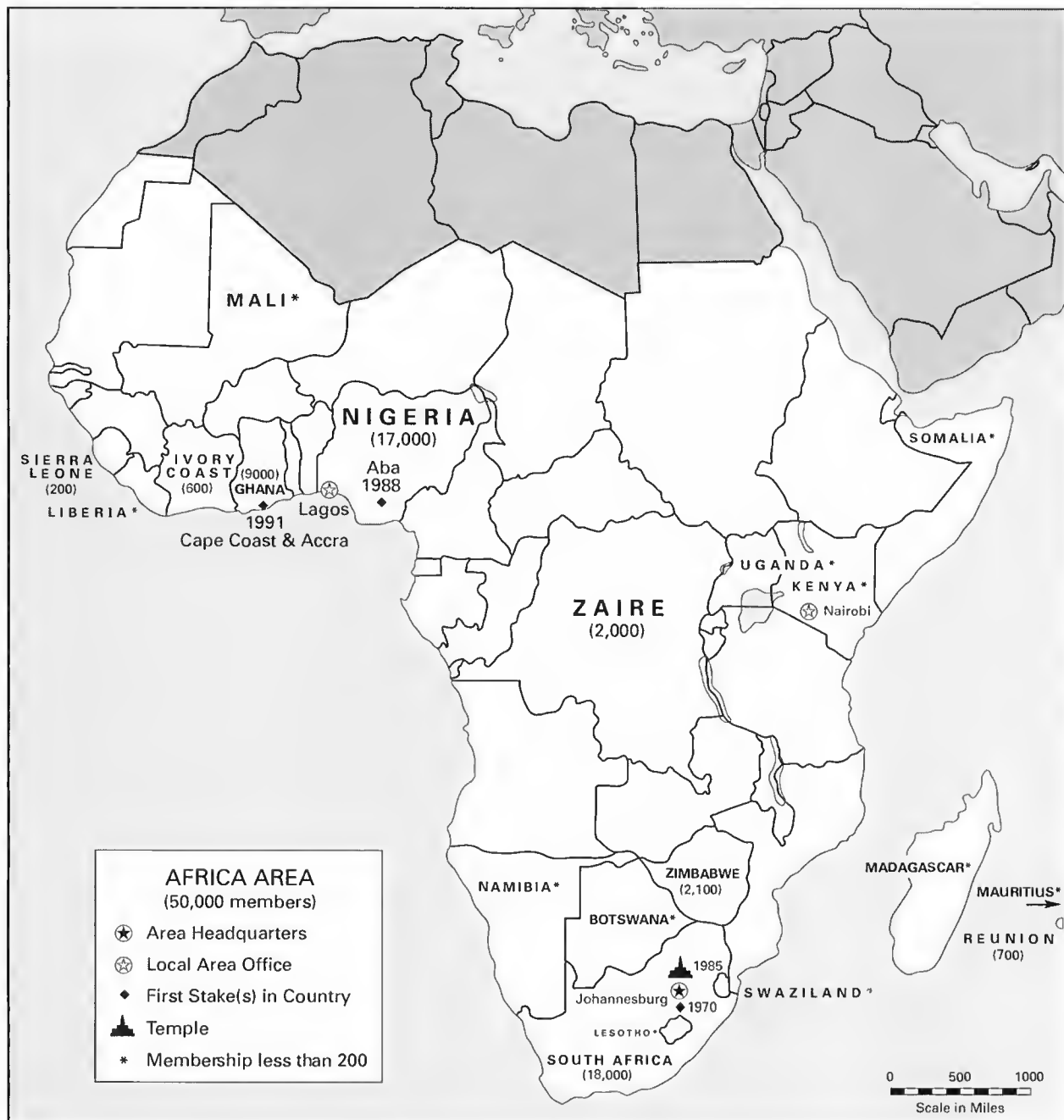
in Zaire, Sierra Leone, Liberia, the Ivory Coast, and Mauritius and Reunion islands.

The establishment of the Church in Africa began at a special Church conference in Salt Lake City in August 1852, when President Brigham YOUNG called 106 men to leave their wives in charge of their families, homes, farms, and businesses and go on missions to various lands of the world to proclaim the restored GOSPEL. Three were called to go to South Africa: Jesse Haven, William H. Walker, and Leonard I. Smith, with Elder Haven assigned to preside. Leaving their families in the care of God, they arrived at the Cape of Good Hope on April 18, 1853, and set about to establish the Church in South Africa, encouraging the converts to “gather to Zion” in Utah. The missionaries faced heavy opposition from the local clergy and indifference to their message among the people generally; fewer than 200 people accepted baptism in the two and a half years they served.

One of the first converts in South Africa in 1853 was Nicholas Paul, a thirty-year-old builder who aided and protected missionaries and let them use his home for meetings. He became the presi-



Members of the Eket Branch, in Nigeria (1984). Courtesy Ann Laemmlen Lewis.



The Church of Jesus Christ of Latter-day Saints in Africa as of January 1, 1991.

dent of the first branch of the Church in Africa, which was organized in his home in Mowbray (Cape Town area). The 1853 missionaries also organized a branch of the Church in Port Elizabeth. When they returned to their families in America in 1855, other missionaries from America and South Africa were called to replace them. Between 1855

and 1865, 278 converts to the Church emigrated from South Africa to Utah.

No LDS missionaries served in South Africa from 1866 to 1903, and the Church grew slowly. Missionaries returned in 1903 and served until 1940, when they were withdrawn because of World War II. During those years 230 missionaries



Helen Bassey Davies Udoeyo, Relief Society President of the Eket Branch, knitting, with her scriptures and Relief Society handbook on her lap (1985).

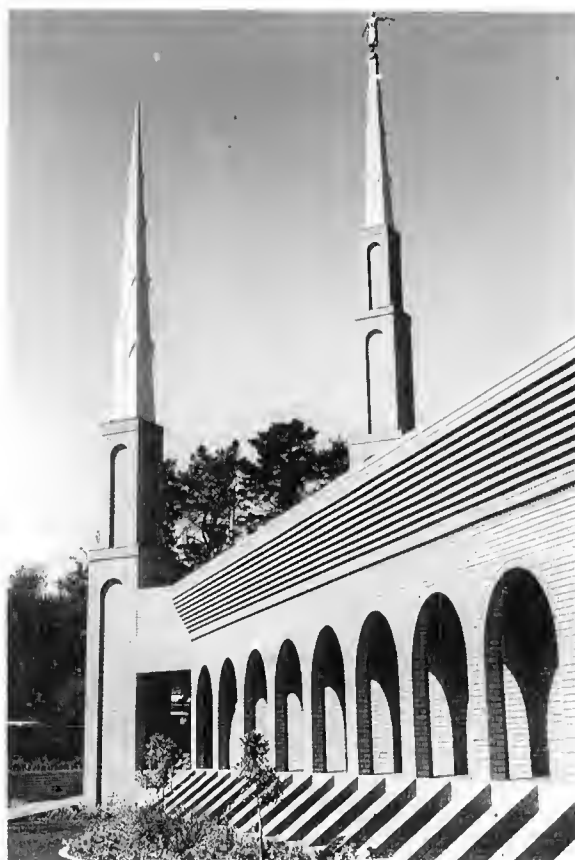
had worked in South Africa. Since the return of LDS missionaries to South Africa in 1944, the Church has grown steadily there and also expanded to other areas of Africa.

In addition to the efforts of foreign missionaries, much of the growth of the Church in Africa has resulted from the service of local members. Johanna Fourie instituted the Primary program for teaching the children in 1932 and spent the rest of her life (thirty-eight years) guiding and building this program throughout South Africa.

In 1954 President David O. MCKAY became the first GENERAL AUTHORITY of the Church to visit South Africa. The first LDS Church STAKE in South Africa was organized in Johannesburg in 1970, with Louis P. Hefer as STAKE PRESIDENT. That stake was divided into two stakes in 1978. In 1972 Church SEMINARIES and INSTITUTES OF RELIGION were introduced into southern Africa. All African countries in which the Church is established now have these programs. The added week-day religious training of the youth has increased local missionary participation. In 1973 President

Spencer W. KIMBALL pronounced a dedicatory prayer upon the land of South Africa which included the promise that WARDS and stakes would dot the land and a TEMPLE would be built there. New stakes were created in Durban (1981) and Cape Town (1984). The first black African stake was organized in 1988 in Aba, Nigeria, with David W. Eka as its president.

Church growth in Africa since 1978 has been much higher in percentage than in the rest of the world. The major challenge is no longer to gain converts but to prepare local priesthood leadership. And as the Church continues to expand into sub-Saharan Africa, it must face the challenges of poverty and illiteracy. In addition to contributing to famine relief programs, the Church is helping its members in Africa to learn and implement the principles of self-reliance and independence.



The Johannesburg South Africa Temple is the first LDS temple in Africa (dedicated 1985). In the dedicatory prayer, President Gordon B. Hinckley prayed for blessings on this nation and that its leaders be inspired "to find a basis for reconciliation" among its people. Courtesy Marjorie Woods.



Elder Neal A. Maxwell of the Quorum of the Twelve presides at the creation of the Aba Nigeria Stake in 1988, the first stake of the Church in Nigeria. Left to right: Lazarus and Sylvia Onitchi, Elder Maxwell, Eugene Nwagbara and his wife Eugene Nnenna, Stake President David W. Eka and wife Eka-Etta, Ephraim S. and Patricia Etete, Elder Robert E. Sackley of the Seventy, and his wife Marjorie Sackley.

The Church has always tried to teach the gospel in the language of the people. As Afrikaans is an official language in South Africa, many missionaries sent there have learned to speak it. The *BOOK OF MORMON* was published in Afrikaans in 1973, and the *DOCTRINE AND COVENANTS* and the *PEARL OF GREAT PRICE* in 1981. The Book of Mormon has also been translated into several African languages: Efik (Nigeria, 1983), Kisi (Kenya, 1983), Malagasy (Madagascar, 1986), Akan (Ghana, 1987), Zulu (South Africa, 1978), and Shona (Zimbabwe, 1988). Local members have helped make these translations possible, such as Pricilla Sampson-Davis, a retired schoolteacher from Cape Coast, Ghana, who translated the Book of Mormon, LDS Hymns, and other Church publications into Akan. Translations into additional African languages continue in process.

One of the most significant events in the history of the Church in Africa was the dedication of the temple in Johannesburg in 1985, which has made it possible for the members to receive locally

all the ORDINANCES of the Church and to perform them in proxy for their deceased ancestors. The first *TEMPLE PRESIDENT* and *MATRON* of this temple were Harlan W. and Geraldine Merkley Clark. Although the work of the Church in Africa was slow and localized from 1853 until the 1980s, Elder Alexander B. Morrison of the *SEVENTY* stated in 1987: "The gleanings and gathering of the children of God in Africa is just beginning. In the words of the Prophet Joseph, it will go forward 'boldly, nobly, and independent, till . . . [the truth of God has] swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done'" (p. 26).

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E. DALE LEBARON

## AFTERLIFE

[Other articles related to this topic are: Degrees of Glory; Heaven; Hell; Immortality and Eternal Life; Paradise; Plan of Salvation; Salvation; Spirit Prison; Translated Beings.]

Latter-day Saints believe that life continues after the death of the mortal body and that death is but a separation of the PHYSICAL BODY and the SPIRIT. The spirits of all individuals, "whether they be good or evil, are taken home to that God who gave them life" (Alma 40:11). President Brigham YOUNG said that the transition from death into the SPIRIT WORLD is "from a state of sorrow, grief, mourning, woe, misery, pain, anguish and disappointment into a state of existence, where I can enjoy life to the fullest extent; . . . my spirit is set free; . . . I go, I come, I do this, I do that; . . . I am full of life, full of vigor, and I enjoy the presence of my heavenly Father" (*JD* 17:142). The desire, personality, and disposition that individuals develop, shape, and mold in this life will continue into the afterlife.

If individuals are evil in their hearts, their spirits will enter the spirit world intent upon doing evil; if individuals are good and strive to do the things of God, that disposition will also continue, only to a greater degree—learning, increasing, growing in grace and in knowledge of truth (see Brigham Young, *JD* 7:333). Amulek explained that the "same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world" (Alma 34:34).

Life did not begin at mortal birth, nor will it end at mortal death. God's gift to all individuals is everlasting life. Every person will die physically; every person will receive a literal RESURRECTION of the body and never die again.

JUNE LEIFSON

## AGENCY

"Agency" refers both to the capacity of beings "to act for themselves" (2 Ne. 2:26) and their ACCOUNTABILITY for those actions. Exercising agency is a spiritual matter (D&C 29:35); it consists in either receiving the enlightenment and COMMANDMENTS that come from God or resisting and rejecting them by yielding to the devil's temptations (D&C 93:31). Without awareness of alternatives an individual could not choose, and that is why being tempted by evil is as essential to agency as being enticed by the Spirit of God (D&C 29:39). Furthermore, no one is forced either to act virtuously or to sin. "The devil could not compel mankind to do evil; all was voluntary. . . . God would not exert any compulsory means, and the devil could not" (*TPJS*, p. 187).

Agency is an essential ingredient of being human, "inherent in the spirit of man" (McKay, p. 366) both in the premortal spirit existence (D&C 29:36) and in MORTALITY. No being can possess sensibility, rationality, and a capacity for happiness without it (2 Ne. 2:11–13, 23; D&C 93:30). Moreover, it is the specific gift by which God made his children in his image and empowered them to grow to become like him through their own progression of choices (L. Snow, *JD* 20:367). It was because Satan "sought to destroy the agency of man" (Moses 4:3) that the war was fought in heaven before earth life (cf. Rev. 12:7). What was then, and is now, at stake in the battle to preserve agency is nothing less than the possibility of both the continued existence and the divine destiny of every human being. This principle helps explain the Church's strong position against political systems and addictive practices that inhibit the free exercise of agency.

Agency is such that men and women not only *can* choose obedience or rebellion but *must* (B. Young, *JD* 13:282). They cannot avoid being both free and responsible for their choices. Individuals capable of acting for themselves cannot remain on neutral ground, abstaining from both receiving and rejecting light from God. To be an agent means both being able to choose and having to choose either "liberty and eternal life, through the great Mediator" or "captivity and death, according to the captivity and power of the devil" (2 Ne. 2:27–29; 10:23). A being who is "an agent unto himself" is continually committing to be either an agent and servant of God or an agent and servant of Satan. If

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this consequence of choosing could be overridden or ignored, men and women would not determine their own destiny by their choices and agency would be void.

The captivity resulting from sin is also called “the bondage of sin” (D&C 84:49–51). Sin sets up dispositions in the sinner that empower Satan to control the sinner’s thoughts and behavior by means of temptation. As this happens, the individual still possesses agency in name, but his capacity to exercise it is abridged. In this sense, to misuse one’s agency is to lose that agency: “Evil, when listened to, begins to rule and overrule the spirit [that] God has placed within man” (B. Young, *JD* 6:332). Conversely, using agency to receive and obey the influence of the spirit of Christ liberates one from this bondage. Thus, though agency, in the sense of the capacity to choose life or death, is a kind of freedom, it differs in quality from the liberty that is inherent in obedience to Christ. Jesus said, “If the Son therefore shall make you free, ye shall be free indeed” (John 8:36). When King Benjamin’s people in the Book of Mormon received a REMISSION OF SINS and were spiritually born again, they attested that their affections and desires had been so changed that they had “no more disposition to do evil, but to do good continually” (Mosiah 5:2). Obedience expands agency, and the alternative to obedience is bondage.

Thus, in the LDS concept of agency, obedience and agency are not antithetical. On the one hand, Church leaders consistently stand against all coercion of conscience (“We are not disposed, had we the power, to deprive anyone of exercising . . . free independence of mind” [*TPJS*, p. 49]) and counsel Church members to depend first of all on themselves for decisions about the application of gospel principles. On the other hand, obedience—willing and energetic submission to the will of God even at personal sacrifice—is a central gospel tenet. Far from contradicting freedom, obedience is its highest expression. “But in rendering . . . strict obedience, are we made slaves? No, it is the only way on the face of the earth for you and me to become free. . . . The man who yields strict obedience to the requirements of Heaven, acts upon the volition of his own will and exercises his freedom” (B. Young, *JD* 18:246).

Church leaders consistently call agency a gift of God. Sin abridges the agency of sinners from the point that unless some power releases them from this bondage, they will be “lost and fallen” (Mosiah

16:4). That power is Christ’s atonement, which overcomes the effects of sin, not arbitrarily, but on condition of wholehearted REPENTANCE. “Because . . . they are redeemed from the fall they have become free forever . . . to act for themselves” (2 Ne. 2:26). Thus, human agency was purchased with the price of Christ’s suffering. This means that to those who blame God for allowing human suffering, Latter-day Saints can respond that suffering is less important than the gift of agency, upon which everything else depends, and that none of us has paid a greater price for this gift than Christ.

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C. TERRY WARNER

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## AGRAPHA

See: Jesus Christ, Sources for Words of

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## AGRICULTURE

The Latter-day Saints were pioneers in developing techniques and institutions of irrigated agriculture and dry farming in the Far West, probably because of a particular juxtaposition of modern attitudes toward farming and farm life, skills gained in early industrial Britain and the United States, and the pressing need to increase production on Utah’s hardscrabble farms.

Most American-born Latter-day Saints, even if trained in a trade, had some experience with farming in more humid areas before moving into the desert wilderness in 1847. They were joined by a major influx of converts from the British Isles, most from the industrialized regions of England and Wales and therefore with little farming experience. In Utah, virtually all the pioneers had to become farmers to survive. Until the transcontinental railroad was completed in 1869, they had to



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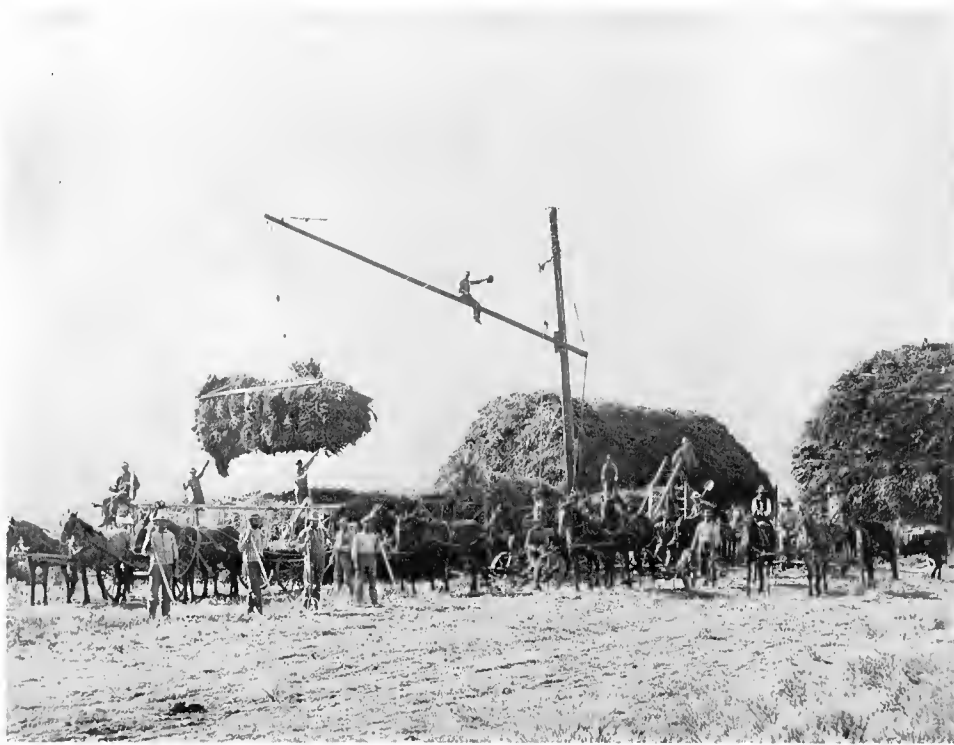
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## AGRICULTURE

The Latter-day Saints were pioneers in developing techniques and institutions of irrigated agriculture and dry farming in the Far West, probably because of a particular juxtaposition of modern attitudes toward farming and farm life, skills gained in early industrial Britain and the United States, and the pressing need to increase production on Utah’s hardscrabble farms.

Most American-born Latter-day Saints, even if trained in a trade, had some experience with farming in more humid areas before moving into the desert wilderness in 1847. They were joined by a major influx of converts from the British Isles, most from the industrialized regions of England and Wales and therefore with little farming experience. In Utah, virtually all the pioneers had to become farmers to survive. Until the transcontinental railroad was completed in 1869, they had to



Mormon pioneers displayed ingenuity and industry as they brought the valleys of the intermountain West under irrigation. This style of hay derriek (c. 1900 on Blue Creek Ranch, near Brigham City, Utah), introduced into the area by Danish converts, became widely known as the "Mormon hay derriek."

raise enough food for themselves and for the immigrants who would arrive too late to grow anything. Finding Utah's annual rainfall insufficient to raise most crops, they had to irrigate the crops with water diverted from canyon streams. Also, only a small amount of land was situated so that canals could be built above the fields to irrigate the crops below. All of these circumstances—and the LDS ethic of community action—combined to shape the role of Mormons in the agricultural history of the United States.

Unlike many traditional farmers, the Latter-day Saints had a modern view of their lands and farming. Land was necessary for making a living, but it was not imbued with mystical qualities that gave superior virtue, independence, or permanence to farm life. President Brigham YOUNG, himself a craftsman, supported manufacturing and artisan crafts as well as farming and did not impute moral superiority to one over the others. Farming for the Saints was not "a way of life" but a way of making a living, and this attitude freed them from undue reverence for traditional farming practices

and from any reluctance to leave the land to take up ranching, manufacturing, trade, professions, and other pursuits that might assure a better standard of living. Moreover, the paucity of irrigable land kept most farms small, limiting production to barely more than a household subsistence level, in spite of a willingness, even eagerness, to engage in commercial agriculture.

The need to irrigate crops impelled LDS farmers to become innovators in western irrigation. Paradoxically, the high number of people previously skilled in manufacturing may have helped them to do so. The artisan-farmers applied the hydraulic engineering techniques they had learned in factories and workshops powered by water to the task of bringing water to fields. Necessity forced them to do so quickly, if sometimes clumsily. But they demonstrated that irrigated agriculture on a regional scale was possible.

A whole set of cooperative management techniques for building and maintaining dams and canal systems, distributing water to individual farmers, and applying it to the fields evolved into a

model for later settlers in the arid West. It was appropriate that the first National Irrigation Congress be held in Salt Lake City in 1891, for many considered Utah a model of what was being accomplished in the West through irrigation. Ordinary farmers from Utah, skilled in irrigation techniques, have been well represented among those who have opened land in Canada and in federally sponsored irrigation projects in Idaho, Arizona, New Mexico, Wyoming, California, Oregon, and Washington, spreading both their farming techniques and their faith throughout the West.

The urgent need to maximize production on Utah's small farms led many Latter-day Saints to study scientific agriculture. Perhaps chief among them was John A. Widtsoe, later an apostle, who, after a Harvard education in physical chemistry, concentrated on expanding agricultural production. Directing the Utah Agricultural Experiment Station, he encouraged studies on soils, climate, fertilizers, and soil-working techniques, which led to publication of his *Principles of Irrigation Practice* (1914). He directed dry-farming experiments for nonirrigable lands, which culminated in *Dry Farming: A System of Agriculture for Countries Under a Low Rainfall* (1910).

Other Latter-day Saints who improved farming practices were Edgar B. Brossard in the economies of farm production; William M. Jardine (secretary of agriculture under President Calvin Coolidge) in agronomy; Phillip V. Cardon (administrator of the Agricultural Research Administration and director general of the United Nations Food and Agriculture Organization) in forage crops and diseases; Franklin S. Harris in agronomy and sugar beet culture; Lowry Nelson in rural sociology; Thomas L. Martin in agronomy; and Willard Gardner in soil physics.

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DEAN L. MAY

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tions that place themselves or others at risk. Members are also encouraged to become informed about AIDS-related laws and policies in the country where they live and to join in wise and constructive efforts to stem the spread of AIDS.

The statement calls for Church members to extend Christlike sympathy and compassion to all who are infected or ill with AIDS. Particular concern and sympathy are expressed for those having received the virus through blood transfusions, babies infected by their mothers, and marriage partners infected by a spouse. Leaders and members are encouraged to reach out with kindness and comfort to the afflicted, ministering to their needs and assisting them with their problems.

While hope is expressed that medical discoveries will make it possible both to prevent and cure AIDS, the observance of clearly understandable and divinely given guidance regardless of such potential discoveries will do more than all else to check a potential AIDS epidemic: "That guidance is chastity before marriage, total fidelity in marriage, abstinence from all homosexual relations, avoidance of illegal drugs, and reverence and care for the body, which is the temple of God."

The First Presidency statement includes remarks given about AIDS by Gordon B. Hinckley, First Counselor in the First Presidency, in the April 1987 general priesthood meeting: "Prophets of God have repeatedly taught through the ages that practices of homosexual relations, fornication, and adultery are grievous sins. Sexual relations outside the bonds of marriage are forbidden by the Lord. We reaffirm those teachings. . . . Each of us has a choice between right and wrong. But with that choice there inevitably will follow consequences. Those who choose to violate the commandments of God put themselves at great spiritual and physical jeopardy."

In January 1989 a special bulletin on AIDS was sent to Church leaders throughout the world to provide (1) scientific and medical information about AIDS; (2) counsel reaffirming the blessings and protection that come from living God's commandments; and (3) guidelines and policies dealing with interviewing and assisting those infected with the AIDS virus. Some items treated in the four-page special bulletin are:

- Church teachers and activity leaders who on occasion may be involved in cleaning up blood or rendering first aid should become aware of,

and follow, local health department recommendations regarding the prevention of AIDS infection.

- AIDS-infected individuals who may be contemplating marriage are to be encouraged by local Church leaders to be honest with potential marriage partners and to disclose their AIDS infection. For a person to do less would be deceitful, and in violation of one's covenants with God.
- Where transgression of God's laws has resulted in infection, the Church advocates the example of Jesus Christ, who condemned the sin but loved the sinner.
- AIDS victims who seek membership in the Church, temple recommends, or other blessings are treated as all others who express faith in God, repent, request baptism, and are living the teachings of Jesus Christ.

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ROBERT L. LEAKE

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## ALCOHOLIC BEVERAGES AND ALCOHOLISM

Active members of The Church of Jesus Christ of Latter-day Saints abstain from drinking alcoholic beverages. This practice of abstinence derives from an 1833 revelation known as the WORD OF WISDOM, which states "that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father" (D&C 89:5). The harmful effects of ethyl alcohol (the active ingredient in all alcoholic beverages) on human health are also noted in the Bible (Prov. 31:4-5; Isa. 5:11). Although the Word of Wisdom was given originally to show the will of God and not as a commandment, abstinence from alcohol was expected of fully participating Church members by the early twentieth century and faithful observance is virtually prerequisite to temple work and leadership callings in the Church (*see* DOCTRINE AND COVENANTS: SECTION 89).

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Ethyl alcohol is produced by yeast fermentation in grains and fibers containing sugar. The



amount of alcohol in wine and beer is normally less than 10 percent because fermentation stops when the ethyl alcohol concentration reaches this level. In modern times, however, the amount in alcoholic beverages has been increased by distillation.

The availability of beverages with higher concentrations of alcohol has increased the number of social and medical problems associated with ingesting it. Some conditions that are increased among those who use alcohol include cancers of the oral cavity, larynx, and esophagus; cirrhosis of the liver; degenerative diseases of the central nervous system; and higher accidental death rates (both automobile and pedestrian accidents).

The proscription on alcohol ingestion has reduced the incidence of all of these conditions among Latter-day Saints. The number of alcoholics in any population is usually estimated from the number of deaths caused by cirrhosis of the liver. An unpublished study conducted at the University of Utah in 1978 found that the number of deaths from alcoholic cirrhosis of the liver among LDS people was about half that of the non-LDS in Utah and other areas of the United States. This suggests that while the Word of Wisdom does not prevent alcoholism entirely, it has been effective in reducing its incidence.

[See also Social Services.]

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## ALLEGORY OF ZENOS

The Allegory of Zenos (Jacob 5) is a lengthy, prophetic declaration made by ZENOS, a Hebrew prophet, about the destiny of the house of ISRAEL. Evidently copied directly from the plates of brass into the Book of Mormon record by JACOB, it was intended (1) to reinforce Jacob's own teachings both about Jesus Christ ("We knew of Christ, and

we had a hope of his glory many hundred years before his coming"—Jacob 4:4) and about the house of Israel's anticipated unresponsiveness toward the coming Redeemer ("I perceive . . . they will reject the stone upon which they might build and have safe foundation"—Jacob 4:15), and (2) to instruct his people about the promised future regathering of Israel, to which Jacob's people belonged.

Framed in the tradition of parables, the allegory "likens" the house of Israel to an olive tree whose owner struggles to keep it from dying. The comparison figuratively illustrates God's bond with his chosen people and with the Gentiles, and underscores the lesson that through patience and compassion God will save and preserve the compliant and obedient.

The narrative contains seventy-six verses, divisible into five parts, all tied together by an overarching theme of good winning over bad, of life triumphing over death. In the first part, an alarmed owner, recognizing threatening signs of death (age and decay) in a beloved tree of superior quality, immediately tries to nurse it back to health (verses 4–5). Even though new growth appears, his ministering does not fully heal the tree; and so, with a servant's help, he removes and destroys waning parts and in their place grafts limbs from a "wild" tree. At the same time, he detaches the old tree's "young and tender" new growth for planting in secluded areas of his property. Though disappointed, he resolves to save his beloved tree (verses 6–14).

Second, following a lengthy interval of conscientious care, the owner's labor is rewarded with a generous harvest of choice fruit, not only from the newly grafted limbs on his old tree but also from the new growth that he planted around the property. These latter trees, however, have produced unequally: the two trees with least natural advantages have the highest, positive yield; while the most advantaged tree's production is only half good, compelling removal of its unprofitable parts. Even so, the owner continues an all-out effort on every tree, even this last one (verses 15–28).

In the third part, a long time passes. The owner and the servant return again to measure and evaluate the fruit, only to learn the worst: the old tree, though healthy, has produced a completely worthless crop; and it is the same for the other trees. Distressed, the owner orders all the trees destroyed. His assistant pleads for him to forbear a



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little longer. In the fourth segment, the “grieved” owner, accompanied by the servant and other workers, carefully tries again in one last effort. Together they reverse the previous implantation (the “young and tender” plants are returned to the old tree) and splice other old tree limbs into the previously selected trees, appropriately pruning, cultivating, and nurturing each tree as required (verses 29–73). This particular operation of mixing and blending, mingling and merging all the trees together, meets with success in replicating the superior quality crop of “natural fruit” everywhere on his property. Elated, he promises his helpers a share (“joy”) in the harvest for as long as it lasts. But he also pledges destruction of all the trees if and when their capacity for a positive yield wanes again (verses 73–77).

In the subsequent chapter Jacob renders a brief interpretation (6:1–4). Conscious that his people, the Nephites, branched from the house of Israel, he is particularly anxious to redirect their increasingly errant behavior, and therefore reads into the allegory a sober caution of repentance for these impenitent New World Israelites: “How merciful is our God unto us, for he remembereth the house of Israel, both roots and branches; and he stretches forth his hands unto them all the day long; . . . but as many as will not harden their hearts shall be saved in the kingdom of God” (6:4).

Modern interpretations of the allegory have emphasized its universality. Accordingly, readers have explored its application to the house of Israel and the stretch of covenant time, that is, beginning with God’s pact with Abraham and finishing with the Millennium and the ending of the earth; its doctrinal connection to the ages of spiritual apostasy, the latter-day Restoration, Church membership, present global proselytizing, the return of the Jews, and the final judgment. Other studies have begun to explore its literary and textual correspondences with ancient documents (Hymns from Qumran) and with the Old (Genesis, Isaiah, Jeremiah) and New Testaments (Romans 11:16–24); and even its association with the known laws of botany. Some scholars have declared it one of the most demanding and engaging of all scriptural allegories, if not the most important one.

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L. GARY LAMBERT

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#### ALMA<sub>1</sub>

Alma<sub>1</sub> (c. 174–92 B.C.) was the first of two Almas in the Book of Mormon. He was a descendant of NEPHI<sub>1</sub>, son of LEHI, and was the young priest in the court of king Noah who attempted a peaceful release of the prophet ABINADI. For that action, Alma incurred royal vengeance, banishment, and threats upon his life. He had been impressed by Abinadi’s accusations of immorality and abuses within the government and society and by his testimony of the gospel of Jesus Christ (Mosiah 17:2). Subsequently forced underground, Alma wrote out Abinadi’s teachings, then shared them with others, attracting sufficient adherents—450—to organize a society of believers, or a church. The believers assembled in a remote, undeveloped area called Mormon. Participants in the church pledged to “bear one another’s burdens,” “mourn with those that mourn,” “comfort those that stand in need of comfort,” and “stand as witnesses of God at all times and in all things” (Mosiah 18:8–9). This pledge was then sealed by BAPTISM, which was considered “a testimony that ye have entered into a covenant to serve him [Almighty God] until you are dead as to the mortal body” (verse 13). Believers called themselves “the church of God, or the church of Christ, from that time forward” (verse 17).

Alma’s leadership included ordaining lay priests—one for every fifty members—whom he instructed to labor for their own support, and to limit their sermons to his teachings and the doctrine “spoken by the mouth of the holy prophets . . . nothing save it were repentance and faith on the Lord” (Mosiah 18:19–20). Alma also required that there be faithful observance of the SABBATH, daily expressions of gratitude to God, and no CONTENTION, “having their hearts knit together in unity and in love” (18:21–23). The priests assembled with and taught the people in a worship meet-

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Eventually the believers were discovered and king Noah accused Alma of sedition, ordering his army to crush him and his followers. Forced into exile, Alma led the people deeper into the wilderness, where they thrived for twenty years in a region they named Helam (Mosiah 18:32–35; 23:1–5, 20). Alma ardently declined well-intended efforts to make him king, and successfully dissuaded his people from adopting a monarchical government, urging them to enjoy the new “liberty wherewith ye have been made free” and to “trust no man to be a king” (Mosiah 23:13). He did not oppose monarchies as such but, rather, acknowledged their fundamental limitation: “If it were possible that ye could always have just men to be your kings it would be well for you to have a king” (23:8).

Alma and his people afterward suffered oppression at the hands of Amulon, also an ex-priest and deserter from king Noah’s court, who, along with the remnant of a LAMANITE army, discovered Alma’s people in their wilderness refuge. During their suffering the voice of the Lord promised relief and deliverance because of their covenant with him: “I, the Lord God, do visit my people in their afflictions” (Mosiah 24:14). Once again, in Moses-like fashion, Alma guided his people out of bondage, and led them during a twelve-day journey to a new land—the Land of Zarahemla—where they joined with the people of Zarahemla and exiled NEPHITES to form a new and stronger Nephite nation (Mosiah 24:24–25).

The king of Zarahemla, Mosiah<sub>2</sub>, also a descendant of transplanted God-fearing Nephites, sanctioned and even authorized expansion of Alma’s church in his kingdom; the church, however, operated separately and independently of the state. The king also assigned the reins of leadership to Alma (Mosiah 25:19; 26:8), who successfully directed the church during twenty years characterized largely by tribulations, with many confrontations between nonbelievers and church members resulting in ordeals for both him and the church (Mosiah 26:1–39). Eventually, widespread antagonism necessitated a royal injunction to lessen the tension (27:1–6). Even one of Alma’s sons was among the ranks of the enemies of the church, his agitation and criticism inviting yet worse persecution for church members (27:8–10).

During his lifetime Alma watched king Mosiah dismantle the monarchy and transform it into a system of judges elected by the people (Mosiah 29:2); he also saw his own son, Alma<sub>2</sub>—the one who earlier had brought grief to him and the church—become the first chief judge (Mosiah 29:1–44). This political transformation proved pivotal in the history of the Land of Zarahemla. Directly and indirectly Alma had a hand in bringing it about; the record of his and his people’s pain under oppressive rulers was widely known throughout the kingdom (25:5–6) and remained distinct in king Mosiah’s mind (29:18). Alma’s influence, then, can be seen as transcending the immediate spiritual boundaries of his stewardship over the church. Indeed, because of this influence the entire Nephite nation came to know unprecedented changes in almost every dimension of daily living—political, social, and economic, as well as religious. These changes—and all their connected ramifications for the social order and the populace—prepared the backdrop against which the resurrected Christ’s visit to the Americas was staged. Loved by his followers for his devotion and faith, and held in esteem by his peers for his effective leadership, Alma will probably always be best known as the founder of the church in Zarahemla. His posterity became the leading Nephite family for over 400 years, down to Ammaron in A.D. 321 (4 Ne. 1:48). Alma died at age eighty-two, less than a hundred years before the birth of Jesus Christ.

L. GARY LAMBERT

## ALMA<sub>2</sub>

Few individuals have had greater influence upon a civilization than Alma<sub>2</sub>, son of Alma<sub>1</sub>. He was a key figure in the rise of the Nephite church and republic, serving as the first chief judge in Zarahemla, commander-in-chief of the Nephite army, and high priest (c. 90–73 B.C.). His efforts to protect his people from war, dissension, and wickedness were exceeded only by his single-minded dedication to the Savior, whom he came to know through revelation.

This crusader for righteousness first appears in the Book of Mormon as a rebellious young man. He and four of the sons of King Mosiah<sub>2</sub>, described as “the very vilest of sinners” (Mosiah 28:4), rebelled against the teachings of their parents and

ing at least once weekly (18:25). Through generous donations, everyone cared for one another “according to that which he had” (18:27–28).

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*Alma the Younger Called to Repentance*, by James C. Christensen (1980, leaded stained glass). The angel of the Lord rebukes the young and rebellious Alma: "If thou wilt of thyself be destroyed, seek no more to destroy the church of God" (Alma 36:9). Courtesy Museum of Fine Arts, Brigham Young University.

sought to overthrow the church. As they went about that work (c. 100–92 B.C.), the angel of the Lord appeared to them, spoke with a voice of thunder, calling these wayward young men to repentance, and explaining that he did so because of the prayers of the people and of Alma's father. For three days and three nights Alma lay in a physically comatose state, during which time he spiritually confronted all his sins, "for which," he later said, "I was tormented with the pains of hell" (Alma 36:12–14).

In the depth of his anguish of soul, Alma re-

membered his father's words concerning the coming of Jesus Christ to atone for the sins of the world. As Alma cried out in his heart to Christ, pleading for mercy and deliverance from "the gall of bitterness" and "the everlasting chains of death," he stated: "I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more" (Alma 36:17–19). After their conversion, Alma and the sons of Mosiah devoted their lives to preaching repentance and the joyous gospel (Alma 36:24).

For about nine years Alma served as both the high priest over the church and the chief judge or governor over a new political system of judges among the Nephites. He was well educated, the keeper of sacred and civil records, an inspiring orator, and a skillful writer. As a young civil and religious leader, he faced a number of challenges. Several religio-political factions were emerging in Nephite society, notably the Zoramites, Mulekites, members of the church, and an anti-church group, the followers of Nehor (see BOOK OF MORMON PEOPLES). Maintaining Nephite leadership over all these groups proved impossible. In a landmark case in his first year as chief judge, Alma held the popular Nehor guilty of enforcing priestcraft with the sword, which resulted in his execution (Alma 1:2–15). This soon led to civil war with Alma himself slaying the new rebel leader, one of Nehor's protégés, in battle (Alma 2–3). There followed a serious epidemic of pride and inequality among many in the church (Alma 4) and the secession of the arrogant Zoramites. "Seeing no way that he might reclaim [the people] save it were in bearing down in pure testimony against them" (Alma 4:19), Alma resigned his position as chief judge and devoted himself completely to the work of the ministry (Alma 4:19; 31:5). His religious work, especially in the Nephite cities of Zarahemla (Alma 5, 30) and Gideon (Alma 7), the Nehorite stronghold of Ammonihah (Alma 8–16), and the Zoramite center in Antionum (Alma 31–35), revitalized the church and set the pattern of administration for the next century down to the coming of Christ.

Alma's most enduring contributions are to be found in his sermons and his blessings upon the heads of his children. No doubt as a result of his own conversion (Mosiah 27), Alma's words frequently center on the atoning sacrifice of the Redeemer and on the necessity for men and women to be BORN OF GOD, changed, and renewed



through Christ. To the people of Gideon, Alma delivered a profound prophetic oracle regarding the birth of Jesus and the ATONEMENT he would make, “suffering pains and afflictions and temptations of every kind . . . that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy . . . that he may know according to the flesh how to succor his people according to their infirmities” (Alma 7:11–12). In Zarahemla, Alma stressed the need for the new birth and for acquiring the image and attributes of the Master; in doing so, he provided a series of over forty questions that assess one’s depth of conversion and readiness to meet one’s Maker (see Alma 5).

In Ammonihah, Alma and his convert Amulek were accused of a crime, taunted, and imprisoned for several weeks without clothing or adequate food. After being forced to witness the burning of several faithful women and children, Alma and Amulek were miraculously delivered and their persecutors annihilated. The discourses of Alma and Amulek on the Creation, the Fall, and the Atonement are among the clearest and most fundamental theological statements on these subjects in scripture (see Alma 11–12, 34, 42). In explaining humility, faith, and prayer to the poor in Antionum (Alma 32–34), Alma and Amulek set forth a pattern whereby those without faith in Christ (or those within the fold who desire to strengthen their belief) would plant the seed of the word of Christ in their hearts and eventually receive the confirming impressions of testimony that come by the power of the HOLY GHOST.

Some of the most penetrating doctrinal information in the Book of Mormon comes through words that Alma spoke to his sons. To HELAMAN<sub>1</sub>, his eldest son and successor, Alma eloquently recounted the story of his own conversion, gave him loving fatherly counsel, and entrusted him with custody of the plates of brass, the plates of Nephi, the plates of Ether, and the LIAHONA (Alma 36–37). To Shiblon, he gave wise practical advice (Alma 38). To his errant youngest son, Corianton, who eventually went on to serve valiantly in the church, Alma explained the seriousness of sexual sin, that wickedness never was happiness (Alma 39, 41:10), that all spirits will be judged after death and will eventually stand before God after a perfect resurrection (Alma 40), and that the word “restoration” does not mean that God will restore a sinner to some former state of happiness (Alma 41), for

divine mercy cannot rob justice when the law of God has been violated (Alma 42).

A relatively young man at the time of his conversion, Alma lived fewer than twenty years thereafter. Yet in those two decades he almost single-handedly invigorated and established the cause of truth and liberty in the Nephite church and society. Never forgetting the thunderous voice of the angel at the time of his conversion, Alma always carried with him this unchanging desire: “O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people! . . . that there might not be more sorrow upon all the face of the earth” (Alma 29:1–2). When he left one day and was never seen or heard again, his sons and the church supposed “that [the Lord] received Alma in the spirit, unto himself,” even as Moses (Alma 45:19), drawing an apt comparison between these two great lawgivers, judges, commanders, spiritual leaders, and prophets.

For Latter-day Saints, Alma’s life and lessons are rich and timeless. He serves as a hope to parents who have wandering children, and as a beacon to those who stray. He stands as a model public servant, a sterling illustration of the new life in Christ, a fearless preacher, missionary, and gifted theologian. Alma was a prophet who received a prophet’s reward.

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Title page of the first Mormon Almanac, Orson Pratt's *Prophetic Almanac*, published in New York in 1845. It contained standard calendar information, significant historical dates, and a comparison of "the Doctrines of Christ" with "the Doctrines of Men." Recent LDS Church Almanacs have presented statistics and information about Church history and officers. Photographer: William W. Mahler. Courtesy Rare Books and Manuscripts, Brigham Young University.

his 1846 issue broke from the standard mold and became a distinctively Mormon almanac.

Between 1851 and 1866, William Wine Phelps published fourteen known issues of *Deseret Almanac* (from 1859–1864 entitled *Almanac*) in Salt Lake City. Also borrowing from standard almanacs, he added religious and cultural articles and some notes pertaining to frontier-society needs.

The current *Deseret News Church Almanac* is prepared and edited by the staff of the CHURCH

NEWS, in cooperation with the Historical Department of the Church. It was published annually from 1974 to 1983, but biennially thereafter. Presently it is a 352-page, soft-bound, ready-reference of facts and statistics of the Church. It is intended for use in libraries, schools, and other institutions, as well as private homes. The *Almanac* prints thousands of historical and contemporary items about the Church, such as brief biographical sketches of all past and present GENERAL AUTHORITIES; a year-by-year historical chronology of the Church since the 1820s; a month-by-month chronology of major events in the Church during the past two years; and past and current information about STAKES, MISSIONS, AREAS, and TEMPLES throughout the world, including histories, populations, and numbers of Church units.

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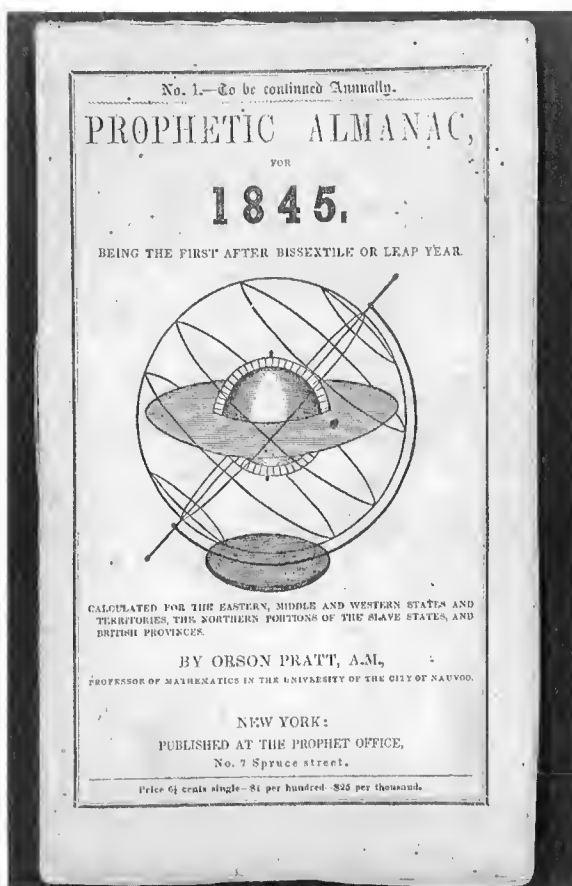
*Deseret News Church Almanac*. Salt Lake City, 1974–.

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DELL VAN ORDEN

## ALTAR

A focal point of religious worship throughout the ages, and in most cultures, has been the altar—a natural or man-made elevation used for prayer, sacrifice, and related purposes. Sacrifice on the altar was a basic rite. The characteristic worship practice in Old Testament times was sacrificial in nature, and consequently the altar became one of the most important ritual objects described in that book of scripture.



Title page of the first Mormon Almanac, Orson Pratt's *Prophetic Almanac*, published in New York in 1845. It contained standard calendar information, significant historical dates, and a comparison of "the Doctrines of Christ" with "the Doctrines of Men." Recent LDS Church Almanacs have presented statistics and information about Church history and officers. Photographer: William W. Mahler. Courtesy Rare Books and Manuscripts, Brigham Young University.

his 1846 issue broke from the standard mold and became a distinctively Mormon almanac.

Between 1851 and 1866, William Wine Phelps published fourteen known issues of *Deseret Almanac* (from 1859–1864 entitled *Almanac*) in Salt Lake City. Also borrowing from standard almanacs, he added religious and cultural articles and some notes pertaining to frontier-society needs.

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Sacred and symbolic meaning is ascribed to the altar. The stipulations of the “law of the altar” (Ex. 20:24–26) suggest that its construction is associated with the creation of the world and God’s COVENANTS with humankind. As the waters of creation receded, dry land appeared and was known as the primordial mound (first hill). Here, according to legend, the gods stood in order to complete the Creation. Because of divine presence, this spot became sacred or holy ground, a point of contact between this world and the heavenly world. The altar was built that people might kneel by it to communicate and make covenants with their God. The altar in Ezekiel 43:15 is named “the mountain of God” (Hebrew term, *hahar’el*), and becomes the symbolic embodiment of the Creation, the primordial mound, and the presence of God.

At an altar ADAM learned the meaning of sacrifice (Moses 5:5–8). Following the Flood, the patriarch NOAH immediately built an altar and offered his sacrifices to the Most High. When ABRAHAM received the promise and covenant of an inheritance for his posterity, he marked this sacred event with an altar (Gen. 12:6–7). On Mount Moriah the young Isaac was bound upon the sacrificial table or altar in preparation for his father’s supreme offering and demonstration of obedience (Gen. 22:9–14). Tradition says the place of this consecrated altar became the locus of the temple in Jerusalem.

The temple complex in Jerusalem had four different altars. In an ascending order of sacral primacy, they were as follows: First, the Altar of Sacrifice, often called the altar of burnt offering or the table of the Lord (Mal. 1:7, 12; 1 Cor. 10:21), was placed outside of the temple itself in the Court of Israel and was more public than the others. Sacrifices for the sins of Israel were offered here, anticipating fulfillment in the sacrifice of Jesus Christ (Heb. 9:25–26; Alma 34:9–10, 14–16). Second, the Altar of Incense stood in the “holy place” before the veil inside the temple proper. John describes the smoke of this altar as the “prayers of all saints upon the golden altar which was before the throne” (Rev. 8:3–4). Third, within the same area of the temple stood the Table of Shewbread, upon which rested twelve loaves of bread, frankincense, and a drink offering. And fourth, the ark of the covenant rested in the HOLY OF HOLIES, the most inner, sacred area within the temple. The ark was to Israel the portable throne or Mercy Seat and symbolized the presence of the Lord. It was here

that the high priest, once a year on the Day of Atonement (Heb. 9:7; Lev. 16:1–17), made covenants with the Lord for all Israel, as though he represented all at the altar.

In LDS TEMPLES, altars of a different sort play a major role. Kneeling by them, Latter-day Saints participate in covenant-making ceremonies. They make these covenants, as was done anciently, in the symbolic presence of God at the altar (Ps. 43:4; cf. Ps. 118:27). Thus, while kneeling at an altar in a temple, a man and woman make covenants with God and each other in a marriage ceremony that is to be binding both in MORTALITY and in the eternal world. Here, if parents were not previously married in a temple, they and their children may be sealed together for time and eternity by the power and AUTHORITY of the priesthood. Likewise, these ORDINANCES may be performed by proxies at an altar within the temple on behalf of people identified in genealogical records as having died without these privileges.

As the ancients came to the altar to communicate and commune with God, so also do members of the Church, in a temple setting, surround the altar in a PRAYER CIRCLE and in supplication. United in heart and mind, the Saints petition God for his blessings upon mankind, his Church, and those who have special needs.

In a more public SACRAMENT MEETING, the Altar of Sacrifice is symbolized by the “sacrament table.” On this table are emblems of the sacrifice of Jesus Christ, the bread and the water respectively representing the body and blood of the Savior (Luke 22:19–20). Each week individuals may partake of the SACRAMENT and renew their covenants.

Today members of the Church make sacred covenants with God and consecrate their lives and all that they have been blessed with as they “come unto Christ” and lay all things symbolically upon the altar as a sacrifice. To them a sacred altar is a tangible symbol of the presence of God, before whom they kneel with “a broken heart and contrite spirit” (2 Ne. 2:7; 3 Ne. 11:20).

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BRUCE H. PORTER

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## AMEN

Among Latter-day Saints the saying of an audible “amen” is the seal and witness of all forms of worship and of priesthood ordinances. The Hebrew word, meaning “truly,” is transliterated into Greek in the New Testament, and thence to the English Bible. It is found many times in the Book of Mormon. The Hebrew infinitive conveys the notions “to confirm, support, uphold, be faithful, firm.” In antiquity the expression carried the weight of an oath. By saying “amen” the people solemnly pledged faithfulness and assented to curses upon themselves if found guilty (Deut. 27:14–26). And by saying “amen” the people also sealed their praises of God (1 Chr. 16:36; Ps. 106:48; Rom. 11:36; 1 Pet. 4:11). Nehemiah records a dramatic instance: “And Ezra blessed the Lord. . . . And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground” (Neh. 8:6).

By saying “amen,” Latter-day Saints officially sustain what is said in formal and private prayer, as also in the words of sermons, official admonition, and testimony (see D&C 88:135). In the sacrament service, by repeating “amen” at the end of prayers on the bread and on the water, they covenant to always remember Christ, “that they may have his Spirit to be with them” (D&C 20:77–79). At temple dedications in solemn assembly they stand with uplifted hands and shout “Hosanna to God and the Lamb,” followed by a threefold “amen” (see HOSANNA SHOUT).

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DANIEL B. MCKINLAY

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## AMMONITES

See: Book of Mormon Peoples

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## AMULEK

Amulek (fl. c. 82–74 B.C.), a Nephite inhabitant of the city Ammonihah (Alma 8:20), was a wealthy

man in his community (Alma 10:4). Formerly rebellious toward God, he heeded an angel of the Lord and became a missionary companion to ALMA<sub>2</sub> (Alma 10:10). An articulate defender of gospel principles, he displayed virtues of long-suffering and faith, gave up his wealth to teach the gospel, and became a special witness for Christ (see Alma 8–16; 32–34).

Amulek bore powerful testimony to his own city, which earlier had rejected Alma. He confronted opposing lawyers and called upon them to repent—particularly Zeezrom, who had plotted to tempt and destroy him (Alma 11:25). He taught about the nature of the GODHEAD and the role of Christ, emphasizing the resurrection and final judgment (Alma 11:28–45). Touched by the words of Amulek and Alma, Zeezrom recognized the truth, repented, and defended the two missionaries (Alma 14:6–7).

When nonbelievers forced Alma and Amulek to witness the burning of women and children, Amulek desired to save them from the flames. He was restrained, however, by Alma (Alma 14:10–11; see MARTYRS). They themselves were bound, were smitten, and endured hunger as they lay naked in prison (Alma 14:14–22). At last, receiving strength according to their faith, they miraculously broke their bonds and walked out of the collapsing prison, while those who had smitten them died in its ruins (Alma 14:26–28).

Because of his faith in Christ, Amulek was rejected by his family and friends (Alma 15:16). When peace was restored after the Lamanite destruction of Ammonihah, Alma, Amulek, and others built up the church among the Nephites (Alma 16:15).

As a special witness for Christ and filled with the Holy Spirit, Amulek testified to the poor of the Zoramites that only in Christ was salvation possible (Alma 34:5–13). He stated that Christ would come into the world and make an infinite atonement for the sins of the people. “Not any man” could accomplish this act, which would be the great and last sacrifice, bringing mercy to satisfy the demands of justice and saving those who believe on his name (Alma 34:8–16). In return, Amulek said, Christ asked for faith unto repentance, charitable deeds, acceptance of the name of Christ, no contending against the Holy Ghost, no reviling of enemies, and bearing one’s afflictions patiently (Alma 34:17–41).

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Joseph Smith the GOLD PLATES from which he translated the Book of Mormon (see MORONI, VISITATIONS OF). Mounted on a 25-foot shaft of white granite, the ten-foot bronze figure of Moroni points toward heaven with the right hand and holds a replica of the plates with the left. Created by Norwegian sculptor Torleif S. Knaphus, the monument was dedicated by Church President Heber J. GRANT on July 21, 1935.

Moroni was the last in a line of prophet-leaders in the Western Hemisphere whose history is recorded in the Book of Mormon. Latter-day Saints believe John the Revelator foretold Moroni's angelic ministry: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6).

Because Moroni's mission was vital to the RESTORATION of the gospel of Jesus Christ and the establishment of The Church of Jesus Christ of Latter-day Saints, a statue of Moroni as a herald sounding a trumpet has been placed on several Latter-day Saint TEMPLES (e.g., Salt Lake City, Los Angeles, and Washington, D.C.).

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CORY H. MAXWELL

## ANGELS

[This entry consists of three articles:

Angels

Archangels

Guardian Angels

*The first article discusses the nature of angels as pertaining to their ministry to people on the earth, showing that different classes perform different types of service. The second article examines a hierarchy among angels, and identifies Michael as an archangel. The last article explores the concept of guardian angels, and examines what the scriptures and the Brethren have said. It proposes the Holy Spirit as a type of guardian angel.]*

#### ANGELS

Latter-day Saints accept the reality of angels as messengers for the Lord. Angels are mentioned in the Old and New Testaments, the Book of Mor-

mon, the Doctrine and Covenants, and the Pearl of Great Price and are prominent in the early history of The Church of Jesus Christ of Latter-day Saints. Angels are of various types and perform a variety of functions to implement the work of the Lord on the earth.

The skepticism of the modern age has tended to diminish belief in angels. However, Jesus Christ frequently spoke of angels, both literally and figuratively. When Jesus' disciples asked him to "declare unto us the parable of the tares of the field," he responded, "He that soweth the good seed is the Son of Man; the field is the world . . . and the reapers are the angels" (Matt. 13:36–39). Angels are actual beings participating in many incidents related in scripture (e.g., Luke 1:13, 19; 2:25; John 20:12, etc.). They exist as a part of the "whole family in heaven" (Eph. 3:15). All people, including angels, are the offspring of God.

In form angels are like human beings. They do not, of course, have the wings many artists symbolically show (*TPJS*, p. 162). Concerning the two angels who visited Lot's home in Sodom, the local residents inquired, "Where are the *men* which came in to thee this night?" (Gen. 19:1, 5, emphasis added). Daniel described the angel Gabriel as having "the appearance of a man" (Dan. 8:15). At the sepulcher of the risen Savior "the angel of the Lord descended from heaven" (Matt. 28:2) as "a young man . . . clothed in a long white garment" (Mark 16:5). A quite detailed description of an angel was given by Joseph Smith in recording the visit of the angel Moroni (JS—H 1:30–33, 43).

The angels who visit this earth are persons who have been assigned as messengers to this earth: "There are no angels who minister to this earth but those who do belong or have belonged to it" (D&C 130:5).

There are several types and kinds of beings, in various stages of progression, whom the Lord has used as angels in varying circumstances. One kind is a spirit child of the Eternal Father who has not yet been born on the earth but is intended for earthly mortality. Such is probably the type of angel who appeared to Adam (Moses 5:6–8).

In the early days of the mortal world, many righteous persons were taken from the earth, or translated (see TRANSLATED BEINGS). Enoch and his people (Moses 7:18–21, 31, 63, 69; Heb. 11:5), Moses (Alma 45:19), and Elijah (2 Kgs. 2:11–12) were all translated. The Prophet Joseph SMITH taught that translated beings "are designed for fu-

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## ANGELS

[This entry consists of three articles:

Angels

Archangels

Guardian Angels

*The first article discusses the nature of angels as pertaining to their ministry to people on the earth, showing that different classes perform different types of service. The second article examines a hierarchy among angels, and identifies Michael as an archangel. The last article explores the concept of guardian angels, and examines what the scriptures and the Brethren have said. It proposes the Holy Spirit as a type of guardian angel.]*

#### ANGELS

Latter-day Saints accept the reality of angels as messengers for the Lord. Angels are mentioned in the Old and New Testaments, the Book of Mor-

mon, the Doctrine and Covenants, and the Pearl of Great Price and are prominent in the early history of The Church of Jesus Christ of Latter-day Saints. Angels are of various types and perform a variety of functions to implement the work of the Lord on the earth.

The skepticism of the modern age has tended to diminish belief in angels. However, Jesus Christ frequently spoke of angels, both literally and figuratively. When Jesus' disciples asked him to "declare unto us the parable of the tares of the field," he responded, "He that soweth the good seed is the Son of Man; the field is the world . . . and the reapers are the angels" (Matt. 13:36–39). Angels are actual beings participating in many incidents related in scripture (e.g., Luke 1:13, 19; 2:25; John 20:12, etc.). They exist as a part of the "whole family in heaven" (Eph. 3:15). All people, including angels, are the offspring of God.

In form angels are like human beings. They do not, of course, have the wings many artists symbolically show (*TPJS*, p. 162). Concerning the two angels who visited Lot's home in Sodom, the local residents inquired, "Where are the *men* which came in to thee this night?" (Gen. 19:1, 5, emphasis added). Daniel described the angel Gabriel as having "the appearance of a man" (Dan. 8:15). At the sepulcher of the risen Savior "the angel of the Lord descended from heaven" (Matt. 28:2) as "a young man . . . clothed in a long white garment" (Mark 16:5). A quite detailed description of an angel was given by Joseph Smith in recording the visit of the angel Moroni (JS—H 1:30–33, 43).

The angels who visit this earth are persons who have been assigned as messengers to this earth: "There are no angels who minister to this earth but those who do belong or have belonged to it" (D&C 130:5).

There are several types and kinds of beings, in various stages of progression, whom the Lord has used as angels in varying circumstances. One kind is a spirit child of the Eternal Father who has not yet been born on the earth but is intended for earthly mortality. Such is probably the type of angel who appeared to Adam (Moses 5:6–8).

In the early days of the mortal world, many righteous persons were taken from the earth, or translated (see TRANSLATED BEINGS). Enoch and his people (Moses 7:18–21, 31, 63, 69; Heb. 11:5), Moses (Alma 45:19), and Elijah (2 Kgs. 2:11–12) were all translated. The Prophet Joseph SMITH taught that translated beings "are designed for fu-

ture missions" (*TPJS*, p. 191), and hence can be angelic ministrants.

Another kind of angel may be an individual who completed his mortal existence but whose labors continue in the SPIRIT WORLD while he awaits the RESURRECTION of the body. Such are referred to as "the spirits of just men made perfect" (Heb. 12:22–23; D&C 76:69; *TPJS*, p. 325). "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:13–14).

Since the resurrection of Jesus Christ, some angels have been "resurrected personages, having bodies of flesh and bones" (D&C 129:1). The Prophet Joseph Smith indicated that resurrected angels have advanced further in light and glory than spirits (*TPJS*, p. 325). Such are the beings who have been instrumental in the RESTORATION OF THE GOSPEL in the DISPENSATION OF THE FULNESS OF TIMES. It was of this type of angel that John wrote, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6). ELIAS, MOSES, ELIJAH, MORONI, JOHN THE BAPTIST, PETER, and JAMES are examples of resurrected angels who ministered to the Prophet Joseph Smith.

Pursuant to John's prophecy in Revelation 14:6, the fulness of the gospel, in word and power, has been restored to the earth through the ministration of angels. The angel MORONI, a resurrected being, revealed the record of the Book of Mormon which contains the fulness of the gospel of Jesus Christ (D&C 20:8–11; see MORONI, VISITATIONS OF). Later he who was called John the Baptist in the New Testament, now also a resurrected being, came as an angel and restored the Aaronic Priesthood to Joseph Smith and Oliver COWDERY on May 15, 1829 (D&C 13; JS—H 1:68–72; see AARONIC PRIESTHOOD: RESTORATION OF). Likewise, Peter, James, and John, as angelic embodied messengers from God, restored the Melchizedek Priesthood (D&C 27:12–13; see MELCHIZEDEK PRIESTHOOD: RESTORATION OF). Moses, Elias, and Elijah each appeared as angels and committed once again the "keys of the gathering of Israel," the "dispensation of the gospel of Abraham" (including celestial or patriarchal marriage), and the keys of the sealing powers to "turn the hearts of the fathers to the children, and the children to the fathers" (D&C 110:11–16).

Other "divers angels" have come to deliver keys, power, priesthood, and glory (D&C 128:18–21); to teach (2 Ne. 10:3; Mosiah 3:2–3; Rev. 1:1), guide, and inspire (Rev. 5:11); and to make the gospel operative in the lives of men and women. However, the work of the angels of the restoration is not complete, and the scriptures indicate that there will yet be other angelic administrations before "the hour of [God's] judgment is come" (D&C 88:103–104; 133:36).

Angelic messengers bring knowledge, priesthood, comfort, and assurances from God to mortals. However, when priesthood or keys are to be conveyed, the ministering angel possesses a body of flesh and bones, either from resurrection or translation. Spirits can convey information, but they cannot confer priesthood upon mortal beings, because spirits do not lay hands on mortals (cf. D&C 129).

The Lord himself may also at times be called an angel, since the term means "messenger." He is the "messenger of salvation" (D&C 93:8), and the "messenger of the covenant" (Mal. 3:1), and is the "Angel which redeemed me" of whom Jacob spoke in Genesis 48:15–16.

Some of the Father's spirit children "kept not their first estate" (Jude 1:6; D&C 29:36–38; Rev. 12:3–9), and, as Peter explained, "God spared not the angels that sinned, but cast them down to hell" (2 Pet. 2:4). These are angels to the devil. Thus, Satan and those who chose to follow him are sometimes referred to as angels (2 Cor. 11:14–15; 2 Ne. 2:17; see also FIRST ESTATE; WAR IN HEAVEN).

A different usage of the term "angel" is applied to those who, because they have not obeyed the principles of the new and everlasting covenant of marriage, do not qualify for exaltation but remain separately and singly as ministering angels without EXALTATION in their saved condition for all eternity (D&C 132:16–17).

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OSCAR W. MCCONKIE

#### ARCHANGELS

Traditionally, angels have been viewed as guardians of persons or places, and bearers of God's tid-

ings. The prefix “arch” intensifies this meaning to denote one who rules or is outstanding, principal, or preeminent. Several biblical texts give prominence to four, six, or seven angels (Ezek. 9:2; Rev. 8:2). Dionysius, a sixth-century Christian theologian, purports the existence of nine angelic orders called choirs, one of which is called “archangels.” Milton’s *Paradise Lost* has the archangels Raphael and Michael appear to and instruct ADAM concerning the fall of the angels, the Creation, and the history of the world. Dante also refers to archangels in *The Divine Comedy*.

In the literature of The Church of Jesus Christ of Latter-day Saints, an archangel is a chief angel, holding a position of PRIESTHOOD authority in the heavenly hierarchy. Michael (Adam) is the only one precisely so designated in scripture (D&C 29:26; 88:112; 107:54; 128:21; 1 Thes. 4:16; Jude 1:9), although others (Gabriel, who is also NOAH; Raphael, Raguel, etc.) are mentioned in scriptural, apocryphal, and pseudepigraphic works. Teachings of Latter-day Saint prophets indicate that a priesthood organization exists among the heavenly hosts (*TPJS*, pp. 157, 208). However, discussion of specific positions or functions in the celestial hierarchy beyond the scriptures cited above is conjectural.

JERRY C. GILES

### GUARDIAN ANGELS

One of the functions of angels is to warn and protect mortals. The Lord whispered to David, “There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone” (Ps. 91:10–12). The angel of the Lord’s presence saved Israel (Isa. 63:9). Daniel replied to the King: “My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me . . .” (Dan. 6:22).

This well-known guardian function of angels has given rise to an assumption on the part of some that all persons, or at least the righteous, have individual angels assigned to them throughout life as guardians. There is no scriptural justification for this tradition, although it has been entertained sometimes among Latter-day Saints and others (*TPJS*, p. 368).

Latter-day Saints believe that every person born into the world is accorded protecting care and direction by God, provided in part by the LIGHT

OF CHRIST (D&C 84:44–48; Moro. 7:12–19). Those who have the GIFT OF THE HOLY GHOST may be warned, guarded, or shielded through the spirit of revelation (D&C 8:2–4). The term “guardian angel” may best be viewed as a figure of speech that has to do with God’s protecting care and direction or, in special instances, with an angel dispatched to earth in fulfillment of God’s purposes.

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### ANIMALS

Latter-day Saints believe that animals, like humans, have SPIRITS, in the form of their bodies (D&C 77:2). Like humans and plants, animals were created first as spirits in heaven and then physically on the earth (Moses 3:5). Mortal and subject to death, animals will be saved through the ATONEMENT of Christ (*TPJS*, pp. 291–92). Humans and animals will eventually live in peace on this earth (Isa. 11:6–9; 2 Ne. 30:12–15; D&C 101:24–26). The Prophet Joseph SMITH taught that animals will be found in heaven, in myriad forms, from myriad worlds, enjoying eternal felicity, and praising God in languages God understands (*TPJS*, pp. 291–92).

Animals, like other “good things which come of the earth . . . are made for the benefit and the use of man,” but are “to be used, with judgment, not to excess, neither by extortion” (D&C 59:16–20). God gave Adam and Eve dominion over the animals (Gen. 1:28), but legitimate dominion is neither coercive nor exploitive (D&C 121:34–46). He sanctions the eating of animal flesh but forbids its waste (Gen. 9:2–5; D&C 49:18–21). The JOSEPH SMITH TRANSLATION OF THE BIBLE (JST) cautions, “Surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands” (JST Gen. 9:11).

Destroying animal life merely for sport has been strongly criticized by several Latter-day Saint leaders, including Lorenzo SNOW, Joseph F. SMITH, Joseph Fielding SMITH, and Spencer W. KIMBALL. Lorenzo Snow called it a “murderous amusement.”

When the Prophet Joseph Smith saw his associates about to kill three rattlesnakes at their campsite, he said, “Let them alone—don’t hurt them! How will the serpent ever lose its venom, while the servants of God possess the same disposition,

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Heber C. Kimball criticized the use of spurs and whips, saying, "[Horses] have the same life in them that you have, and we should not hurt them" (*JD* 5:137). Brigham YOUNG called neglect of livestock a "great sin" (*JD* 12:218). So far, no authoritative Church statement on the use of animals in medical research and product testing is available.

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SANDRA BRADFORD PACKARD

## ANTHON TRANSCRIPT

The Anthon Transcript was a sheet of paper, thought to be lost, upon which Joseph SMITH copied sample "reformed Egyptian" characters from the plates of the Book of Mormon. In the winter of 1828, Martin HARRIS showed these characters to Dr. Charles Anthon of Columbia College (now Columbia University), and hence the name.

In February 1828, Martin Harris, a farmer from Palmyra, New York, visited the Prophet Joseph Smith, who was then residing in HARMONY, PENNSYLVANIA, where he had just begun to translate the Book of Mormon (see BOOK OF MORMON TRANSLATION BY JOSEPH SMITH). Smith had earlier turned to Harris for financial backing for the translation; now Harris came to Harmony to take samples of the reformed Egyptian characters from the GOLD PLATES (cf. Morm. 9:32), thereafter to obtain scholarly opinion about their authenticity. Smith gave Harris a copy of some of the characters, along with a translation, which Harris then presented to at least three scholars in the eastern United States. The most important of these, given the nature of the inquiry, was Charles Anthon, an acclaimed classicist at Columbia College.

The two men's accounts of the meeting differ. Harris said that Professor Anthon gave him a certificate verifying the authenticity of the characters but that when Anthon learned that Joseph Smith claimed to have received the plates from an angel, he took the certificate back and destroyed it. Anthon, for his part, left written accounts in 1834 and 1841 in which he contradicted himself on whether he had given Harris a written opinion about the document. In both accounts, apparently to dissociate himself from appearing to promote the book, he maintained that he told Harris that he (Harris) was a victim of a fraud. Modern research suggests that, given the state of knowledge of Egyptian in 1828, Anthon's views would have been little more than opinion. Whatever the case may be about a written statement from Anthon, Harris returned to Harmony ready to assist Joseph Smith with the translation.

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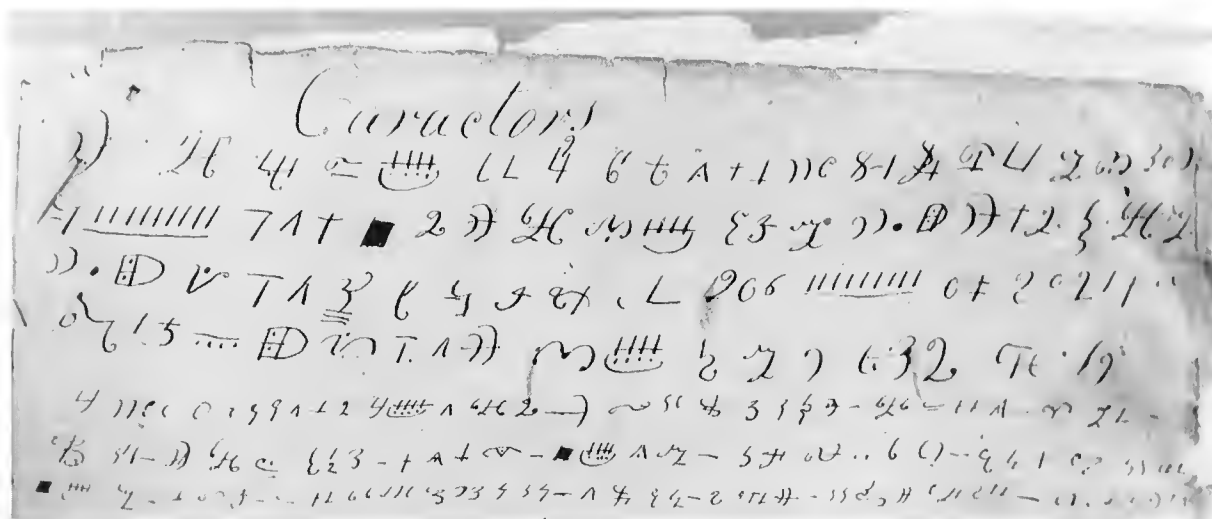
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This document represents the Book of Mormon characters on the gold plates. It may be the transcript taken by Martin Harris to Charles Anthon in 1828, or a copy of it. The heirs of David Whitmer sold this document to the Reorganized Church of Jesus Christ of Latter Day Saints. This text is too short to be deciphered. Courtesy Library-Archives, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri.

text known as the Anthon Transcript that contains seven horizontal lines of characters apparently copied from the plates. David WHITMER, who once owned the document, said it was this text that Martin Harris showed to Charles Anthon. However, this claim remains uncertain because the transcript does not correspond with Anthon's assertion that the manuscript he saw was arranged in vertical columns. Even if the document is not the original, it almost certainly represents characters either copied from the plates in Joseph Smith's possession or copied from the document carried by Harris. Twice in late 1844, after the Prophet's martyrdom, portions of these symbols were published as characters that Joseph Smith had copied from the gold plates—once as a broadside and once in the December 21 issue of the Mormon newspaper *The Prophet* (see MACAZINES). In 1980 a document surfaced that seemed to match Anthon's description and appeared to be the original Anthon Transcript. But in 1987, Mark W. Hofmann admitted that he had forged it (see FORGERIES).

Harris's visit with scholars was more than just an interesting sidelight in the history of Mormonism. By his own report, Harris returned to Harmony convinced that the characters were genuine. Thereafter, he willingly invested his time and resources to see the Book of Mormon published. Moreover, the Prophet, Harris himself, and later generations of Latter-day Saints have viewed his visit as a fulfillment of Isaiah 29:11–12, which

speaks of "a book that is sealed" being delivered to "one that is learned" who could not read it (*PJS* 1:9; cf. 2 Ne. 27:6–24; see also BOOK OF MORMON, BIBLICAL PROPHECIES ABOUT). His efforts apparently encouraged Joseph Smith in the initial stages of the translation. The Anthon Transcript is also important to subsequent generations as an authentic sample of characters that were inscribed on the gold plates and thus one of the few tangible evidences of their existence.

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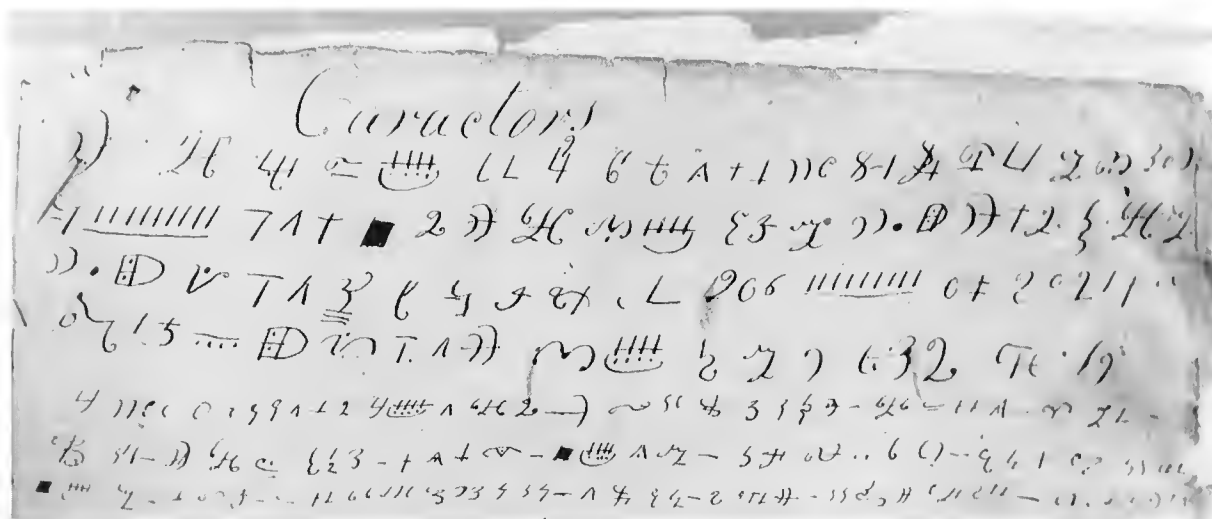
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DANIEL W. BACHMAN

#### ANTICHRISTS

Antichrists are those who deny the divinity of JESUS CHRIST or essential parts of his gospel and actively oppose the followers of Christ or seek to destroy their faith.





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The epistles of John explicitly condemn as antichrists those with a lying spirit who deny that Jesus is the Christ and deny the physical resurrection. Antichrists are to be notably active in the last days (1 Jn. 2:18, 22; 4:3; 2 Jn. 1:7).

The Book of Mormon profiles many subtle and sophisticated aspects of antichrist characters, though the text explicitly refers to only one of them as antichrist.

Sherem (c. 540 B.C.) rejected the prophetic Christian teachings of the Nephite prophets, arguing that belief in the coming Christ perverted the law of Moses. He employed several archetypical arguments and methods, claiming that no one could know of things to come, including the coming of Christ. When confronted, Sherem asserted that if there were a Christ he would not deny him, but he knew "there is no Christ, neither has been, nor ever will be," thus contradicting his own argument that no one could "tell of things to come." Demanding a sign of divine power, Sherem was stricken by God, and then confessed that he had been deceived by the DEVIL in denying the Christ (Jacob 7:1–23).

Nehor (c. 91 B.C.), a practitioner of PRIESTCRAFT, preached and established a church to obtain riches and worldly honor and to satisfy his pride. He taught that God had created everyone, had redeemed everyone, and that people need not "fear and tremble" because everyone would be saved. Furthermore, he said priests should be supported by the people. Nehor attacked and killed a defender of the true doctrine of Christ, and was tried before Alma<sub>2</sub> and executed (Alma 1:2–16). He was not executed for being an antichrist, but for having enforced his beliefs "by the sword."

Korihor (c. 74 B.C.) was an extremist, rejecting all religious teachings, even to the point of not posturing either as a defender of traditions or as a reformer of corrupted religious practices. He was labeled "Anti-Christ" because he taught that there was no need for a Christ and that none would come. He described the religious teachings of the church as foolish traditions designed to subject the people to corrupt and lazy priests. In a dramatic confrontation with the Nephite chief judge, and with the prophet Alma<sub>2</sub>, Korihor claimed that one cannot know anything that cannot be seen, making knowledge or prophecy of future events impossible. He ridiculed all talk of visions, dreams, and the mysteries of God. He called belief in sin, the atonement of Christ, and the remission of sins a derangement of the mind caused by foolish reli-

gious traditions. He denied the existence of God and, after demanding a sign as proof of his existence, was struck dumb. After Alma accused him of possessing a lying spirit, Korihor confessed that he had been deceived by Satan, had taught words and doctrines pleasing to the carnal mind, and had even begun to believe them himself (Alma 30:6–60).

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RUSSELL M. FRANDSEN

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### ANTI-MORMON PUBLICATIONS

Anti-Mormonism includes any hostile or polemic opposition to Mormonism or to the Latter-day Saints, such as maligning the founding prophet, his successors, or the doctrines or practices of the Church. Though sometimes well intended, anti-Mormon publications have often taken the form of invective, falsehood, demeaning caricature, prejudice, and legal harassment, leading to both verbal and physical assault. From its beginnings, The Church of Jesus Christ of Latter-day Saints and its members have been targets of anti-Mormon publications. Apart from collecting them for historical purposes and in response to divine direction, the Church has largely ignored these materials, for they strike most members as irresponsible misrepresentations.

Few other religious groups in the United States have been subjected to such sustained, vitriolic criticism and hostility. From the organization of the Church in 1830 to 1989, at least 1,931 anti-Mormon books, novels, pamphlets, tracts, and flyers have been published in English. Numerous other newsletters, articles, and letters have been circulated. Since 1960 these publications have increased dramatically.

A major reason for hostility against the Church has been its belief in extrabiblical REVELATION. The theological foundation of the Church rests on the claim by the Prophet Joseph SMITH that God the Father, Jesus Christ, and angels appeared to him and instructed him to restore a DISPENSATION of the gospel.

Initial skepticism toward Joseph Smith's testimony was understandable because others had made similar claims to receiving revelation from

The epistles of John explicitly condemn as antichrists those with a lying spirit who deny that Jesus is the Christ and deny the physical resurrection. Antichrists are to be notably active in the last days (1 Jn. 2:18, 22; 4:3; 2 Jn. 1:7).

The Book of Mormon profiles many subtle and sophisticated aspects of antichrist characters, though the text explicitly refers to only one of them as antichrist.

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Initial skepticism toward Joseph Smith's testimony was understandable because others had made similar claims to receiving revelation from

God. Moreover, Joseph Smith had brought forth the Book of Mormon, giving tangible evidence of his claim to revelation, and this invited testing. His testimony that the book originated from an ancient record engraved on metal PLATES that he translated by the gift and power of God was considered preposterous by disbelievers. Hostile anti-Mormon writing and other abuses grew largely out of the perceived need to supply an alternative explanation for the origin of the Book of Mormon. The early critics focused initially on discrediting the SMITH FAMILY, particularly Joseph Smith, Jr., and attempted to show that the Book of Mormon was entirely of nineteenth-century origin. Later critics have focused more on points of doctrine, individual leaders, and Church operation.

**EARLY CRITICISMS (1829–1846).** Joseph Smith's disclosure that heavenly messengers had visited him was met with derision, particularly by some local clergymen. When efforts to dissuade him failed, he became the object of ridicule. From the time of the FIRST VISION (1820) to the first visit by the ANGEL MORONI (1823), Joseph "suffered every kind of opposition and persecution from the different orders of religionists" (Lucy Mack Smith, *History of Joseph Smith*, p. 74).

The first serious attempt to discredit Joseph Smith and the Book of Mormon was by Abner Cole, editor of the *Reflector*, a local paper in Palmyra, New York. Writing under the pseudonym Obadiah Dogberry, Cole published in his paper extracts from two pirated chapters of the 1830 edition of the Book of Mormon, but was compelled to desist because he was violating copyright law. Cole resorted to satire. He attempted to malign Joseph Smith by associating him with money digging, and he claimed that Joseph was influenced by a magician named Walters.

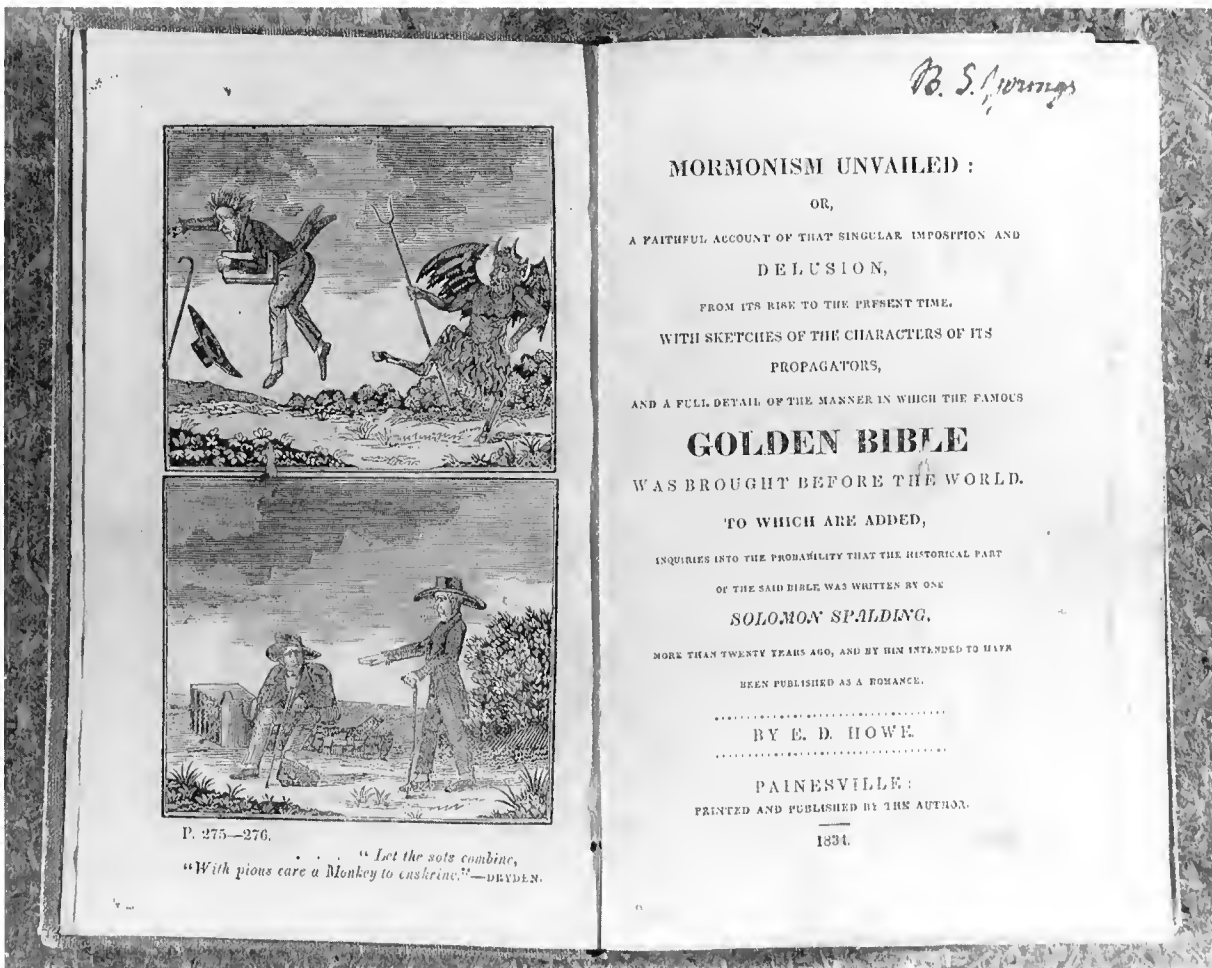
Alexander Campbell, founder of the Disciples of Christ, wrote the first published anti-Mormon pamphlet. The text appeared first as articles in his own paper, the *Millennial Harbinger* (1831), and then in a pamphlet entitled *Delusions* (1832). Campbell concluded, "I cannot doubt for a single moment that [Joseph Smith] is the sole author and proprietor of [the Book of Mormon]." Two years later he recanted this conclusion and accepted a new theory for the origin of the Book of Mormon, namely that Joseph Smith had somehow collaborated with Sidney RIGDON to produce the Book of Mormon from the SPAULDING MANUSCRIPT (see below).

The most notable anti-Mormon work of this period, *Mormonism Unveiled* (sic), was published by Eber D. Howe in 1834. Howe collaborated with apostate Philastus Hurlbut, twice excommunicated from the Church for immorality. Hurlbut was hired by an anti-Mormon committee to find those who would attest to Smith's dishonesty. He "collected" affidavits from seventy-two contemporaries who professed to know Joseph Smith and were willing to speak against him. *Mormonism Unveiled* attempted to discredit Joseph Smith and his family by assembling these affidavits and nine letters written by Ezra Booth, also an apostate from the Church. These documents allege that the Smiths were money diggers and irresponsible people. Howe advanced the theory that Sidney Rigdon obtained a manuscript written by Solomon Spaulding, rewrote it into the Book of Mormon, and then convinced Joseph Smith to tell the public that he had translated the book from plates received from an angel. This theory served as an alternative to Joseph Smith's account until the Spaulding Manuscript was discovered in 1884 and was found to be unrelated to the Book of Mormon.

The Hurlbut-Howe collection and Campbell's *Delusions* were the major sources for nearly all other nineteenth- and some twentieth-century anti-Mormon writings, notably the works of Henry Caswall, John C. Bennett, Pomeroy Tucker, Thomas Gregg, William Linn, and George Arbaugh. Most of these writers drew routinely from the same body of anti-Mormon lore (see H. Nibley, "How to Write an Anti-Mormon Book," *Brigham Young University Extension Publications*, Feb. 17, 1962, p. 30).

Perhaps the most infamous manifestation of anti-Mormonism came in the MISSOURI CONFLICT, during which Governor Lilburn W. Boggs issued an EXTERMINATION ORDER. "The Mormons," he wrote, "must be treated as enemies and must be exterminated or driven from the state, if necessary for the public good" (HC 3:175). This order led to the expulsion of the Mormons from Missouri and their resettlement in Illinois.

While incarcerated in LIBERTY JAIL in 1839, Joseph Smith wrote to the Saints and instructed them not to respond polemically but to "gather up the libelous publications that are afloat; and all that are in the magazines, and in the encyclopedias, and all the libelous histories that are published, and are writing, and by whom" so that they could bring to light all misleading and untruthful reports about the Church (D&C 123:4–5, 12–13). This



Title page of E. D. Howe's *Mormonism Unveiled* (1834), one of the earliest anti-Mormon publications. It advanced the theory that the historical part of the Book of Mormon "was written by one Solomon Spalding." Courtesy Rare Books and Manuscripts, Brigham Young University.

procedure has been followed by Latter-day Saints over the years.

After the Saints moved to NAUVOO, Illinois, a principal antagonist was Thomas C. Sharp, editor of the *Warsaw Signal*. Alarmed over the Church's secular power, he used his paper to oppose it. In 1841 he published *Mormonism Portrayed*, by William Harris.

Six notable anti-Mormon books were published in 1842. The first was *The History of the Saints; or, An Exposé of Joe Smith and Mormonism*, by John C. Bennett, who had served as Joseph Smith's counselor in the First Presidency and was also the first mayor of Nauvoo. After he was excommunicated from the Church for immorality, he turned against the Mormons and published a series of letters in a Springfield, Missouri, newspaper. He charged that Joseph Smith was "one of the

grossest and most infamous impostors that ever appeared upon the face of the earth." Bennett's history borrowed heavily from *Mormonism Portrayed*.

That same year, Joshua V. Himes published *Mormon Delusions and Monstrosities*, which incorporated much of Alexander Campbell's *Delusions*. The Reverend John A. Clark published *Gleanings by the Way*, and Jonathan B. Turner, *Mormonism in All Ages*. Both books relied heavily on Howe and Hurlbut's *Mormonism Unveiled*. Daniel P. Kidder's *Mormonism and the Mormons* expanded the Spaulding theory of Book of Mormon origins to include Oliver COWDERY in addition to Joseph Smith and Sidney Rigdon.

Called the "Anti-Mormon Extraordinaire," the Reverend Henry Caswall published *The City of the Mormons, or Three Days at Nauvoo*. He

claimed that he gave Joseph Smith a copy of a Greek manuscript of the Psalms and that Smith identified it as a dictionary of Egyptian hieroglyphics. Caswall invented dialogue between himself and Smith to portray Joseph Smith as ignorant, uncouth, and deceptive. In 1843 Caswall published *The Prophet of the Nineteenth Century* in London, borrowing most of his material from Clark and Turner.

By 1844 Joseph Smith also faced serious dissension within the Church. Several of his closest associates disagreed with him over the PLURAL MARRIAGE revelation and other doctrines. Among the principal dissenters were William and Wilson Law, Austin Cowles, Charles Foster, Francis and Chauncey Higbee, Charles Ivins, and Robert Foster. They became allied with local anti-Mormon elements and published one issue of a newspaper, the *Nauvoo Expositor*. In it they charged that Joseph Smith was a fallen prophet, guilty of whoredoms, and dishonest in financial matters.

The Nauvoo City Council and Mayor Joseph Smith declared the newspaper an illegal "nuisance" and directed the town marshal to destroy the press. This destruction inflamed the hostile anti-Mormons around Nauvoo. On June 12, 1844, Thomas Sharp's newspaper, the *Warsaw Signal*, called for the extermination of the Latter-day Saints: "War and extermination is inevitable! Citizens arise, one and all!!! Can you *stand* by, and suffer such infernal devils! to rob men of their property and rights, without avenging them. . . . Let [your comment] be made with powder and ball!!!" Two weeks later Joseph Smith and his brother Hyrum were assassinated in CARTHAGE JAIL while awaiting trial on charges of treason.

Sharp defended the killing on the grounds that "the most respectable citizens" had called for it. Sharp and four others eventually were tried for the murders, but were acquitted for lack of evidence.

Many felt that the Church would die with its founders. When the members united under the leadership of the Twelve Apostles, anti-Mormon attacks began with new vigor. Sharp renewed his call for the removal of the Mormons from Illinois. By September 1845, more than 200 Church members' homes were burned in the outlying areas of Nauvoo. In February 1846, the Saints crossed the Mississippi and began the exodus to the West.

Revenge was possibly a motive of some anti-Mormons, especially apostates. Philastus Hurlbut,

Simonds Ryder, Ezra Booth, and John C. Bennett sought revenge because the Church had disciplined them. Alexander Campbell was angered because he lost many of his Campbellite followers when they joined the Latter-day Saints. Mark Aldrich had invested in a real-estate development that failed because Mormon immigrants did not support it, and Thomas Sharp had lost many of his general business prospects.

MORMON STEREOTYPING AND THE CRUSADE AGAINST POLYGAMY (1847–1896). Settlement in the West provided welcome isolation for the Church, but public disclosure of the practice of POLYGAMY in 1852 brought a new barrage of ridicule and a confrontation with the federal government.

The years from 1850 to 1890 were turbulent ones for the Church because reformers, ministers, and the press openly attacked the practice of polygamy. Opponents founded antipolygamy societies, and Congress passed ANTIPOLYGAMY LEGISLATION. Mormons were stereotyped as people who defied the law and were immoral. The clear aim of the judicial and political crusade against the Mormons was to destroy the Church. Only the 1890 MANIFESTO, a statement by Church President Wilford WOODRUFF that abolished polygamy officially, pacified the government, allowing the return of confiscated Church property. Voluminous anti-Mormon writings, lectures, and cartoons at this time stereotyped the Church as a theocracy that defied the laws of conventional society; many portrayed its members as deluded and fanatical; and they alleged that polygamy, secret rituals, and BLOOD ATONEMENT were the theological underpinnings of the Church. The main motives were to discredit LDS belief, morally to reform a perceived evil, or to exploit the controversy for financial and political profit. The maligning tactics that were used included verbal attacks against Church leaders; caricatures in periodicals, magazines, and lectures; fictional inventions; and outright falsehoods.

Probably the most influential anti-Mormon work in this period was Pomeroy Tucker's *Origin, Rise, and Progress of Mormonism* (1867). A printer employed by E. B. Grandin, publisher of the *Wayne Sentinel* and printer of the first edition of the Book of Mormon, Tucker claimed to have been associated closely with Joseph Smith. He supported the Hurlbut-Howe charge that the Smiths



were dishonest and alleged that they stole from their neighbors. However, he acknowledged that his insinuations were not "sustained by judicial investigation."

The Reverend M. T. Lamb's *The Golden Bible or the Book of Mormon: Is It from God?* (1887) ridiculed the Book of Mormon as "verbose, blundering, stupid, . . . improbable, . . . impossible, . . . [and] a foolish guess." He described the book as unnecessary and far inferior to the Bible, and he characterized those who believe the Book of Mormon as being misinformed.

Of fifty-six anti-Mormon novels published during the nineteenth century, four established a pattern for all of the others. The four were sensational, erotic novels focusing on the supposed plight of women in the Church. Alfreda Eva Bell's *Boadicea, the Mormon Wife* (1855) depicted Church members as "murderers, forgers, swindlers, gamblers, thieves, and adulterers!" Orvilla S. Belisle's *Mormonism Unveiled* (1855) had the heroine hopelessly trapped in a Mormon harem. Metta Victoria Fuller Victor's *Mormon Wives* (1856) characterized Mormons as a "horrid" and deluded people. Maria Ward (a pseudonym) depicted Mormon torture of women in *Female Life Among the Mormons* (1855). Authors wrote lurid passages designed to sell the publications. Excommunicated members tried to capitalize on their former membership in the Church to sell their stories. Fanny Stenhouse's *Tell It All* (1874) and Ann Eliza Young's *Wife No. 19* (1876) sensationalized the polygamy theme. William Hickman sold his story to John H. Beadle, who exaggerated the DANITE myth in *Brigham's Destroying Angel* (1872) to caricature Mormons as a violent people.

Church leaders responded to these attacks and adverse publicity only through sermons and admonitions. They defended the Church's fundamental doctrine of revelation and authority from God. During the period of federal prosecution, the First Presidency condemned the acts against the Church by the U.S. Congress and Supreme Court as violations of the United States Constitution.

THE SEARCH FOR A PSYCHOLOGICAL EXPLANATION (1897–1945). After the Church officially discontinued polygamy in 1890, the public image of Mormonism improved and became moderately favorable. However, in 1898 Utah elected to the U.S. Congress B. H. Roberts, who had entered into plural marriages before the Manifesto. His

election revived polygamy charges and further exposés by magazine muckrakers, and Congress refused to seat him. During the congressional debate, the Order of Presbytery in Utah issued a publication, *Ten Reasons Why Christians Cannot Fellowship the Mormon Church*, mainly objecting to the doctrine of modern revelation.

The election of Reed Smoot to the U.S. Senate (January 20, 1903) prompted additional controversy. Although he was not a polygamist, Smoot was a member of the QUORUM OF THE TWELVE APOSTLES. Ten months after he had been sworn in as a senator, his case was reviewed by the Senate Committee on Privileges and Elections. The SMOOT HEARINGS lasted from January 1904 to February 1907. Finally, in 1907 the Senate voted to allow him to take his seat. The First Presidency then published *An Address to the World*, explaining the Church's doctrines and answering charges. The Salt Lake Ministerial Association rebutted that address in the *Salt Lake Tribune* on June 4, 1907.

During 1910 and 1911, *Pearson's*, *Collier's*, *Cosmopolitan*, *McClure's*, and *Everybody's* magazines published vicious anti-Mormon articles. *McClure's* charged that the Mormons still practiced polygamy. *Cosmopolitan* compared Mormonism to a viper with tentacles reaching for wealth and power. The editors called the Church a "loathsome institution" whose "slimy grip" had served political and economic power in a dozen western states. These articles are classified by Church historians as the "magazine crusade."

The advent of the motion picture brought a repetition of the anti-Mormon stereotype. From 1905 to 1936, at least twenty-one anti-Mormon films were produced. The most sordid of them were *A Mormon Maid* (1917) and *Trapped by the Mormons* (1922). The films depicted polygamous leaders seeking women converts to satisfy their lusts, and Mormons murdering innocent travelers in secret rites. Some of the most virulent anti-Mormon writings at this time came from Britain. Winifred Graham (Mrs. Theodore Cory), a professional anti-Mormon novelist, charged that Mormon missionaries were taking advantage of World War I by proselytizing women whose husbands were away to war. The film *Trapped by the Mormons* was based on one of her novels.

When the Spaulding theory of Book of Mormon origins was discredited, anti-Mormon proponents turned to psychology to explain Joseph Smith's visions and revelations. Walter F. Prince



One of many political cartoons from the late nineteenth century, depicting Mormonism as a despotic, ignorant, adulterous threat to society. Charles W. Carter Collection.

and Theodore Schroeder offered explanations for BOOK OF MORMON NAMES by way of imaginative but remote psychological associations. I. Woodbridge Riley claimed in *The Founder of Mormonism* (New York, 1903) that “Joseph Smith, Junior was an epileptic.” He was the first to suggest that Ethan Smith’s *View of the Hebrews* (1823) and Josiah Priest’s *The Wonders of Nature and Providence, Displayed* (1825) were the sources for the Book of Mormon.

At the time the Church commemorated its centennial in 1930, American historian Bernard De Voto asserted in the *American Mercury*, “Unquestionably, Joseph Smith was a paranoid.” He later admitted that the *Mercury* article was a “dishonest attack” (*IE* 49 [Mar. 1946]:154).

Harry M. Beardsley, in *Joseph Smith and His Mormon Empire* (1931), advanced the theory that Joseph Smith’s visions, revelations, and the Book of Mormon were by-products of his subconscious mind. Vardis Fisher, a popular novelist with Mormon roots in Idaho, published *Children of God: An American Epic* (1939). The work is somewhat sympathetic to the Mormon heritage, while offering a naturalistic origin for the Mormon practice of polygamy, and describes Joseph Smith in terms of “neurotic impulses.”

In 1945 Fawn Brodie published *No Man Knows My History*, a psychobiographical account of Joseph Smith. She portrayed him as a “prodigious mythmaker” who absorbed his theological ideas from his New York environment. The book repudiated the Rigdon-Spaulding theory, revived the Alexander Campbell thesis that Joseph Smith alone was the author of the book, and postulated that *View of the Hebrews* (following Riley, 1903) provided the basic source material for the Book of Mormon. Brodie’s interpretations have been followed by several other writers.

Church scholars have criticized Brodie’s methods for several reasons. First, she ignored valuable manuscript material in the Church archives that was accessible to her. Second, her sources were mainly biased anti-Mormon documents collected primarily in the New York Public Library, Yale Library, and Chicago Historical Library. Third, she began with a predetermined conclusion that shaped her work: “I was convinced,” she wrote, “before I ever began writing that Joseph Smith was not a true prophet,” and felt compelled to supply an alternative explanation for his works (quoted in Newell G. Bringham, “Applause, Attack, and Ambivalence—Varied Responses to Fawn M. Brodie’s *No Man Knows My History*,” *Utah Historical Quarterly* 57 [Winter 1989]:47–48). Fourth, by using a psychobiographical approach, she imputed thoughts and motives to Joseph Smith. Even Vardis Fisher criticized her book, writing that it was “almost more a novel than a biography because she rarely hesitates to give the content of a mind or to explain motives which at best can only be surmised” (p. 57).

REVIVAL OF OLD THEORIES AND ALLEGATIONS (1946–1990). Anti-Mormon writers were most prolific during the post-Brodie era. Despite a generally favorable press toward the Church during many of these years, of all anti-Mormon books,



novels, pamphlets, tracts, and flyers published in English before 1990, more than half were published between 1960 and 1990 and a third of them between 1970 and 1990.

Networks of anti-Mormon organizations operate in the United States. The *1987 Directory of Cult Research Organizations* contains more than a hundred anti-Mormon listings. These networks distribute anti-Mormon literature, provide lectures that attack the Church publicly, and proselytize Mormons. Pacific Publishing House in California lists more than a hundred anti-Mormon publications.

A broad spectrum of anti-Mormon authors has produced the invective literature of this period. Evangelicals and some apostate Mormons assert that Latter-day Saints are not Christians. The main basis for this judgment is that the Mormon belief in the Christian GODHEAD is different from the traditional Christian doctrine of the Trinity. They contend that Latter-day Saints worship a "different Jesus" and that their scriptures are contrary to the Bible. Another common tactic is to attempt to show how statements by past Church leaders contradict those by current leaders on such points as Adam as God, blood atonement, and plural marriage.

A current example of ridicule and distortion of Latter-day Saint beliefs comes from Edward Decker, an excommunicated Mormon and co-founder of Ex-Mormons for Jesus, now known as Saints Alive in Jesus. Professing love for the Saints, Decker has waged an attack on their beliefs. Latter-day Saints see his film and book, both entitled *The Godmakers*, as a gross misrepresentation of their beliefs, especially the TEMPLE ORDINANCES. A regional director of the Anti-Defamation League of B'nai B'rith and the Arizona Regional Board of the National Conference of Christians and Jews are among those who have condemned the film.

Though anti-Mormon criticisms, misrepresentations, and falsehoods are offensive to Church members, the First Presidency has counseled members not to react to or debate those who sponsor them and has urged them to keep their responses "in the form of a positive explanation of the doctrines and practices of the Church" (*Church News*, Dec. 18, 1983, p. 2).

Two prolific anti-Mormon researchers are Gerald and Sandra Tanner. They commenced writing in 1959 and now offer more than 200 publications.

Their main approach is to demonstrate discrepancies, many of which Latter-day Saints consider contrived or trivial, between current and past Church teachings. They operate and publish under the name of the Utah Lighthouse Ministry, Inc. Their most notable work, *Mormonism—Shadow or Reality?* (1964, revised 1972, 1987), contains the essence of their claims against the Church.

During the 1950s, 1960s, and early 1970s, the Church had a generally favorable public image as reflected in the news media. That image became more negative in the later 1970s and the early 1980s. Church opposition to the equal rights amendment and the excommunication of Sonia Johnson for apostasy, the Church's position with respect to priesthood and BLACKS (changed in 1978), a First Presidency statement opposing the MX missile, the John Singer episode including the bombing of an LDS meetinghouse, tensions between some historians and Church leaders, the forged "Salamander" letter, and the other Mark Hofmann FORGERIES and murders have provided grist for negative press and television commentary. The political leverage of the Church and its financial holdings have also been subjects of articles with a strong negative orientation.

A widely circulated anti-Mormon book, *The Mormon Murders*, by Steven Naifeh and Gregory White Smith (1988), employs several strategies reminiscent of old-style anti-Semitism. The authors use the Hofmann forgeries and murders as a springboard and follow the stock anti-Mormon themes and methods found in earlier works. They explain Mormonism in terms of wealth, power, deception, and fear of the past.

Church leaders have consistently appealed to the fairness of readers and urged them to examine the Book of Mormon and other latter-day SCRIPTURES and records for themselves rather than to prejudge the Church based on anti-Mormon publications. In 1972 the Church established the Public Communications Department, headquartered in Salt Lake City, to release public information about the Church.

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WILLIAM O. NELSON

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## ANTIPOLYGAMY LEGISLATION

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Bigamy was recognized as an offense by the early English ecclesiastical courts, which considered it an affront to the marriage sacrament. Parliament enacted a statute in 1604 that made bigamy a felony cognizable in the English common law courts. After American independence, the states adopted antibigamy laws, but they received little attention until the nineteenth century in Utah.

The United States government has constitutional power to enact laws governing territories, and under that authority Congress enacted the Morrill Act (1862), making bigamy in a territory a crime punishable by a fine and five years in prison. The statute was upheld in *REYNOLDS v. UNITED STATES* (1879), although the defendant argued that

the law violated the First Amendment guarantee of the free exercise of religion.

Few Mormons were prosecuted for bigamy because the government had difficulty obtaining testimony about plural wedding ceremonies. Rather, they were charged with bigamous cohabitation, a misdemeanor created by the Edmunds Act (1882). Proving cohabitation was easy enough, and over 1,300 Latter-day Saints were jailed as "cohabs" in the 1880s.

Antipolygamy legislation also put pressure on the Church by threatening members' civil rights and Church property rights. The Edmunds Act barred persons living in POLYGAMY from jury service, public office, and voting. The Edmunds-Tucker Act (1887) disincorporated both the Church and the Perpetual Emigrating Fund on the ground that they fostered polygamy. Furthermore, it authorized seizure of Church real estate not directly used for religious purposes, and acquired in excess of a \$50,000 limitation imposed by the Morrill Act. In the Idaho Territory a test oath adopted in 1885 was used to ban all Mormons (and former Mormons) from voting because of the Church's position on polygamy.

In 1890 after the U.S. Supreme Court upheld the seizure of Church property under the Edmunds-Tucker Act in *The Late Corporation of the Mormon Church v. United States* and the Idaho test oath in *Davis v. Beason*, it became clear that plural marriage was leading toward the economic and political destruction of the Church. Shortly after these decisions, a revelation was received by President Wilford WOODRUFF, who then withdrew the requirement for worthy males to take plural wives and announced the MANIFESTO, formally stating his counsel to Latter-day Saints to abide by antibigamy laws (see D&C Official Declaration—1). The Manifesto ended the legal confrontation between the U.S. government and the Church.

Congress passed a final federal antibigamy provision in 1892, which excluded polygamists from immigration into the United States. This exclusion remains part of the U.S. Immigration and Naturalization Code.

Utah, Oklahoma, New Mexico, and Arizona incorporated antibigamy provisions into their turn-of-the-century state constitutions as required by Congress for admission to the Union. Idaho's constitution not only outlaws bigamy but also bars polygamists and persons "celestially married" from public office and voting. However, that was interpreted in *Budge v. Toncray* by the Idaho court not

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About 1,300 LDS men who had practiced plural marriage were jailed by federal officers pursuant to the Edmunds Act (1882), and many women were found "in contempt of court" and jailed for refusing to testify against their husbands. In the Utah penitentiary in 1885 are (from left to right) Francis A. Brown, Freddy Self, Moroni Brown, Amos Milton Musser, George H. Kellogg, Parley P. Pratt, Jr., Rudger Clawson, and Job Pingree. Photographer: John P. Soule.

to include monogamous Mormons married in an LDS temple.

During the twentieth century, federal and state governments have prosecuted other polygamists under a variety of general statutes. For example, federal officials have filed cases against polygamists charging unlawful use of the mails to proselytize for polygamy and alleging that moving plural wives across state boundaries violates laws against interstate kidnapping and interstate transportation of women for immoral purposes. Because of their practice of plural marriage, polygamists have also had legal troubles with state laws about adoption, inheritance, and government employment. Changing social attitudes about unconventional personal relationships may undermine the use of legislation in this way. For example, in 1988 an Arizona court held that it was illegal to deny a law enforcement security bond to an admitted polygamist merely because of his marital status.

Laws against plural marriage and its practitioners were enacted with reforming zeal. Congress and party platforms considered Mormon polygamy and southern slavery the "twin relics of barbarism." However, the lawmakers were not so forthcoming about their own religious bigotry: their aim was to destroy the Church's economic and political power, and bigamy was their tool. The Church's temporal position was eroded, but it survived the crisis.

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## APOCALYPTIC TEXTS

*Apocalypse* is a Greek word meaning REVELATION, and *apocalyptic* as an adjective describes the genre of literature that contains visionary or revelatory experiences. Although such writings have been known from ancient times (examples include sections of ISAIAH, EZEKIEL, DANIEL, and the New Testament Revelation of JOHN), discoveries since the late nineteenth century of apocalyptic texts have increased scholarly interest in the subject. The apocalyptic tradition was one of those the early Christian church rejected in the third through the fifth centuries, only to be recovered in modern times through these discoveries. The importance of revelation in the RESTORATION of the gospel through the Prophet Joseph SMITH makes the study of apocalyptic texts as worthwhile to Latter-day Saints as it is interesting to scholars.

The relationship between the canonical prophetic and the apocalyptic in Jewish and Christian sources is acknowledged to be very close. Some of the major characteristics of revelation literature are as follows:

1. The seer often gives a brief autobiographical account in which he recounts his initial experiences and important personal events.
2. The recipient of a vision is often, but not always, ecstatic (the spirit apparently leaving the body during the vision).
3. The prophet may be taken on a journey through the heavens.
4. Visits to the SPIRIT WORLD, HEAVEN, and HELL are common.
5. The teachings imparted during such experiences are secrets that the prophet is counseled to keep to himself or share only with the community of believers (the experience may be shared, but most of what is learned cannot be disclosed).
6. Usually an account of the suffering that the righteous must endure is given.
7. The descent from heaven of a new order of society in the LAST DAYS is described.
8. Commonly an *angelus interpres*, a heavenly messenger, is sent to explain and interpret the vision.
9. After receiving such visions, the prophet is almost always overcome and has to wait some time before receiving back his strength or per-

haps is raised up quickly by the right hand of divinity.

Although scholars have specifically identified and studied the genre of apocalyptic literature mainly since the 1950s, students of the Restoration will recognize every aspect of this ancient literary form in the life and writings of Joseph Smith before 1844. Accounts of the FIRST VISION contain an autobiographical introduction, as do visions of NEPHI<sub>1</sub> in the Book of Mormon and of Abraham in the Pearl of Great Price. In 1 Nephi 11, Nephi is taken in the spirit to a high mountain (a very popular theme in revelation), and Moses, ALMA<sub>2</sub>, Joseph Smith, and others speak of being overcome by the visions they received (Moses 1:10; Mosiah 27:19; JS—H 1:20). Enoch (Moses 7; see also 1 Enoch), Moses (Moses 1), and Joseph Smith (e.g., D&C 76) describe journeys into and through eternal realms, recording the infinite creations of God and numerous places where men may ultimately dwell. Those same prophets, and others whose accounts are found in the Book of Mormon, report visions of the last days, the wars and destructions among men, and the ultimate victory of God. In keeping with apocalyptic tradition, the details of such visions are sealed up with a promise that they will be given to the righteous in a time determined by the Lord. Angels appeared to Joseph Smith to instruct him and explain such things as how to find and recover PLATES seen in a vision and how to baptize properly and with the authority given by a messenger from God. In the Book of Mormon, Nephi saw a vision more completely through the assistance of an angel who pointed out and explained details of the apocalypse to him. These representative examples show how the apocalyptic tradition is as interwoven in the fabric of the Restoration as it was in the traditions of ancient Judaism or early Christianity.

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## APOCRYPHA AND PSEUDEPIGRAPHIA

These two terms are often found together in modern scholarly writings, although they had quite different meanings in ancient times. "Apocrypha" in its various forms refers to something hidden or concealed, usually because of its special or sacred value to the one hiding it. "Pseudepigrapha" refers to writings falsely ascribed to some important or famous figure or to writings with a false title. Such writings are not considered genuine, at least in the sense of originating with the falsely ascribed name.

During the second century A.D., some Christian authors (for example, Irenaeus and Tertullian) began to use *apocryphon* (singular form) to designate a forged or false writing. Both authors, and those who followed them in this practice, were trying to discredit the secret and sacred writings of their opponents, whom they considered heretics. In time, therefore, many writings once kept hidden from the general public for reasons of their sacredness and holiness were rejected and branded as unreliable or false by church fathers who disliked them.

After Jerome translated the Bible into Latin (c. A.D. 400), the books known from the Greek version of the Old Testament but not contained in the Hebrew version became known as the Apocrypha, or writings of uncertain accuracy. This collection of writings was accepted as scripture by most Christians before the Council of Nicaea, but only by some following that council. In recent centuries, Catholics have generally accepted these books with the rest of the Old Testament, and Protestants have generally denied them scriptural status. In Joseph SMITH's day, some editions of the King James Version of the Bible placed the Apocrypha between the Old and New Testaments, and some other Protestant versions included the Apocrypha either with the Old Testament or as an appendix to the Bible.

When Joseph Smith was engaged in translating the Old Testament (see JOSEPH SMITH TRANSLATION OF THE BIBLE [JST]), he came to the Apocrypha and sought divine counsel on what to do with it. The revelation given in response to his prayer informed him that the Apocrypha contains both truth and error, but was "mostly translated correctly" (D&C 91:1). Although he was counseled not to translate the Apocrypha, the revelation states that any who read those writings with the

HOLY SPIRIT as a guide "shall obtain benefit therefrom"; without the HOLY GHOST, a man "cannot be benefited" spiritually by reading the Apocrypha (D&C 91:5-6).

Since the nineteenth century, increased understanding of intertestamental Judaism and Hellenistic culture has shown the Apocrypha to be historically important and religiously valuable. These writings display a belief in resurrection, eternal life, and eschatological teachings concerning the LAST DAYS. The fall of Adam (see ADAM: ANCIENT SOURCES), sin, the Jewish Law, and the need for righteousness are topics also found in the Apocrypha.

Additionally, during the past two centuries many writings have been discovered that were purportedly written by ancient prophets or apostles, or were otherwise related to biblical texts (see LOST SCRIPTURE). Many of these writings were considered sacred to certain groups of Jews or Christians, but were rejected in the long process of biblical canonization (primarily from the second to the fifth centuries A.D.). Scholars routinely add these discoveries to the corpus of apocryphal and pseudepigraphical writings. The application of these terms in their modern sense (i.e., writings forged or falsely ascribed to an ancient religious figure) to ancient texts displays a modern bias against their spiritual or historical authenticity, but one should also note that often modern scholars do not consider most biblical books to be inspired by God or written by the authors associated with them.

One important aspect of the expanded collection of the Apocrypha has to do with the canon itself. Centuries after it was determined which books were to be included in the Bible, people began to believe and teach that the Bible was both complete (containing all that God had given through ancient prophets and apostles) and infallible (having been transmitted without any errors). Joseph Smith received corrections to both ideas, being given additional scripture originally written by ancient prophets and being inspired to make corrections in the texts of the Bible. Among the ancient writings he restored are the BOOK OF ABRAHAM and the writings of Moses (canonized as the BOOK OF MOSES, itself including a restoration to Moses of an older Enoch writing; see Moses 6-7); quotations from ancient biblical prophets in the Book of Mormon (such as JOSEPH OF EGYPT and four otherwise unknown writers named

ZENOS, ZENOCK, NEUM, and EZIAS); and writings from the New Testament apostle John (see D&C 7 and 93). Corrections to the biblical text include an expanded version of Matthew 24 and alternate readings in Isaiah.

Not only has modern revelation resulted in the restoration of ancient prophetic records and opened the canon in modern times, but the recovery of many ancient texts shows how open and diverse the canon was in earlier times. One ancient religious tradition, repeated in different settings and at different times, attests to two levels of sacred writings, one for public discourse and the other for more restricted use within the community of believers. One might note in this regard that a similar injunction to keep some writings within a restricted community is found in the book of Moses revealed to Joseph Smith: "Show [these words] not unto any except them that believe" (Moses 1:42; cf. 4:32). Some recently found texts bear the title "Apoeryphon," used in the ancient sense of secret or hidden writing. It was this "advanced" level of instruction that was rejected by the church fathers, and the negative meaning of "apoeryphal" began to replace the positive or sacred sense. Because in ancient times many such writings were not made public by those who accepted them and because they were distorted and maligned by those who rejected them, scholars lack definitive methods by which to determine if these writings have been transmitted accurately.

In this large collection of writings, relating to both Old and New Testaments, many diverse subjects are discussed, and a few are found repeatedly. Revelation, in the form of APOCALYPTIC TEXTS, is perhaps the most common element: numerous apoeryphal texts claim to contain the mysteries, or secrets, of heaven revealed to man. Testaments of patriarchs frequently occur in the Old Testament apoeryphal writings; and instructions, eschatological warnings, ritual passages, and cosmic visions are transmitted by the resurrected Jesus to his disciples in many of the New Testament Apocrypha. The type of literature that encompasses these themes is often called Gnostic literature, and scholars generally view the gnosticism seen in apoeryphal texts as a fusion of many diverse elements (Hellenism, Judaism, mystery religions, and Christianity, to name a few) into a complex and mystical religious movement. Considerable study will be necessary before all the questions relating to the origin, accuracy, meaning, and significance

of apoeryphal literature can be answered. Numerous versions of the fourteen books of the Old Testament Apocrypha known in Joseph Smith's time are available, either in separate publications or in modern printings of the Bible, such as the Jerusalem Bible or the New English Bible.

Joseph Smith was well in advance of modern perceptions concerning the Apocrypha when he was given the revelation warning the Saints to seek spiritual guidance when reading such works, alerting them to truths to be obtained therein.

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## APOSTASY

Latter-day Saints believe that apostasy occurs whenever an individual or community rejects the revelations and ordinances of God, changes the gospel of Jesus Christ, or rebels against the commandments of God, thereby losing the blessings of the Holy Ghost and of divine AUTHORITY. The rise of revelatory communities, apostasies, and restorations has happened cyclically throughout the history of mankind, in a series of DISPENSATIONS from the time of Adam and Enoch (Moses 7) to the present. Latter-day Saints see a historical "great apostasy" and subsequent loss of authority beginning in the New Testament era and spreading in the centuries immediately following that era. Though Latter-day Saints have not emphasized the great apostasy as much as they have the concept that the Church is a revelatory RESTORATION, the need of a restoration implies that something important was lost after the departure of the primitive Christian church.

The English word "apostasy" derives from the Greek *apostasía* or *apóstasis* ("defection, revolt"; used in a political sense by Herodotus and Thucyd-



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ides); it is mentioned in a religious context in the Septuagint and the New Testament (e.g., Josh. 22:22 and 2 Chr. 29:19; 2 Thes. 2:3 states that an *apostasía* must come before the second coming of Christ). It can mean the intransitive “to stand away from,” or the active “to cause to stand away from.” Thus an apostasy can be an active, collective rebellion or a “falling away.”

Joseph SMITH in his FIRST VISION (1820) was told by Christ that all existing churches had gone astray, both in their teachings and in their practice, although they had “a form of godliness” (JS—H 1:18–19). Thus it was necessary for a “restoration” of the gospel to take place.

In addition, in the Book of Mormon (1 Ne. 11–14; 2 Ne. 28; cf. Morm. 8), the prophet NEPHI<sup>1</sup> had a vision of the early Christian church and its twelve apostles, against whom the “multitudes of the earth” and the house of Israel fought (1 Ne. 11:34–35). He foresaw a “great and abominable church” that persecuted true Christians and the poor, and whose members were motivated by such things as pride, clothing themselves in precious raiment, and indulging in sexual immorality (see GREAT AND ABOMINABLE CHURCH). It altered the simplicity of the gospel insidiously, did away with covenants, excised important scriptures, and denied the existence of miracles. This apostasy can be linked, in the ALLEGORY OF ZENOS, with the scattering of Israel when all the trees in the Lord’s vineyard had become corrupt (Jacob 5:39–48), and it was paralleled by the calamitous apostasy of the Nephites in the New World (1 Ne. 12:15–19; 4 Ne. 1:24–46).

However, this “great church” was not any one specific church, according to Nephi; in his apocalyptic vision there are only two churches, and “whoso belongeth not to the church of the Lamb of God belongeth to that great church” (1 Ne. 14:10). It is typological, symbolic of many historical and social movements (2 Ne. 27:1); even nominal adherents to Christ’s church, if driven by pride, wealth, prestige, and their appurtenances, may find themselves members of that “great church” (cf. 1 Ne. 8:27–28).

All through their history, Latter-day Saints have written and theorized about historical events involved in the “great apostasy,” a theme discussed in several Restorationist writings of the late eighteenth and early nineteenth centuries (see RESTORATIONISM, PROTESTANT). In 1833, referring to Mark 16:17–18 and 1 Corinthians 12, Jo-

seph Smith stated: “By the foregoing testimonies we may look at the Christian world and see [that] the apostasy there has been from the apostolic platform” (TPJS, p. 15). Oliver COWDERY wrote on the apostasy in the first issue of the MESSENGER AND ADVOCATE (1834). In 1840 Orson PRATT spoke of “a general and awful apostasy from the religion of the New Testament” (*Listen to the Voice of Truth*, 1.1). He particularly emphasized a lack of binding ordinances because of the absence of PRIESTHOOD authority; baptism was a key example. In Pratt’s view all churches before the Restoration were wrong in some ways, doctrinally and ritually, even though they might be right in others. Benjamin Winchester, an early LDS pamphleteer, wrote an extensive treatise using New Testament sources to demonstrate that an apostasy had been prophesied (*A History of Priesthood*, Philadelphia, 1843, pp. 72–96). In the 1850s and 1860s many references were made to “the great apostasy” (O. Pratt, JD 12:247) and “the great falling away” (W. Woodruff, JD 8:262) in Latter-day Saint sermons.

This idea—breaking off from established religion because it seems out of tune with New Testament Christianity—has obvious Protestant overtones, but the LDS view differs from typical Protestant attitudes in its emphasis on the loss and restoration of exclusive, clear-cut priesthood authority, correct ordinances, and continuing revelation. In contrast, Protestants typically rely primarily on biblical reinterpretation.

In 1909 James E. Talmage wrote *The Great Apostasy*, in which he gathered New Testament passages that Latter-day Saints have cited to show that a great apostasy was predicted by Jesus Christ, Paul, and other apostles and prophets (esp. Matt. 24:4–13, 23–26; Acts 20:29–30; Gal. 1; 2 Thes. 2:7–8; 1 Tim. 4:1–3; 2 Tim. 3:1–6; 4:1–4; Jude 1:3–4; Rev. 13:4–9; 14:6–7; and in the Old Testament, Amos 8:11–12). Talmage also chronicled the persecution of early Christians that hastened the Apostasy and described the primitive Church as changing internally in several respects. He argued that the simple principles of the gospel were mixed with the pagan philosophical systems of the day (Trinitarianism, resulting in the Nicene Creed; false opposition of body and spirit, creating excessive asceticism); that rituals were changed and added to in unauthorized ways (simple early Christian rites were replaced by complex pagan-influenced ceremonies; baptism by immersion was lost; the baptism of infants was introduced [cf. Moro. 8];

communion was changed); and that church organization was altered (the apostles and prophets, the necessary foundation of the church of Christ, were martyred, leaving a void that could not be filled by bishops; thus the medieval church showed little similarity to the organization or practices of the New Testament church).

LDS teachings on the early Christian apostasy have received additional support in the twentieth century as some scholars have argued that the primitive Church began as a centralized Judaic organization, was faced with the challenge of a Hellenized/Oriental, ascetic Gnostic Christianity, and became like its enemy in order to compete. The very idea of a centralized Christianity has given way to a picture of diverse and fragmented early Christianity, where it is hard to determine what is orthodox and what is heretical, what is Gnostic and what is "mainstream." For instance, Peter Brown and William Phipps argue that Augustine's influential doctrine of ORIGINAL SIN, with its concomitant ritual, INFANT BAPTISM, was derived from his Gnostic background and was, in reality, heretical, while Pelagius' opposition to these ideas was orthodox. But Augustine's doctrines prevailed, and continue to influence Western theology and culture. Another early Christian doctrine that did not survive in Western Christianity was DEIFICATION, though it remained central to Eastern Christianity.

A complex religious and cultural milieu both nurtured and transformed early Christianity. Many factors must be taken into consideration in analyzing this transformation of Christianity. For example, some have put the blame exclusively on Greek philosophy and the influence of philosophy on Gnosticism for the rise of the great apostasy. But asceticism (i.e., hatred of the body, of sexuality, of the physical world) played a major role in the apostasy of the early church, and extreme asceticism is characteristically Oriental. Moreover, much of Greek philosophy has been found to be consistent with the gospel; Elder Orson F. Whitney referred to Plato and Socrates as "servants of the Lord," although in a "lesser sense" than the prophets (CR [April 1921]:33).

The concept of a historical apostasy from early Christianity can present a barrier between Latter-day Saints and others concerned with INTERFAITH RELATIONSHIPS. But Latter-day Saints do not view these events judgmentally; much of spiritual value happened during the Middle Ages and in other

Christian churches. Brigham Young emphasized that good men before the restoration had "the spirit of revelation" and stated that John Wesley was as good a man "as ever walked on this earth" (JD 7:5; 6:170; 11:126). President Young held that all churches and religions have "more or less truth" (JD 7:283), and he admonished the Saints to seek and accept truths wherever they might be found. In conference talks, General Authorities, including President Spencer W. Kimball and President Thomas S. Monson, have quoted or praised such luminaries as Billy Graham and Mother Teresa.

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TODD COMPTON

## APOSTATE

Members of the Church vary in their levels of participation or belief (*see* **ACTIVITY IN THE CHURCH**). Latter-day Saints who have seriously contravened or ignored cardinal Church teachings (publicly or privately) are considered apostates, whether or not they have officially left the Church or affiliated with another religion. By not participating in Church meetings one is not considered apostate. However, when individuals ask to have their names removed from Church records, policy requires such requests to be honored. A Church **DISCIPLINARY PROCEDURE** may be held for any member who violates important commandments and “will not repent” (Mosiah 26:32; D&C 42:28). Open repudiation of the Church, its leaders, and teachings is one ground for excommunication.

The steps to apostasy are usually gradual. All members are counseled to guard against all manifestations of personal apostasy (*DS* 3:293–312; Asay, pp. 67–68). The most frequent causes of apostasy are failure to maintain strict standards of morality, taking personal offense (real or perceived), marrying someone who is of another faith or who is irreligious, neglecting to pray and maintain spirituality, or misunderstanding of the teachings of the Church.

Apostasy may be accelerated by a faulty assumption that scripture or Church leaders are infallible. Joseph SMITH taught that “a prophet was a prophet only when he was acting as such” (*HC* 5:265). He also declared he “was but a man, and [people] must not expect me to be perfect” (*HC* 5:181). Neither the Church nor its leaders and members claim infallibility.

Above all, the Church affirms that its members should seek personal revelation to know the truth and live in tune with the spirit of God. Those who have not done this may drop by the wayside when their faith is challenged or when difficulties arise.

Apostates sometimes become enemies of the Church. Leaving the Church, which claims to be God’s official church, containing the fulness of the gospel, often results in feelings of guilt. While many return, others develop a need to defend their actions, “disprove” the Church, or become hostile enemies. The fruits of apostasy are generally bitter. The Book of Mormon warns of unfavorable conditions that result from transgression contrary to “light and knowledge” (Alma 9:23).

LDS scriptures establish a loving and hopeful attitude toward apostates. Latter-day Saints are strongly counseled to love those who have left the faith, and to encourage, plead, and work with those who have strayed, inviting “the lost sheep” back to the fold (Luke 15:3–7). Of the wayward, the resurrected Savior taught, “Ye shall not cast him out of your . . . places of worship, for unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them; and ye shall be the means of bringing salvation unto them” (3 Ne. 18:32). The desire to return is motivated by the reality of **REPENTANCE** enabled by the **ATONEMENT** of Jesus Christ. “He who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more. By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them” (D&C 58:42–43).

[*See also* Anti-Mormon Publications; Schismatic Groups.]

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GILBERT W. SCHARFFS

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In addition to serving as witnesses of Jesus Christ to all the world (D&C 107:23), as Jesus’ apostles did, members of the current Quorum of

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Quorum of the Twelve Apostles (1961–1962): Front row (left to right): Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley. Back row (left to right): Marion G. Romney, LeGrand Richards, Richard L. Evans, George Q. Morris, Howard W. Hunter, Gordon B. Hinckley.

the Twelve Apostles hold the KEYS OF THE PRIESTHOOD—that is, the rights of presidency (D&C 107:35; cf. 124:128). Of their priesthood authority, President Brigham Young said, “The keys of the eternal Priesthood, which is after the order of the Son of God, are comprehended by being an Apostle. All the Priesthood, all the keys, all the gifts, all the endowments, and everything preparatory to entering into the presence of the Father and of the Son, are in, composed of, circumscribed by, or I might say incorporated within the circumference of, the Apostleship” (*JD* 1:134–35). As a PRIESTHOOD QUORUM, the Quorum of the Twelve Apostles is next in authority to the Quorum of the First Presidency (D&C 107:24). Further, it directs the domestic and international ministry of the quorums of the SEVENTY (D&C 107:34; cf. 124:139–40), and except in the presence of a member of the First Presidency or a more senior member of the Twelve, an apostle presides wherever he may be in the Church.

In the New Testament, an apostle (from Greek *apostellein*, to send forth [as a representative or agent]) was a divinely chosen envoy (Mark 3:14; John 15:16; Acts 1:21–26) who was a witness

to Christ’s resurrection and carried a missionary obligation to testify to it.

Jesus himself was an apostle through whom God spoke (Heb. 1:2; 3:1). The Father sent Jesus, and whoever receives him receives the one who sent him (Mark 9:37; John 8:16–19). As the Father sent him, so Jesus sent his apostles (John 20:21). Initially, they were called from those who “companied with us [the Twelve] all the time that the Lord Jesus went in and out among us” (Acts 1:21). The number twelve, associated with the apostles, echoes the number of tribes of Israel whom the apostles are to judge (Matt. 19:28; Luke 22:30). In this connection, they stood as the foundation of the early Christian church (Eph. 2:19–21; 4:11–14).

At times, the term embraces more than the Twelve, as is implied both in the phrase “all the apostles” (1 Cor. 15:7)—which follows particular mention of “the twelve” by PAUL (1 Cor. 15:5)—and in references to persons named as apostles who were known not to be among the Twelve (Acts 14:14; Rom. 16:7). It is probable that by A.D. 54 the Lord’s brother James had become one of the Twelve (1 Cor. 15:7; Gal. 1:19). Even so, most New Testament references to apostles refer to

members of Jesus' original Twelve or to Paul. They were the guarantors or prime witnesses of Jesus' resurrection, which itself constituted the assurance that he was the expected Messiah and Lord of glory (Acts 1:8–11). In the first century, apostles were traveling witnesses to Jesus' resurrection, sent by him into the world for this purpose (Acts 1:8; cf. Matt. 28:19–20). At the group's core—and the Church's foundation—stood PETER, JAMES, and JOHN, who had been with or near Jesus during critical experiences, including his transfiguration (Mark 9:2–9) and his agony in Gethsemane (Mark 14:32–34).

The significance of Jesus' twelve apostles is underscored in the Book of Mormon. First, about 600 B.C. both Lehi and his son Nephi<sup>1</sup> saw in vision the Twelve as followers of Jesus in Palestine and as victims of persecution (1 Ne. 1:10–11; 11:29, 34–36). Second, these Twelve are to judge the twelve tribes of Israel and the other twelve disciples whom the resurrected Jesus chose during his ministry in the Western Hemisphere about A.D. 34 (1 Ne. 12:9–10; Morm. 3:18–19; cf. D&C 29:12). Third, these latter twelve disciples—as distinguished from Jesus' twelve apostles in Palestine—are to judge their own people who are descended from the house of Israel (3 Ne. 27:27). Fourth, during his visit in the Western Hemisphere, the risen Jesus established the position of the Twelve in his church when he chose and instructed them carefully in his gospel (3 Ne. 11:18–12:1; cf. 13:25–34; 15:11–16:20; 18:36–37; 27:13–21). He conferred on them authority to teach the gospel and administer its ordinances—that is, to baptize both with water and the Spirit—thus making them the transmitters of the Church's doctrine and practices (3 Ne. 11:22; 18:36–37; 19:6–14; 26:17). Fifth, in harmony with the pattern in the New Testament, the Book of Mormon records that Jesus was sent by the Father (3 Ne. 18:27; cf. 16:3) and that he in turn commissioned those twelve disciples to “go forth unto this people, and declare the words which I have spoken” (3 Ne. 11:41).

Modern revelation adds further information. The apostolic office and authority were restored to the Prophet Joseph SMITH and Oliver COWDERY by Peter, James, and John, thus underscoring the continuing significance of this office in the Church (D&C 27:12; see also MELCHIZEDEK PRIESTHOOD: RESTORATION OF). As early as June 1829, nearly a year before the Church was organized, Oliver

Cowdery and David WHITMER, later joined by Martin HARRIS, were instructed concerning the kinds of men to be chosen as apostles and were commissioned to select the first Twelve in the modern era (D&C 18:26–38). This commission was carried out on February 14–15, 1835, when Cowdery, Whitmer, and Harris selected twelve men to be apostles and ordained the nine who were present (HC 2:186–98).

Modern scripture specifies that “every decision . . . must be by the unanimous voice” of the Quorum of the Twelve Apostles (D&C 107:27). Further, its members are empowered to baptize, declare the gospel, and ordain others to the priesthood (D&C 18:26–36). The Lord has instructed that the number of apostles in the Quorum of the Twelve must be maintained (D&C 118:1) and that their keys “have come down from the fathers, . . . being sent down from heaven” (D&C 112:32). Those who serve in this office are to “cleanse [their] hearts and [their] garments, lest the blood of this generation be required at [their] hands” (D&C 112:33).

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S. KENT BROWN

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#### APRIL 6

April 6, 1830, is the date on which The church of Jesus Christ of Latter-day Saints was organized. The Prophet Joseph SMITH was divinely authorized to reestablish the Church of Christ on this day (see RESTORATION) and it may be the anniversary of the Lord's birth on earth (D&C 20:1). The Church commemorates the importance of April 6 by scheduling its annual General Conference on or near this day.

Concerning the date of Christ's birth, one of the earliest known references to December 25 was in the third century A.D. (Hippolytus, *Commentarii in Daniele*, 4.23.3). Scholarly consensus recognizes that early Christians probably appropri-

members of Jesus' original Twelve or to Paul. They were the guarantors or prime witnesses of Jesus' resurrection, which itself constituted the assurance that he was the expected Messiah and Lord of glory (Acts 1:8–11). In the first century, apostles were traveling witnesses to Jesus' resurrection, sent by him into the world for this purpose (Acts 1:8; cf. Matt. 28:19–20). At the group's core—and the Church's foundation—stood PETER, JAMES, and JOHN, who had been with or near Jesus during critical experiences, including his transfiguration (Mark 9:2–9) and his agony in Gethsemane (Mark 14:32–34).

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ated December 25 from pagan festivals such as the Dies Natalis Invicti, established by the Emperor Aurelian (cf. Hoehner, pp. 11–27). Controversy, ancient and modern, regarding that date has had little influence in the LDS community (see CHRISTMAS). Presidents of the Church, including Harold B. LEE (p. 2) and Spencer W. KIMBALL (p. 54), have reaffirmed that April 6 is the true anniversary of Christ's birth, but have encouraged Church members to join with other Christians in observing Christmas as a special day for remembering Jesus' birth and teachings.

Some discussion has centered on the actual year of Jesus' nativity. Some argue that the phrase "one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh" (D&C 20:1) should be interpreted to mean that Christ was born exactly 1,830 years before April 6, 1830 (Lefgren). This view has been both challenged (Brown et al., pp. 375–83) and supported (Pratt, pp. 252–54). Others assert that the phrase was not intended to fix the year of Christ's birth but was simply an oratorical mode of expressing the current year.

Attempts to determine the exact date of Christ's birth or death are complicated by a dearth of pertinent historical information and multiple dating systems. The present dating system derives from the determination that Christ was born in 753 A.U.C. (*ab urbe condita*—from the founding of the city [of Rome]), made by the Scythian monk Dionysius, commissioned by Pope John I in A.D. 525 (1278 A.U.C.). The accuracy of Dionysius' system stands at the center of all discussion concerning the date of Christ's birth (Hoehner, p. 11).

John the Baptist's ministry began in the fifteenth year of the reign of Tiberius Caesar (Luke 3:1), the only precise date in the New Testament. The fifteenth year would have begun in September A.D. 28 and ended in September A.D. 29. On this basis alone the dates of Christ's life can be reckoned from the New Testament.

The LDS Church has not taken an official position on the issue of the year of Christ's birth. Bruce R. McConkie, an apostle, offers what for the present appears to be the most definitive word on the question: "We do not believe it is possible with the present state of our knowledge—including that which is known both in and out of the Church—to state with finality when the natal day of the Lord Jesus actually occurred" (Vol. 1, p. 349, n. 2).

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JOHN FRANKLIN HALL

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## ARCHAEOLOGY

Archaeology is the study and interpretation of past human cultures based on known material remains. Biblical and Mesoamerican archaeological research is of special interest to Latter-day Saints.

Archaeological data from the ancient Near East and the Americas have been used both to support and to discredit the Book of Mormon. Many scholars see no support for the Book of Mormon in the archaeological records, since no one has found any inscriptional evidence for, or material remains that can be tied directly to, any of the persons, places, or things mentioned in the book (Smithsonian Institution).

Several types of indirect archaeological evidence, however, have been used in support of the Book of Mormon. For example, John L. Sorenson and M. Wells Jakeman tentatively identified the Olmec (2000–600 B.C.) and Late Pre-Classic Maya (300 B.C.–A.D. 250) cultures in Central America with the JAREDITE and NEPHITE cultures, based on correspondences between periods of cultural development in these areas and the pattern of cultural change in the Book of Mormon.

Likewise, parallels between cultural traits of the ancient Near East and Mesoamerica perhaps indicate transoceanic contacts between the two regions. Among these are such minor secondary traits as horned incense burners, models of house types, wheel-made pottery, cement, the true arch, and the use of stone boxes. All of these may, how-



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Some discussion has centered on the actual year of Jesus' nativity. Some argue that the phrase "one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh" (D&C 20:1) should be interpreted to mean that Christ was born exactly 1,830 years before April 6, 1830 (Lefgren). This view has been both challenged (Brown et al., pp. 375–83) and supported (Pratt, pp. 252–54). Others assert that the phrase was not intended to fix the year of Christ's birth but was simply an oratorical mode of expressing the current year.

Attempts to determine the exact date of Christ's birth or death are complicated by a dearth of pertinent historical information and multiple dating systems. The present dating system derives from the determination that Christ was born in 753 A.U.C. (*ab urbe condita*—from the founding of the city [of Rome]), made by the Scythian monk Dionysius, commissioned by Pope John I in A.D. 525 (1278 A.U.C.). The accuracy of Dionysius' system stands at the center of all discussion concerning the date of Christ's birth (Hoehner, p. 11).

John the Baptist's ministry began in the fifteenth year of the reign of Tiberius Caesar (Luke 3:1), the only precise date in the New Testament. The fifteenth year would have begun in September A.D. 28 and ended in September A.D. 29. On this basis alone the dates of Christ's life can be reckoned from the New Testament.

The LDS Church has not taken an official position on the issue of the year of Christ's birth. Bruce R. McConkie, an apostle, offers what for the present appears to be the most definitive word on the question: "We do not believe it is possible with the present state of our knowledge—including that which is known both in and out of the Church—to state with finality when the natal day of the Lord Jesus actually occurred" (Vol. 1, p. 349, n. 2).

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JOHN FRANKLIN HALL

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## ARCHAEOLOGY

Archaeology is the study and interpretation of past human cultures based on known material remains. Biblical and Mesoamerican archaeological research is of special interest to Latter-day Saints.

Archaeological data from the ancient Near East and the Americas have been used both to support and to discredit the Book of Mormon. Many scholars see no support for the Book of Mormon in the archaeological records, since no one has found any inscriptional evidence for, or material remains that can be tied directly to, any of the persons, places, or things mentioned in the book (Smithsonian Institution).

Several types of indirect archaeological evidence, however, have been used in support of the Book of Mormon. For example, John L. Sorenson and M. Wells Jakeman tentatively identified the Olmec (2000–600 B.C.) and Late Pre-Classic Maya (300 B.C.–A.D. 250) cultures in Central America with the JAREDITE and NEPHITE cultures, based on correspondences between periods of cultural development in these areas and the pattern of cultural change in the Book of Mormon.

Likewise, parallels between cultural traits of the ancient Near East and Mesoamerica perhaps indicate transoceanic contacts between the two regions. Among these are such minor secondary traits as horned incense burners, models of house types, wheel-made pottery, cement, the true arch, and the use of stone boxes. All of these may, how-

ever, represent independent inventions. Stronger evidence for contacts may be found in the TREE OF LIFE motif, a common religious theme, on Stela 5 from Izapa in Chiapas, Mexico. Jakeman, in 1959, studied Stela 5 in detail and concluded that it represented the sons of a legendary ancestral couple absorbing and perhaps recording their knowledge of a munificent Tree of Life. This can be compared favorably to the account of Lehi's vision in the Book of Mormon (1 Ne. 8).

The presence of a bearded white deity, Quetzalcoatl or Kukulkan, in the pantheon of the Aztec, Toltec, and Maya has also been advanced as indirect evidence of Christ's visit to the New World. The deity is represented as a feathered serpent, and elements of his worship may have similarities to those associated with Christ's atonement.

Recent work by LDS professional archaeologists such as Ray Matheny at El Mirador and by the New World Archaeological Foundation in Chiapas has been directed toward an understanding of the factors that led to the development of complex societies in Mesoamerica in general. Under C. Wilfred Griggs, a team of Brigham Young University scholars has sponsored excavations in Egypt, and other LDS archaeologists have been involved in projects in Israel and Jordan.

Another area of archaeological investigation is in LDS history. Dale Berge's excavations at Nauvoo; the Whitmer farm in New York; the early Mormon settlement of Goshen (Utah); the Utah mining town of Mercur; and, most recently, Camp Floyd, the headquarters of Johnston's army in Utah, have provided information about the economic and social interactions between early Mormon and non-Mormon communities.

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An Egyptian gold-covered mummy, excavated in Egypt by Brigham Young University archaeologists in 1988. Courtesy C. Wilfred Griggs.

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DAVID J. JOHNSON

## ARCHITECTURE

In the first generation the architecture of The Church of Jesus Christ of Latter-day Saints bore the stamp of individuality and originality. With a membership of less than fifteen thousand, Latter-day Saints undertook three daring projects: the KIRTLAND TEMPLE in Ohio, the master plan for the city of NAUVOO, Illinois, and the NAUVOO TEMPLE.

The Kirtland Temple, designed by the Prophet Joseph SMITH and Artemis Millett, has a pristine exterior free of extraneous detail and a well-planned interior bathed in natural light. The master plan for Nauvoo, created by Joseph Smith and others, was similar in concept to Smith's "plat for the City of Zion." It consisted of a grid of streets with gardens adjoining each dwelling. The highest hill was reserved for the temple, which rose above all other structures and made Nauvoo, as originally planned, a clear visual statement of the religious

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This stake center in Bountiful, Utah, is typical of an architectural style used in the 1950s.

and social priorities of Mormon life. The Nauvoo Temple, designed by William Weeks, was similar to the Kirtland Temple but larger and more ornate.

After the westward migration to the Great Basin, other demanding projects were undertaken. CITY PLANNING for Salt Lake City was similar to the master plan for Nauvoo, with the temple as the dominant feature. Four temples were commissioned to be built in four Utah cities: in Salt Lake City, St. George, and Logan under architect Truman O. Angell, and in Manti under architect William H. Folsom. The block and bulwark form of the earlier temples was retained but, except for St. George, the facades were elaborate. The tower scheme of the Salt Lake Temple became the symbol of the new dispensation and embodied the growing proclivity of the Church to prefer complexity rather than simplicity in its architecture.

In addition to temples, the Church continued to produce other important buildings that were architecturally impressive, notably its tabernacles. Among the most distinguished were the Coleville, Logan, and Brigham City tabernacles. The SALT LAKE TABERNACLE, designed by Truman O. Angell assisted by William H. Folsom and Henry Grow, remains the ideal of architectural integrity and is the zenith of Mormon architecture.

After 1900 the rapidly growing Church continued to produce a wide variety of religious structures, including temples, meetinghouses, and educational buildings, especially at BRIGHAM YOUNG

UNIVERSITY. Meetinghouses typically incorporated an axially organized chapel with pews arranged before an elevated central pulpit and an off-center sacrament table. Works of art and natural light were used sparingly (*see* MEETINGHOUSES). Early buildings in Salt Lake City included the classically detailed Church headquarters building, whose architect was Joseph Don Carlos Young, and the adjacent Hotel Utah. These structures, with the temple and tabernacle, became the architectural center of the Latter-day Saints and of Salt Lake City.

In the early decades of the twentieth century the Church commissioned temples in the western United States, Canada, Europe, and the South Pacific. The form of these structures differed from the earlier temples. Most were designed by Edward O. Anderson, and each featured a large, rectangular, flat-roofed assembly hall surmounted by a tower and enclosed by a lower mass of ancillary spaces. Natural light was admitted to the interior sparingly. The opaque character became the hallmark of future temples, including the Alberta Temple in Cardston, designed by Harold W. Burton. Its design received architectural commendation from outside the Church.

In response to worldwide growth and changes in organization, new buildings were added to the Church headquarters enclave. On Temple Square an annex was added to the temple, altering its symmetry. A 28-story office tower and plaza were constructed, designed by architect George Cannon Young. Restoration of the Lion and Beehive houses, originally Brigham Young's residences, was completed.

Burgeoning growth led to a centralized Church Building Committee. Standard plans were developed, first for meetinghouses or chapels and then for temples. The meetinghouses, categorized by size, phases, and configuration, were uniformly designed for wards and stakes regardless of location. The standard-plan temples, initially the work of architect Emil Fetzer, and first built in Ogden and Provo, were designed to accommodate up to 100 ENDOWMENT sessions a day with maximum mobility. These single-towered edifices, of which more than a dozen have been built, all followed the same basic plan but employed changes and decoration in an attempt to capture a sense of individuality. After 1980 a second generation of standard-plan temples, credited to the Church architectural staff, was commissioned. These small, slightly differenti-



The Assembly Hall (c. 1888), on Temple Square in Salt Lake City, has been used for over a century for Church meetings, conferences, firesides, public lectures, and concerts. Photographer: C. R. Savage.

ated structures, built in large urban centers worldwide, typically featured a broad, low roof with various tower arrangements which, by replicating the most obvious elements of the Salt Lake Temple, announced the Church's presence.

Throughout its history Mormon architecture has been more functional than experimental, more temperate than ornate, more restrained than innovative. There is a marked tendency to avoid any distraction from direct and personal spirituality. Latter-day Saints' concern for uniting heavenly principles with earthly practices has been adequately expressed in practical, durable, and extraordinarily well-maintained buildings and grounds.

FRANKLIN T. FERGUSON

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## AREA, AREA PRESIDENCY

An area is the largest geographical administrative subdivision of the Church and is presided over by an area presidency, composed of three members of the quorums of the SEVENTY.

An area presidency consists of a president and two counselors who provide spiritual guidance and administrative direction to leaders and members of

the Church in their area. As members of the quorums of the Seventy, area presidencies are also called to preach the gospel, to be special witnesses of Jesus Christ, and to build up and regulate the affairs of the Church as assigned under the direction of the FIRST PRESIDENCY and the QUORUM OF THE TWELVE APOSTLES.

The specific duties of an area presidency include implementing the policies and instructions of the General Authorities presiding over them; instructing area leaders and members in the principles of the gospel; selecting and training REGIONAL REPRESENTATIVES, stake presidencies, and mission leaders; counseling with local leaders, members, and missionaries about Church-related, personal, and spiritual problems; establishing priorities for a broad range of Church activities; supervising the work of area staff personnel; conferring with community and religious leaders on social and moral issues of common concern; and making regular reports to higher Church leaders on conditions and progress in their area.

Area presidencies in the United States and Canada live in Salt Lake City. On weekends they often travel to their assigned areas and meet with leaders and members in stake CONFERENCES and various regional and stake training meetings. They also spend several weeks a year touring MISSIONS



The Assembly Hall (c. 1888), on Temple Square in Salt Lake City, has been used for over a century for Church meetings, conferences, firesides, public lectures, and concerts. Photographer: C. R. Savage.

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PERRY H. CUNNINGHAM

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## ARIZONA, PIONEER SETTLEMENTS IN

Mormon pioneering in Arizona began in the mid-1800s and continued until well after 1900, and was especially active from 1873 until 1890. Latter-day Saints first came to Arizona in 1846, with the march of the MORMON BATTALION from Santa Fe to southern California. Later missionaries such as Alfred Billings, Jacob Hamblin, Ira Hatch, and Thales Haskell explored the territory in the 1850s and 1860s. By 1870 interest in transportation on the Colorado River, in grazing, in border control, and in the desert as a refuge led to the establishment of Callsville and Lees Ferry on the Colorado River and Pipe Spring on the Arizona Strip.

In 1873 COLONIZATION began in earnest. Brigham YOUNG, with Thomas L. KANE, planned a colonizing thrust that would eventually extend from Salt Lake City to a Mormon seaport at Guaymas, Mexico. A party of scouts under Lorenzo Rounly examined the San Francisco Mountains and the Little Colorado River drainages for town sites. Brigham Young called 200 colonizing and Indian missionaries who, without adequate preparation, hurried south in the winter and spring of 1873. This mission foundered in the desert country north of the Little Colorado, and the missionaries retreated to Utah. Only John D. Lee and a few others held on at Lees Ferry and Moenkopi.

The southward movement lay dormant for two years. When it revived, plans focused on UNITED ORDER settlements and Indian missions. Mission-

aries James S. Brown and Daniel W. Jones led expeditions south, and four colonizing companies were dispatched under Lot Smith, a tough Mormon Battalion veteran known for his exploits against the UTAH EXPEDITION. During 1876 these colonists established united order towns at Sunset, Brigham City, Obed, and Joseph City on the lower Little Colorado. By 1878 Latter-day Saints had settled farther upstream, at Snowflake, Taylor, St. Johns, Concho, and Eagar, as well as at several sites in western New Mexico. Colonists also moved farther south into the Salt River Valley, where several towns were established, including Mesa and Lehi. Others settled at Pima, Thatcher, and Safford in the Gila River country, and at St. David on the San Pedro River.

The intense united order impulse of the earliest companies soon diminished, and towns established after 1877 were organized on a less communal basis. Even the strongest orders at Sunset and Joseph City gave up communal organization by 1886. The proselytization of Indians also lapsed as economic competition created tensions between NATIVE AMERICANS and whites. Although irrigation was a continuing struggle, prosperous agricultural villages soon flourished in all the Mormon districts. Led by John W. Young, Arizona Latter-day Saints became a major force in building the Santa Fe railroad and in ranching on the Arizona Strip and near Flagstaff. Establishing a branch of Zion's Cooperative Mercantile Institution (ZCMI), they also engaged in commerce, freighting, and banking.

At first Latter-day Saints found political life in Arizona difficult. In Apache County, friction among Mexicans, ranchers, and traders escalated into fierce struggles by 1880. In 1884 David K. Udall and a few others were imprisoned for practicing PLURAL MARRIAGE; many fled to Mexico. But after the MANIFESTO was issued in 1890, two-party politics were embraced and Church members found a place in Arizona's political institutions.

The 1890 federal census counted 6,500 Latter-day Saints in Arizona. Although Church settlement continued well into the twentieth century, the pioneer period ended by 1900. By that time Latter-day Saints, firmly established Arizonans both in their own minds and in the eyes of others, comprised a distinctive cultural element in Arizona.

The erection of a temple at Mesa, dedicated in 1927, reflected the significance of Arizona to the

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The erection of a temple at Mesa, dedicated in 1927, reflected the significance of Arizona to the



Church, and provided Native American members and other Church members in Mexico with closer access to temple ordinances. Among twentieth-century Church leaders with Arizona roots was Spencer W. KIMBALL, President of the Church from 1973 to 1985. By 1990 there were 236,000 Latter-day Saints in Arizona, most of them residing in urban areas.

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CHARLES S. PETERSON

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## ARMAGEDDON

The name Armageddon is a Greek transliteration of the Hebrew *har megiddo*, mountain of Megiddo, and is used by John the Revelator to symbolize the assembling of a vast world army in the last days (Rev. 16:16). Sixty miles north of Jerusalem, the site of the ancient city of Har Megiddo overlooks the Plain of Esdraelon or the valley of Jezreel, forming a natural entrance to the heart of the land from the Mediterranean Sea.

Anciently the valley was the scene of violent and crucial battles. It was here, during the period of the Judges, that Deborah and Barak defeated the Canaanite general Sisera and delivered Israel from Canaanite rule (Judg. 4–5). Around 640 B.C., King Josiah of Judah was killed at Har Megiddo by the army of Pharaoh Necho, resulting in Judah's subjugation to Egypt (2 Chr. 35:20–23; 2 Kgs. 23:29).

Armageddon is destined to play a future role in world events. It is LDS belief that the prophecies of the scriptures will be fulfilled and that armies representing the nations of the earth will be gathered in the valley of Megiddo. It may be that given the extent of the conflict, Armageddon is a symbolic representation of worldwide conflict centered in this geographic area. The scriptures state that when the battle is at its zenith, Christ, the

King of Kings, will appear on the Mount of Olives accompanied by dramatic upheavals. Subsequently, the armies spoken of by John will be destroyed, followed by Christ's millennial reign (cf. Zech. 11–14; Rev. 16:14–21; D&C 45:42–53; *JD* 7:189; *MD*, p. 71). How long it will take to bring about these events is not revealed. The name Armageddon does not occur in latter-day scripture, nor is there a known mention of it by the Prophet Joseph Smith.

V. DANIEL ROGERS

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## ARTICLES OF FAITH

In 1842, in response to a specific request from John Wentworth (editor of the *Chicago Democrat*), Joseph SMITH sent a succinct overview of his own religious experiences and the history of the Church over which he presided (see WENTWORTH LETTER). At the end of the historical sketch, he appended a list summarizing the “faith of the Latter-day Saints.” Later titled “Articles of Faith,” these thirteen items were first published in the Nauvoo *Times and Seasons* in March 1842 and were later included in the 1851 British Mission pamphlet *The Pearl of Great Price*, compiled by Elder Franklin D. Richards. That pamphlet was revised in 1878 and again in 1880. In 1880, a general conference of the Church voted to add the Pearl of Great Price to the STANDARD WORKS of the Church, thus including the thirteen articles. The Articles of Faith do not constitute a summation of all LDS beliefs, and they are not a creed in the traditional Christian sense, but they do provide a useful authoritative summary of fundamental LDS scriptures and beliefs.

The articles begin with an affirmative declaration that the GODHEAD is composed of three personages: the Father, his Son Jesus Christ, and the Holy Ghost (cf. Acts 7:55–56; 2 Cor. 13:14; 2 Ne. 31:21; JS—H 1:17).

The second item focuses attention on the beginning of mortal history and affirms that human beings have moral AGENCY and therefore accountability for their own acts: “Men will be punished for their own sins, and not for Adam’s transgression” (cf. Deut. 24:16; 2 Ne. 2:27).

The third article directs attention to the centrality of the ATONEMENT of Christ and how mankind benefits in relationship to it: “Through the

Church, and provided Native American members and other Church members in Mexico with closer access to temple ordinances. Among twentieth-century Church leaders with Arizona roots was Spencer W. KIMBALL, President of the Church from 1973 to 1985. By 1990 there were 236,000 Latter-day Saints in Arizona, most of them residing in urban areas.

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## ARMAGEDDON

The name Armageddon is a Greek transliteration of the Hebrew *har megiddo*, mountain of Megiddo, and is used by John the Revelator to symbolize the assembling of a vast world army in the last days (Rev. 16:16). Sixty miles north of Jerusalem, the site of the ancient city of Har Megiddo overlooks the Plain of Esdraelon or the valley of Jezreel, forming a natural entrance to the heart of the land from the Mediterranean Sea.

Anciently the valley was the scene of violent and crucial battles. It was here, during the period of the Judges, that Deborah and Barak defeated the Canaanite general Sisera and delivered Israel from Canaanite rule (Judg. 4–5). Around 640 B.C., King Josiah of Judah was killed at Har Megiddo by the army of Pharaoh Necho, resulting in Judah's subjugation to Egypt (2 Chr. 35:20–23; 2 Kgs. 23:29).

Armageddon is destined to play a future role in world events. It is LDS belief that the prophecies of the scriptures will be fulfilled and that armies representing the nations of the earth will be gathered in the valley of Megiddo. It may be that given the extent of the conflict, Armageddon is a symbolic representation of worldwide conflict centered in this geographic area. The scriptures state that when the battle is at its zenith, Christ, the

King of Kings, will appear on the Mount of Olives accompanied by dramatic upheavals. Subsequently, the armies spoken of by John will be destroyed, followed by Christ's millennial reign (cf. Zech. 11–14; Rev. 16:14–21; D&C 45:42–53; *JD* 7:189; *MD*, p. 71). How long it will take to bring about these events is not revealed. The name Armageddon does not occur in latter-day scripture, nor is there a known mention of it by the Prophet Joseph Smith.

V. DANIEL ROGERS

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## ARTICLES OF FAITH

In 1842, in response to a specific request from John Wentworth (editor of the *Chicago Democrat*), Joseph SMITH sent a succinct overview of his own religious experiences and the history of the Church over which he presided (see WENTWORTH LETTER). At the end of the historical sketch, he appended a list summarizing the “faith of the Latter-day Saints.” Later titled “Articles of Faith,” these thirteen items were first published in the *Nauvoo Times and Seasons* in March 1842 and were later included in the 1851 British Mission pamphlet *The Pearl of Great Price*, compiled by Elder Franklin D. Richards. That pamphlet was revised in 1878 and again in 1880. In 1880, a general conference of the Church voted to add the Pearl of Great Price to the STANDARD WORKS of the Church, thus including the thirteen articles. The Articles of Faith do not constitute a summation of all LDS beliefs, and they are not a creed in the traditional Christian sense, but they do provide a useful authoritative summary of fundamental LDS scriptures and beliefs.

The articles begin with an affirmative declaration that the GODHEAD is composed of three personages: the Father, his Son Jesus Christ, and the Holy Ghost (cf. Acts 7:55–56; 2 Cor. 13:14; 2 Ne. 31:21; JS—H 1:17).

The second item focuses attention on the beginning of mortal history and affirms that human beings have moral AGENCY and therefore accountability for their own acts: “Men will be punished for their own sins, and not for Adam’s transgression” (cf. Deut. 24:16; 2 Ne. 2:27).

The third article directs attention to the centrality of the ATONEMENT of Christ and how mankind benefits in relationship to it: “Through the

Church, and provided Native American members and other Church members in Mexico with closer access to temple ordinances. Among twentieth-century Church leaders with Arizona roots was Spencer W. KIMBALL, President of the Church from 1973 to 1985. By 1990 there were 236,000 Latter-day Saints in Arizona, most of them residing in urban areas.

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CHARLES S. PETERSON

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The third article directs attention to the centrality of the ATONEMENT of Christ and how mankind benefits in relationship to it: “Through the

Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel” (Mosiah 3:7–12; D&C 138:4).

The fourth article spells out the foundational principles and ordinances: faith in Jesus Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the GIFT OF THE HOLY GHOST (cf. Acts 8:14–19; Heb. 6:1–2; 3 Ne. 11:32–37).

The next two articles address issues of authority and organization: A man must be called of God, confirmed by divine inspiration and by the laying on of hands by those in authority, in order to preach the gospel and administer its ordinances (cf. 1 Tim. 4:14; D&C 42:11); further, the Church is essentially “the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth” (cf. Eph. 4:11).

The seventh item affirms the LDS belief in the GIFTS OF THE SPIRIT, specifically naming several: the gift of tongues, prophecy, revelation, visions, healing, and the interpretation of tongues (cf. 1 Cor. 12:10; D&C 46:10–26).

The place of sacred scripture is addressed in the eighth article: Latter-day Saints “believe the Bible to be the word of God as far as it is translated correctly”; they also “believe the Book of Mormon to be the word of God” (cf. Ezek. 37:16; John 10:16; 2 Tim. 3:16).

The ninth article states that the restored gospel is not bound up in a closed set of books, but rather declares the principle of continuing REVELATION, and therefore an open canon. Latter-day Saints affirm belief in all past and present revelation, and they look forward to many future revelations (cf. Amos 3:7; D&C 76:7).

Article ten summarizes four great events of the last days: the literal gathering of Israel and the restoration of the Ten Tribes; the building of ZION, the New Jerusalem, in the Western Hemisphere; Christ’s personal reign on earth; and the eventual renewal of the earth itself, when it will receive its paradisiacal glory, the state of purity it had before the Fall of Adam (see 3 Ne. 21–22).

The eleventh article declares the LDS belief in freedom of worship and of conscience for both themselves and all others. It states: “We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.” And the twelfth article

states the political stance of the Latter-day Saints as law-abiding citizens (D&C 134; see POLITICS: POLITICAL TEACHINGS; TOLERANCE).

The final declaration provides a broad perspective for life and an invitation to the LDS approach to life: “We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things” (cf. 1 Cor. 13:7; Philip. 4:8).

The Wentworth Letter was not the first attempt to summarize basic LDS beliefs. Earlier lists, some of which may have influenced the Wentworth listing, had appeared prior to 1842. As early as June 1829, Joseph Smith and Oliver COWDERY were committing to paper the “Articles and Covenants” of the soon-to-be-organized Church. Later known as Doctrine and Covenants Section 20, this text enumerates a number of basic beliefs, including the existence of God; the creation and fall of man; the centrality of Jesus Christ; the fundamental ordinances of the gospel, including baptism; and the basic duties of members (20:17–36). This document, the first accepted by a Church conference vote, was not an exhaustive listing of all beliefs but rather a basic charter for the infant organization, rooted in the Bible and the Book of Mormon.

In the first issue of the *LDS Messenger and Advocate* (Oct. 1834), published in Kirtland, Ohio, Oliver Cowdery enumerated eight “principles,” all of which had their parallel in section 20.

Other early lists that summarized the leading principles of Latter-day Saint beliefs prior to the Wentworth Letter include one prepared by Joseph Young for publication by John Haywood in *The Religious Creeds and Statistics of Every Christian Denomination in the United States* (Boston, 1836, pp. 139–40). In five paragraphs, he outlined the doctrines of (1) the Godhead and atonement of Jesus Christ; (2) the first principles and ordinances of the gospel performed by apostolic authority as in the ancient Church of Christ; (3) the gathering of lost Israel and the restoration of spiritual gifts to her; (4) the Second Coming of Christ; and (5) the resurrection and judgment of all mankind.

Another list of eighteen “principles and doctrines” was included by Parley P. Pratt in the intro-

duction to his *Late Persecution of the Church of Jesus Christ of Latter-day Saints* (New York, 1840, pp. iii–xiii). For example, “The first principle of Theology as held by this Church, is Faith in God the eternal Father, and in his Son Jesus Christ, who verily was crucified for the sins of the world . . . and in the Holy Ghost who bears record of them” (pp. iii–iv). Many phrases in Pratt’s list are similar to those in the Wentworth Letter.

Orson Pratt offers an expansive and eloquent “sketch of the faith and doctrine” of the Church in his *Interesting Account of Several Remarkable Visions* (Edinburgh, 1840, pp. 24–31). The order in which it presents its themes in nineteen paragraphs (many of which begin, “We believe that . . .”) is nearly identical to that of the thirteen points of the Wentworth Letter. Orson Pratt’s explanations include biblical references and personal testimony of the truth and divine origins of these teachings.

Orson Hyde published in German a history of the Church that included a chapter of sixteen articles (actually essays) on such topics as the Godhead, the use of scripture, faith, repentance, baptism, confirmation, sacrament of bread and wine, confession of sins and Church discipline, children, revelations, lay priesthood, baptism for the dead, prayer, holidays, washing of the feet, and patriarchal blessings (*A Cry from the Wilderness* [Frankfurt, 1842]).

Even after the Wentworth Letter was published in March 1842, many other lists of LDS beliefs continued to appear for the next generation. In April 1849, James H. Flanigan included a list of fourteen statements in a pamphlet published in England, and this list was quoted and sometimes modified in various publications throughout the nineteenth century. For example, it was quoted in Charles MacKay’s popular book *The Mormons; or the Latter-day Saints* (London, 1851, pp. 46–47). This list follows the Wentworth Letter almost verbatim, adding such points as “the Lord’s supper” to Article 4; including “wisdom, charity, [and] brotherly love” among the gifts of the spirit in Article 7; and inserting a fourteenth article regarding the literal resurrection of the body. Other lists (usually composed by missionaries) were published in various parts of the world throughout this era.

The canonization of the Wentworth letter as part of the Pearl of Great Price in 1880 reflected and assured its undisputed priority. And when James E. Talmage was asked by the First Presi-

dency in 1891 to prepare a work on theology for use as a textbook in Church schools, it was to these Articles of Faith that he turned for the outline of his volume. First published in 1899 and still in use today, Talmage’s *Articles of Faith* greatly elaborate on the themes of Joseph Smith’s Wentworth list. In twenty-four chapters, Talmage provides extensive commentary and scriptural references regarding each of the concepts mentioned in the thirteen articles, plus sections on the sacrament of the Lord’s Supper and resurrection (as in Flanigan’s listing), and finally a section on practical religion (benevolence, tithes and offerings, consecration, social order within the Church, eternal marriage, sanctity of the body, and keeping the Sabbath day holy).

As early as the 1850s, LDS missionaries printed broadsides that contained the Articles of Faith. In time, these missionary placards were reduced to wallet size and are still used by missionaries throughout the world. In the PRIMARY classes of the Church, children memorize the Articles of Faith as a requirement for graduation at age twelve, and adults have also been encouraged to learn and use them for personal study and in missionary work.

Although not a formal creed, the Articles of Faith are a marvelously abridged summary (less than 400 words) of the basic beliefs of The Church of Jesus Christ of Latter-day Saints. While there have been many variations published since Joseph Smith’s day, a central core of beliefs stated in all these articles comes from the earliest years of the Restoration—a fact that testifies both to its internal consistency and its constancy.

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DAVID J. WHITTAKER

## ARTIFICIAL INSEMINATION

Artificial insemination is defined as placing semen into the uterus or oviduct by artificial rather than natural means. The Church does not approve of artificial insemination of single women. It also discourages artificial insemination of married women using semen from anyone but the husband. "However, this is a personal matter that ultimately must be left to the husband and wife, with the responsibility for the decision resting solely upon them" (*General Handbook of Instructions*, 11-4). Children conceived by artificial insemination have the same family ties as children who are conceived naturally. The *General Handbook of Instructions* (1989) states: "A child conceived by artificial insemination and born after the parents are sealed in the temple is born in the covenant. A child conceived by artificial insemination before the parents are sealed may be sealed to them after they are sealed."

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FRANK O. MAY, JR.

## ARTISTS, VISUAL

While the work of LDS artists encompasses many historical and cultural styles, its unity derives from their shared religious beliefs and from recurring LDS religious themes in their works. The absence of an official liturgical art has kept the Church from directing its artists into specified stylistic traditions. This has been especially conducive to variety in art as the Church has expanded into many different cultures, with differing artistic styles and traditions. Some of the aesthetic constants of LDS artists are the narrative tradition in painting, a reverence for nature, absence of nihilism, support of traditional societal values, respect for the human body, a strong sense of aesthetic structure, and rigorous craftsmanship.

The history of LDS painters begins in NAUVOO in the 1840s, in the second decade following the establishment of the LDS Church (1830). Two factors especially influenced the early development of an artistic tradition within this small, new church on the American frontier: missionary

work abroad and the desire of new converts to join the main body of the members.

The first two LDS painters, both English converts, were Sutcliffe Maudsley (1809-1881), from Lancashire, and William W. Major (1804-1854), from Bristol. Maudsley painted the earliest portraits among the Latter-day Saints—primitive but accurate profiles of members of the SMITH FAMILY in Nauvoo. Major, who crossed the plains in 1848, was the earliest painter in the Utah territory. His most famous painting, begun in WINTER QUARTERS and completed in the Salt Lake Valley, depicts Brigham YOUNG and his family in the stage-like interior of an imaginary English mansion, an attempt to transplant to the American frontier a British art tradition that goes back to Gainsborough.

In 1853 another English convert painter, Frederick H. Piercy (1830-1891), journeyed to Utah, making detailed sketches and watercolor drawings along the way to illustrate an LDS emigrant guide book, *Route from Liverpool to Great Salt Lake Valley*. This visual record is the earliest extant series showing the Mormon route. Many of its original paintings and drawings are in the Boston Museum of Fine Arts.

Over the next quarter of a century, many more British converts who were artists, most with limited formal education and modest art training in England, migrated to Utah. Almost all of them painted the mountains and the Great Salt Lake in the exaggerated and romantic styles then popular in England. Romantic landscapes were linked to their religious faith. They saw the face of the Lord in nature and ZION in the purity of the western wilderness. Very few of these early works by British converts depict genre or historical subjects. A major exception is the huge painting of Joseph SMITH preaching to the Indians done for the SALT LAKE TEMPLE by London-born William Armitage (1817-1890).

Other prominent English convert painters from this period were Alfred Lambourne (1850-1926) and Henry Lavender Adolphus Culmer (1854-1914). Culmer received the most national recognition, primarily through his large paintings of the canyons and deserts of southern Utah published in the March 1907 issue of the *National Geographic Magazine*.

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C. C. A. Christensen (1831–1912), a Danish convert trained at the Royal Academy of Fine Arts in Copenhagen, created a series of Mormon history panoramas and used them to give missionary lectures. He also painted murals in the Manti and St. George temples. From the Brigham Young University photograph collection. Courtesy Nelson Wadsworth.

Danquart A. Weggeland (1827–1918), from Norway. Both were trained at the Royal Academy of Art in Copenhagen and favored historical and genre paintings. Christensen's *Mormon Panorama* is the most significant series of LDS historical paintings from the nineteenth century. It includes twenty-three tempera paintings, each six feet by ten feet, recounting the pre-Utah history of the Church in epic dimensions. These paintings have been widely published (*Art in America* 58 [May-June 1970]:52–65) and exhibited (Whitney Museum of American Art, 1970).

An American-born painter in this early period was George M. Ottinger (1833–1917), from Phila-

delphia. His art includes both historical and landscape painting.

In 1890 the Church called some of the most skilled younger LDS painters to study in Paris. These “art missionaries,” John Hafen (1856–1910), Lorus Pratt (1855–1923), John B. Fairbanks (1855–1940), Edwin Evans (1860–1946), and Herman H. Haag (1871–1895), studied art to prepare to paint the murals in the Salt Lake Temple. They studied academic figure drawing formally and impressionism informally. Other artists who also studied in Paris in this early period were James T. Harwood (1860–1940) and John W. Clawson (1858–1936), a grandson of Brigham Young.

These artists returned to Utah to paint and teach, and then sent their best students to Paris to study. This second wave included Mahonri M. Young (1877–1957), also a grandson of Brigham Young, and Donald Beauregard (1884–1914). Young returned to Utah and then went to New York City, where he taught at the Art Students League. In his lifetime he developed a national reputation as a sculptor and graphic artist. Beauregard spent most of his short artistic life in New Mexico, contributing to the early Santa Fe art tradition.

With the coming of World War I, the center of training for Utah painters shifted from Paris to New York City. The two most significant LDS artists of this period were Minerva K. Teichert (1888–1976) and LeConte Stewart (1891–1990). Both sought to celebrate their faith and tradition artistically, but in different ways. Teichert painted historical and genre scenes from LDS and western history and religious scenes from the Book of Mormon, while Stewart celebrated the pioneer landscape of Utah.

The next major leaders in LDS painting were Arnold Friberg (b. 1913) from Illinois, and Alvin Gittens (1921–1981), a convert from England. Both taught at the University of Utah. Friberg's most significant commissions included work for Cecil B. DeMille's *Ten Commandments* (for which he was nominated for an Academy Award), a series of scenes from the Book of Mormon, and portraits of Great Britain's Prince Charles and Queen Elizabeth II. Gittens was best known as a portrait painter and a teacher. He put his students through rigorous courses in anatomy and perspective when other art schools were emphasizing expressionism. Gittens was the region's preeminent portrait painter until his death.





*Self-Portrait*, by Minerva Kohlhepp Teichert (1937, graphite). Raised in Pocatello, Idaho, Minerva Teichert (1889-1976) studied art at the Art Institute of Chicago and the Art Students League in New York, then came home in 1917 to marry a Wyoming rancher. Throughout her life she painted scenes from the West and its people and from LDS history and scripture. Her impressionistic style is reflected in this self-portrait. Courtesy Museum of Fine Arts, Brigham Young University.

In the early 1970s a new group of LDS painters began to form around Brigham Young University. These artists were particularly interested in exploring the interface between their religious faith and their art. The leading artists of the group were Gary E. Smith (b. 1942), a convert from Oregon; Dennis Smith (b. 1942) and William F. Whitaker, Jr. (b. 1943) from Utah; James Christensen (b. 1943) from California; and Trevor Southey (b. 1940), a convert from Zimbabwe. The Mormon Arts Festival, held annually at BYU from 1969 to 1984, served as a showplace for some of their best religious work.

Utah continues to attract LDS convert artists from outside the United States, and BYU has become a focus for this artistic immigration. Two of the most recent immigrant faculty are Wulf Barsch (b. 1943) from Germany and Soren Edsberg (b. 1945) from Denmark. Barsch, a winner of the 1975-1976 Prix de Rome, has built a national repu-

tation from his strong semiastract paintings, which often include LDS themes. Edsberg, the son of Knud Edsberg (b. 1911), a prominent Danish portrait and genre painter, has built a European reputation for his geometric paintings.

There are many other LDS painters who have not come to Utah. Giovanna Lacerti (b. 1935) and Pino Drago (b. 1947) from Italy and Johan Bentin (b. 1936) from Copenhagen are notable European LDS artists. Some of the most prominent Latin American and Caribbean LDS painters are Jorge Cocco (b. 1936) of Mexico, Antonio Madrid (b. 1949) of Panama, and Henri-Robert Bresil (b. 1952) from Haiti. They have produced important LDS paintings using artistic approaches totally different from their fellow LDS artists in Utah. Cocco and Madrid look to Spain for stylistic models. Bresil draws on the bright and exuberant folk tradition of Haiti.

In the South Pacific, Rei Hamon (b. around 1915), a part-Maori member of the Church from New Zealand, is an environmental artist. His tight stipple drawings celebrate his profoundly religious attachment to the land, plants, and animals of New Zealand.

In the American Southwest, many Native Americans have joined the Church as a result of missionary work going back to the 1850s. Some of the finest Hopi artists are LDS. Among the most prominent are Fannie Nampeyo Polacca (c. 1900-1987), her son Thomas (b. 1935), and Helen Naha (b. 1922), potters; Lowell Talishoma (b. 1950) and Emil Pooley (1908-1980), kachina carvers; and Wayne Sekaquaptewa (1923-1979) and Michael Soekyma (b. 1942), silversmiths. Among the Navajo, Lucy McKelvey (b. 1946) has a national reputation as a potter. Ida Redbird (1888-1971) is perhaps the most famous Maricopa potter. Among the Santa Clara, Christina (1892-1980) and Terrisita Naranjo (b. 1919) have national and international reputations as potters.

In Indonesia, where batik is the preeminent art form, Hadi Pranoto (b. 1937), from Java, is a respected batik artist. In Guatemala, where textile weaving is the main national art form, Juan Zarate (b. 1930), is an accomplished weaver.

Many Latter-day Saint women are fine quilters. Those with national reputations include Charlotte Anderson (b. 1952), from Kearns, Utah; Joyce Stewart (b. 1940), from Rexburg, Idaho; and Marva Dalebout (b. 1928), from St. George, Utah.

In the mountain West many LDS painters are

known for their western and wildlife art. The rise of this art is part of a new self-confidence in a growing region of the country that is beginning to come of age. Jackson Hole, Wyoming; Santa Fe, New Mexico; and Scottsdale, Arizona, are significant centers of the American art market. The West, with its landscape, people, and animals, has become the wellspring of American mythology, and because many LDS people live in the West and have experienced much of the western heroic experience, western art has been a natural area of interest for them. Some of the leading LDS artists in this genre are Michael Coleman (b. 1946), Robert Duncan (b. 1941), Valoy Eaton (b. 1938), and Jim Norton (b. 1953), from Utah; Nancy Glazier (b. 1947) and Gary Carter (b. 1939), living in Montana; and Jim Wilcox (b. 1941), Harold Hopkinson (b. 1918), and Mel Fillerup (b. 1924), from Wyoming. Most paint in either a realist or an impressionist manner. In theme and intention, they are philosophical descendants of the early British and Scandinavian LDS immigrant artists who came west and were awed by the land but held to the epic tradition of which they were a part.

The geographical and cultural diversity of the LDS people has brought aesthetic variety to the LDS art tradition. The artists' shared religious faith and values have constantly infused that tradition with meaning.

Many works by LDS artists are displayed in the Museum of Church History and Art in Salt Lake City, which plays an important role in sharing LDS art with the world.

[See also Art in Mormonism; Musicians; Sculptors.]

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RICHARD G. OMAN

## ART IN MORMONISM

From the earliest days of the Church, its leaders have recognized the significant role art plays in enlightening and inspiring Church members. For this reason, the First Presidency encouraged a group of young artists to study in France in the 1880s. They brought back both new artistic skills and an enthusiasm for the art they had seen in Europe. The many temple murals and other paintings done by these artists continue to educate, encourage, and inspire generations of Latter-day Saints. Because Mormon art has been primarily oriented toward service in the Church, much of it has been didactic. Artworks have been used to help teach gospel principles. Images illustrating Book of Mormon and Church history events have become familiar reminders of them. Artworks are also used to teach non-Mormons about Church history and doctrine.



*Lux Aeterna*, pencil and graphite drawing, by Hagen G. Haltern (1989). An LDS artist, Haltern strives to integrate artistic representation of eternal reality based on five levels of meaning detectable in Exodus 31:1–4 (the anagogical, allegorical, legal, literal, and practical). Courtesy Hagen G. Haltern.

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The Church has supported the production of art vocally by pronouncement from the pulpit and financially by purchasing artwork for most of its buildings other than meetinghouses. It has established a Church art museum, which provides exhi-



*Alpha and Omega: On My Way Home*, by Wulf Barsch (1985, oil on paper, 24" × 50"). This LDS artist uses images from Utah landscapes and a stylized Alpha and Omega to depict a sense of mankind's eternal journey homeward to God. Courtesy Church Museum of History and Art.



*The Miracle of the Gulls*, by Minerva K. Teichert (1936, oil on canvas, 40" × 46"). In the early years following the arrival of the Mormon pioneers in the Salt Lake Valley, infestations of crickets threatened their badly needed crops. The arrival of seagulls, who ate the crickets, saved much of the harvest. The event has become known as the "miracle of the gulls."

bition space for past and present LDS artists. Additionally, it sponsors an annual art competition. Many of its leaders, especially President Spencer W. Kimball (1972–1985), have challenged Church members to develop their artistic talents so that they can tell the story of the Church in art. Many LDS artists have accepted the challenge and are trying to create art that is both instructive and spiritually inspiring. Consequently, much LDS art has to do with things peculiar to the heritage of the Church and the LDS experience.

The purposes of inspiration and encourage-

ment are equally important to the purpose of instruction in LDS art. Whether it is conveyed through a painted landscape or a sculpted human figure in solitary prayer, the spirit of LDS art is essentially the same: it evokes a sense of the goodness of God and of a belief in his eternal plan for mankind. It is this overarching philosophy, this spiritual perspective, that binds LDS artists together.

Even though LDS artists have been aware of contemporary trends in art, they have generally chosen not to follow the current avant-garde fashion. They have tried to relate their art in a pervasive, eternal sense to concerns that continually affect mankind. Their quest consists of the attempt to translate their religious ideals into their various mediums. Their search thus takes them on a different path from that of many other artists and attempts to lead them to the spiritual sources of their beliefs. Feeling that they will reach their goals only through direct access to this spiritual source, LDS artists seek inspiration as a means of attaining this quality in their art. For them, painting or sculpting is a private activity imbued with purpose that affects more than their artistic lives. By conducting their lives with a sense of truth and integrity, they hope to be brought closer to this spiritual core.

Much discussion about a "Mormon aesthetic" has taken place in recent years, but it seems that the very personal nature of this spiritual artistic quest prevents the attainment of a prevalent aesthetic. LDS artists are now found in many parts of the world, and their diverse cultures are providing the input of a wide variety of heritages. While LDS art is characterized by stylistic diversity, it also shows certain common features because of the shared faith of the artists.

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MARTHA MOFFIT PEACOCK

## ASIA, THE CHURCH IN

[This entry is made up of two articles:

Asia, East

Asia, South and Southeast

*Asia, East discusses the growth and development of the Church in China, Japan, South Korea, Hong Kong, and Taiwan. Asia, South and Southeast discusses Church growth in the Philippines, Thailand, Singapore, Indonesia, Vietnam, India, and Sri Lanka.]*

### ASIA, EAST

EARLY LDS MISSIONARY ATTEMPTS IN CHINA AND JAPAN. President Brigham YOUNG sent Hosea Stout, James Lewis, and Chapman Duncan to China in August 1852. They reached Hong Kong on April 28, 1853. Although they preached the gospel to the people, they could not gain a foothold



Latter-day Saints in Osaka, Japan, in 1917, where missionaries taught an English Bible class every Tuesday evening. Photographer: Joseph H. Stimpson.

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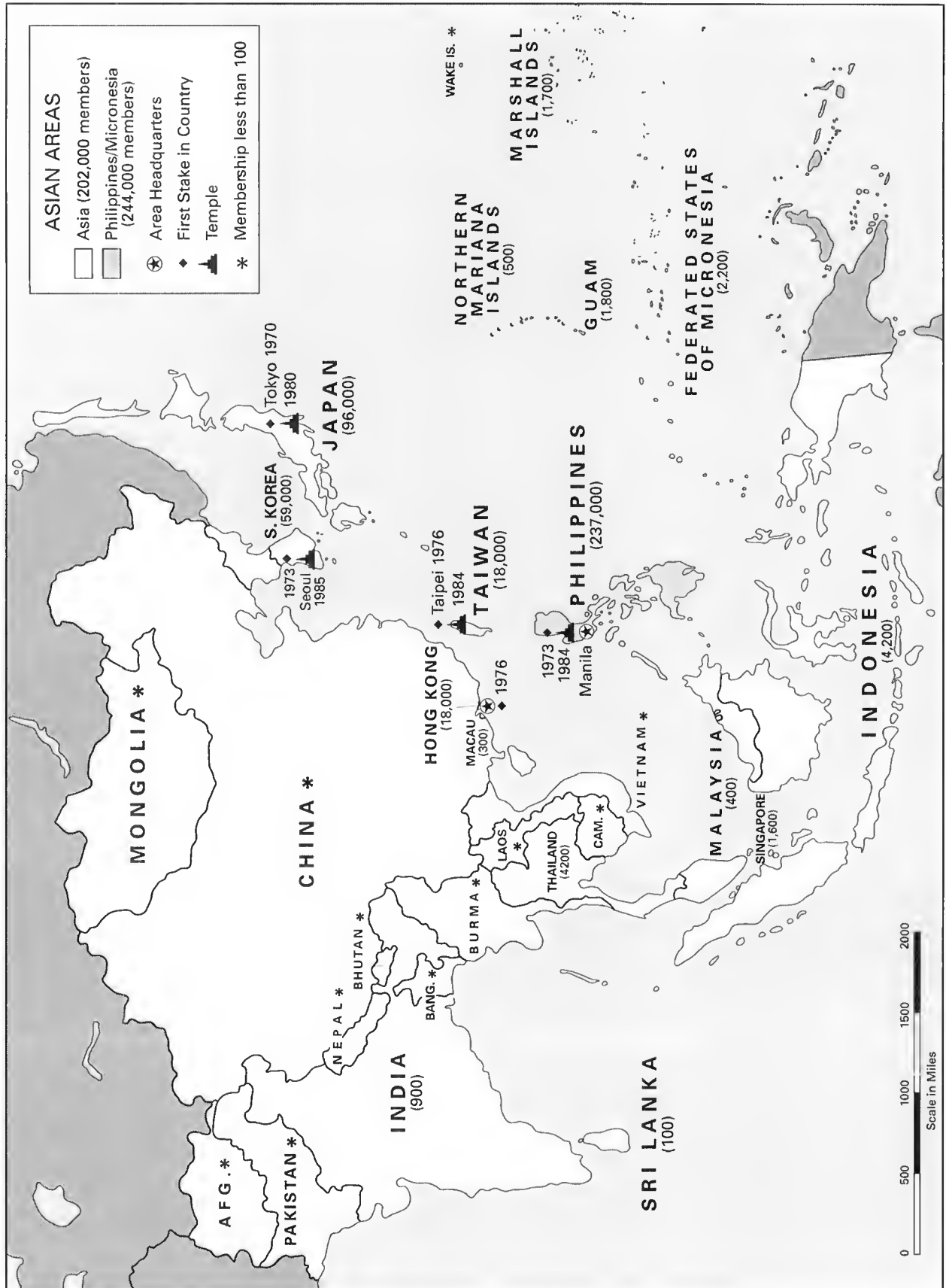
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Latter-day Saints in Osaka, Japan, in 1917, where missionaries taught an English Bible class every Tuesday evening. Photographer: Joseph H. Stimpson.





and sailed home after fifty-six days. On January 9, 1921, David O. MCKAY, an apostle, visited Beijing and dedicated the Chinese realm to missionary work, but the Church did not attempt to go to China until 1949.

Efforts to establish the Church in Japan came almost fifty years after the unsuccessful first Chinese attempt. In February 1901, President Lorenzo SNOW announced plans to open a mission in Japan, with Heber J. GRANT, an apostle, as president and Louis A. Kelsch, Horace S. Eusign, and eighteen-year-old Alma O. Taylor also to serve. Elder Grant dedicated Japan to the preaching of the gospel on September 1, 1901, at Yokohama. Learning the language, customs, and traditions was so difficult, however, that the new missionaries spent eighteen months studying before they ventured out among the Japanese people. The slow start was symptomatic of the entire mission until its closure in August 1924. Although they had baptized only 166 people in 23 years, they did publish a Japanese translation of the Book of Mormon (1909), several tracts, and a hymnal.

**THE CHURCH IN JAPAN SINCE WORLD WAR II.** In the spring of 1947, the First Presidency assigned Edward L. Clissold to reopen the Japanese mission, and missionary work was resumed in Japan in 1948. President Clissold had served in the U.S. occupation forces in Japan and was acquainted with government offices and procedures. The first group of missionaries arrived on June 26, 1948. They were helped by LDS service personnel, who contributed much to the success of the postwar mission. For example, Sato Tatsuo, the first Japanese to join the Church after World War II, was taught the gospel by Boyd K. Packer, later an apostle, and three of his fellow servicemen. Sato organized the first Sunday School in Nagoya in 1946. He later translated the Doctrine and Covenants and the Pearl of Great Price, and retranslated the Book of Mormon into contemporary Japanese. By August 1949, missionaries were proselytizing in at least ten major cities and Japanese members numbered 211.

The Church has grown steadily in Japan, and native Japanese serve in all levels of leadership in the Church. When the Tokyo stake was organized on March 15, 1970, the president was Tanaka

Kenji, and all the stake officers were Japanese. Most of the mission presidents have been either native Japanese or Americans of Japanese ancestry, and by 1990 almost one-third of the more than two thousand LDS missionaries in Japan were local Japanese. In 1977, Yoshihiko Kikuchi became the first Japanese and Asian called as a GENERAL AUTHORITY of the Church.

Members of the Church in Japan have access to the full program of the Church: for example, SEMINARIES and INSTITUTES (started in 1972); a translation services department to provide Church written materials in the Japanese language; and genealogy services through the microfilming of registers at civic and Buddhist repositories. At an area conference held in Tokyo in August 1975, President Spencer W. KIMBALL announced to the 12,300 participants plans to build a temple in Tokyo. He returned to dedicate the completed structure on October 27–29, 1980.

By 1955, the Japanese mission included South Korea and Okinawa, and the name of the mission was changed to the Northern Far East Mission. At the same time, the Church organized the Southern Far East Mission with H. Grant Heaton as its first president. That mission included Hong Kong, Taiwan, the Philippines, and Guam. For several years during the Korean conflict, the successive Japan mission presidents, Vinal G. Mauss and Hilton A. Robertson, supervised proselytizing as well as Church organizations for military people throughout East Asia, Guam, and the Philippines. With the truce in Korea, it became possible to establish missionary work there.

**CHURCH GROWTH IN SOUTH KOREA.** Although the Church did not officially move into Korea until 1955, LDS military personnel had taught and baptized some twenty Koreans by May 1953. Kim Ho Jik, a Korean who had studied for a doctorate at Cornell University, joined the Church in New York in 1951. On returning home he became an influential member of the Church and of the Korean government. Until his death in 1959, Kim facilitated the founding of the Church in South Korea. As in Japan, the Church in Korea is in the hands of local leaders.

The newly appointed mission president, Paul Andrus, sent the first two elders from Japan to

← The Church of Jesus Christ of Latter-day Saints in Asia and the Far East, as of January 1, 1991.



Seoul in April 1956. By the summer of 1962, when Korea became a separate mission with Gail E. Carr as president, there were over 1,600 members. In 1968, the Church was established in every major city and all provincial capitals. Unlike most other areas of the world, the majority of Koreans baptized were men, and even in the late 1970s, 55 percent of converts were male. Korea has remained the most fruitful Asian mission other than the Christian Philippines.

The second and third mission presidents, Spencer J. Palmer and Robert H. Slover, did much to enlarge the Church in Korea. Both men emphasized public relations, translation work (the Book of Mormon was published in Korean in 1967 and the Doctrine and Covenants and Pearl of Great Price in 1968), leadership training, the purchase of property for chapels and other uses, and preparation for stakes. President Edward Brown later supervised the beginning of the seminary and institute program. In March 1973, Rhee Ho Nam was sustained as president of the first Korean stake. Two years later, in 1975, the Korea Seoul Mission was divided and a new mission was organized in Pusan with Han In Sang as president. On December 14–15, 1985, President Gordon B. Hinckley dedicated the Seoul Korea Temple.

**CHURCH DEVELOPMENT IN THE CHINESE REALM.** The Chinese-speaking area of Asia has over a billion inhabitants, but the Church has had access only to Taiwan (twenty million), Hong Kong (five million), and Macao. Political conditions in the

People's Republic of China have not allowed proselytizing. Church growth in Hong Kong and Taiwan has, however, been significant.

In 1949, the Church briefly opened missionary work in Hong Kong, but because of the Chinese civil war between the Nationalists and the Communists (which ended in October 1949) and the Korean conflict, the Hong Kong colony had many problems. Although nine missionaries served and fourteen Chinese joined the Church, the Hong Kong Mission was closed on February 6, 1951. After the end of the Korean conflict, when missionary numbers had increased, Church leaders reopened the Chinese area mission in August 1955. It was comprised of Hong Kong, Taiwan, Guam, the Philippines and other parts of Southeast Asia, and the People's Republic of China, even though the latter was still closed to missionary work. By June 1956, there were forty missionaries in Hong Kong and three hundred Chinese had been baptized.

On June 4, 1956, four elders flew from Hong Kong to Taipei, Taiwan, to commence missionary work in the Mandarin Chinese language. LDS military people gave considerable support during the founding stages in Taiwan. By mid-1958 there were 286 Chinese members there. On June 1, 1959, Mark E. Petersen, an apostle, dedicated Taiwan to the preaching of the gospel, reinvoking Elder McKay's 1921 dedication of the entire Chinese realm.

The founding of LDS missionary work in the Philippines and other parts of Southeast Asia was

CHURCH IN ASIA as of December 31, 1989 (For more recent figures see Appendix 13.)

<i>Area</i>	<i>Members</i>	<i>Missions</i>	<i>Stakes/Districts</i>	<i>Wards and Branches</i>
China	NA	0	0/0	3
Hong Kong	17,000	1	4/0	26
India	800	0	0/3	9
Indonesia	4,100	0	0/3	18
Japan	91,000	9	23/15	264
Korea, Republic	50,000	4	14/4	146
Macao	200	0	0/0	1
Malaysia	300	0	0/1	3
Pakistan	NA	0	0/0	2
Papua New Guinea	2,100	0	0/1	13
Philippines	213,000	9	38/39	638
Singapore	1,400	1	0/1	5
Sri Lanka	100	0	0/0	1
Taiwan	17,000	2	3/2	47
Thailand	3,600	1	0/3	16
Asia Total:	400,600	27	82/72	1,192

directed by the presidents of the Southern Far East Mission during the 1960s. Because various countries were broken off to form new missions, the name and scope of the Southern Far East Mission were changed to the Hong Kong-Taiwan Mission on November 1, 1969. Fourteen months later, on January 11, 1971, a separate mission was established in Taiwan.

Since then, development has been separate but quite parallel. On April 22, 1976, Chang I-Ch'ing was sustained as president of the Taiwan Taipei Stake. Three days later, Poon Shiu-Tat (Sheldon) was sustained as Hong Kong's first stake president. The founding of seminaries and institutes in 1975 and the development of translation work were also parallel. In 1990 each region had multiple missions and stakes. The Taipei Taiwan Temple was dedicated November 17-18, 1984, by Gordon B. Hinckley of the First Presidency.

**MAINLAND CHINA.** Formal missionary work has not been undertaken in the People's Republic of China. Three branches of the Church were organized on the Chinese mainland in 1990, but they were restricted to expatriates. Since 1979, a number of Brigham Young University performance groups have toured the People's Republic of China, garnering high praise and great popularity.

## ASIA, SOUTH AND SOUTHEAST

**EARLY HISTORY.** The first two Latter-day Saints to reach India were George Barber and Benjamin Riehey, British sailors who in 1849 visited Calcutta and made friends who asked for missionaries. In June 1851, Elder Joseph Richards arrived. He baptized eight people, ordained Maurice White an elder, and appointed him branch president of the "Wanderer's Branch," the first unit of the Church in Asia. That December, William Willes, a second missionary, arrived in Calcutta. By mid-May, when he counted 19 Europeans and 170 Indian farmers as Church members, he wrote to Utah for more missionaries. However, his branch withered quickly when the Indian farmers learned that there would be no immediate, direct material gain from joining the Church. Meanwhile, President Brigham Young dispatched nine additional missionaries from Utah to India and four to Siam (Thailand) in August 1852. After a difficult trip, they arrived in Calcutta on April 23, 1853.

Although they and some of their converts traversed thousands of miles of dusty or muddy In-



LDS chapel in Taiwan. The first four LDS missionaries were transferred from Hong Kong to Taipei in 1956. Large meetinghouses were completed in Taipei and Kaohsiung in the 1960s.

dian and Burmese roads, preached in notable and humble surroundings, published tracts in five languages (and had the Book of Mormon translated into Urdu), and bore a witness to the peoples of India, Burma, and Siam that the gospel had been restored, they had little success, and the Church was not established in India or Southeast Asia until after World War II.

**THE CHURCH IN THE PHILIPPINES.** Joseph Fielding SMITH, an apostle, dedicated the Philippines for the preaching of the gospel on August 21, 1955, and the first four missionaries arrived from Hong Kong in June 1961. Establishing the Church in the Philippines progressed more smoothly than in any other part of Asia because over 90 percent of the population were Christian, almost 50 percent used English to some degree, and Americans who were teaching a religion with American origins were generally popular. By 1967, the Philippines was made a separate mission with Paul Rose as president, and by 1973, over 13,000 Filipinos had been baptized. On May 20, 1973, Ezra Taft BENSON, an apostle, organized the Manila Philippines Stake with Augusto A. Lim as president. Four years later the Manila stake was divided into three stakes. The developing of experienced leadership and building of adequate meetinghouses have been a challenge, but members have had the full program of the Church, including seminaries and

institutes since 1972. Selections from the Book of Mormon were published in Tagalog (1987); a missionary training center was established in Manila (1986); and on September 25–27, 1984, President Gordon B. Hinckley dedicated the Manila Philippines Temple. In 1988 the First Presidency made Manila the headquarters for the Philippines/Micronesia area of the Church and assigned an area president to live there. Church growth in the Philippines has been the most rapid of all Asian countries, and over 80 percent of the missionaries in 1990 were local Filipinos.

**THE CHURCH IN THAILAND.** Church growth in Thailand has progressed slowly because the Thais' devotion to king, country, the Buddhist religion (94 percent), and tradition appears to form a seamless whole. The Church entered Thailand when Latter-day Saints were part of the U.S. military personnel sent there in 1961. In July 1966, an LDS servicemen's branch was organized with two hundred members. On November 2, 1966, Gordon B. Hinckley, then an apostle, dedicated Thailand for the preaching of the gospel. By late 1967, the first six elders were sent to Bangkok from Hong Kong. In July 1973, the Thailand Bangkok Mission was organized, and the Book of Mormon was published in Thai in 1976.

**THE SINGAPORE MISSION AREA.** Missionary activity began in Singapore in 1968, the first branch of the Church being organized on October 13. Earlier that year, on March 19, two missionaries had been assigned there from Hong Kong. Elder Ezra Taft Benson dedicated Singapore for the preaching of the gospel on April 14, 1969, and on November 1, it became the headquarters for the Southeast Asia Mission with G. Carlos Smith, Jr., as president. He was responsible for missionary work in all the nations of South and Southeast Asia except the Philippines.

LDS expansion in Singapore has not been easy because the government banned all foreign missionaries from Singapore and prohibited open proselytizing in 1970. The Church is allowed only a limited number of visas, including those of the mission president and his wife, at any one time, but through the efforts of young local missionaries the growth of the Church has been steady.

**INDONESIAN CHURCH GROWTH.** Since 1980, virtually all LDS missionary work in Indonesia has been performed by local members. Indonesia is

the only Muslim country where Church proselytizing has succeeded. The Church officially entered Indonesia when Elder Ezra Taft Benson dedicated that country for the teaching of the gospel on October 26, 1969. G. Carlos Smith, Jr., the newly called president of the Southeast Asia Mission, sent six elders from Singapore on January 5, 1970. But on April 11, the Indonesian government halted door-to-door proselytizing and church meetings until the Church obtained official recognition. Although government recognition came nine days later, relations between the Church and various departments of the Indonesian government have not been smooth.

In April 1975, the First Presidency organized the Indonesia Jakarta Mission with Hendrik Gout as president. He had the Book of Mormon translated and published in Bahasa Indonesian (1977), fostered the work of welfare services missionaries, and facilitated the establishment of an elementary school in Jakarta in 1976. (It closed in 1988.)

In 1978, government regulations required that Indonesian nationals hold all missionary (and ministerial) positions, and by late 1980 all non-Indonesian LDS missionaries were removed from the country. It was necessary to recombine the Indonesia Jakarta Mission with the Singapore Mission until 1985, when Effian Kadarusman, an Indonesian, was appointed president over the reestablished mission. By 1988, close to one hundred Indonesians were serving full-time missions in their country. In 1989 the Indonesia Jakarta Mission was again made a part of the Singapore Mission.

**THE CHURCH'S BRIEF ENCOUNTER WITH VIETNAM.** The first Latter-day Saints in Vietnam were military advisers in the early 1960s, and by 1968 more than five thousand LDS servicemen were assigned there. The first servicemen's group was organized in Saigon on June 30, 1963. In December 1965, Vietnam became a district of the Southern Far East Mission with headquarters in Hong Kong. At the same time, six servicemen were called to serve as part-time missionaries. By February 1966, several U.S. servicemen and thirty Vietnamese had been baptized. On October 30, 1966, Elder Gordon B. Hinckley dedicated Vietnam for the preaching of the gospel.

On April 6, 1973, four full-time missionaries were transferred to Saigon from Hong Kong. The Vietnamese Book of Mormon was distributed to

members in photocopy form in May 1974. By March 1975, the Church had fifteen missionaries and more than three thousand Vietnamese members. At that point the missionaries were withdrawn, and a month later, Saigon fell. Almost all of the LDS members eventually left Vietnam and migrated to the United States.

**CHURCH GROWTH IN INDIA AND SRI LANKA.** India and Sri Lanka have laws prohibiting proselytizing by foreigners, and the Church respects those laws. Most of the growth within India and Sri Lanka has been the result of efforts of local members who have conveyed the gospel message to their friends. For example, in 1965, S. Paul Thiruthuvadoss was baptized after an individual search for the gospel of Jesus Christ. He was briefly assisted by foreign missionaries, and his efforts resulted in the baptism of more than two hundred Tamil-speaking South Indians.

In December 1978, Edwin Dharmaraju and his wife, both of whom had been baptized in Western Samoa, served a short mission in their home city of Hyderabad, India. Before returning to Samoa, Dharmaraju baptized twenty-two family members, ordained four men to the Aaronic Priesthood, and organized a group of the Church. Also, Sister Dharmaraju's father, a Baptist minister, had found such interest in the Book of Mormon that he translated it into the Telugu language (48 million speakers). It was published in 1982, as was the complete Hindi (175 million speakers) version and selections in Tamil (42 million speakers). Bengali (48 million speakers) selections of the Book of Mormon were published in 1985.

Another important Indian missionary was Raj Kumar, who strengthened new members and branches as they were established. By 1986 local missionaries were serving full-time missions for the Church in India and Sri Lanka, assisted by North American friendship-missionary couples sent from the Singapore Mission to make friends for the Church in various cities. They and other expatriates, such as business and government personnel stationed in India, did not proselytize, but answered questions and taught the gospel to those who sought them out.

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R. LANIER BRITSCH

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## ASSISTANTS TO THE TWELVE

In 1941 five men were called as Assistants to the Quorum of the Twelve Apostles. J. Reuben Clark, Jr., of the First Presidency explained at the conference that they had been called because of the rapid growth of the Church and the ever-expanding demands upon the Quorum of the Twelve. A total of thirty-eight men served the Church as Assistants to the Twelve before the office was merged with the SEVENTY in 1976.

As General Authorities, Assistants to the Twelve had the authority to minister throughout the Church and to fulfill assignments as directed by the Quorum of the Twelve. They presided over, and spoke at, stake conferences; helped organize stakes; toured missions; and directed missionary work in many parts of the world.

A number of men who first served as Assistants to the Twelve were later called to be members of the Quorum of the Twelve Apostles: George Q. Morris, Boyd K. Packer, Marvin J. Ashton, L. Tom Perry, David B. Haight, James E. Faust, Neal A. Maxwell, and Joseph B. Wirthlin. Several others who had served as Assistants to the Twelve also served in the Quorum of the Twelve and later as Counselors in the First Presidency, including Hugh B. Brown, N. Eldon Tanner, Marion G. Romney, and Gordon B. Hinckley.

An important 1835 revelation on priesthood describes the Seventy as the quorum standing next in authority to the Twelve, and under their direction, the Seventy share responsibility for the Church throughout the world (D&C 107:25-26, 33-34). According to President Spencer W. KIMBALL in 1976, the calling of the Assistants was "similar to that envisioned by the revelations for the First Quorum of Seventy," but "the scope and demands of the work at that time [1941]" did not yet justify the reconstitution of that quorum (p. 9).

members in photocopy form in May 1974. By March 1975, the Church had fifteen missionaries and more than three thousand Vietnamese members. At that point the missionaries were withdrawn, and a month later, Saigon fell. Almost all of the LDS members eventually left Vietnam and migrated to the United States.

**CHURCH GROWTH IN INDIA AND SRI LANKA.** India and Sri Lanka have laws prohibiting proselytizing by foreigners, and the Church respects those laws. Most of the growth within India and Sri Lanka has been the result of efforts of local members who have conveyed the gospel message to their friends. For example, in 1965, S. Paul Thiruthuvadoss was baptized after an individual search for the gospel of Jesus Christ. He was briefly assisted by foreign missionaries, and his efforts resulted in the baptism of more than two hundred Tamil-speaking South Indians.

In December 1978, Edwin Dharmaraju and his wife, both of whom had been baptized in Western Samoa, served a short mission in their home city of Hyderabad, India. Before returning to Samoa, Dharmaraju baptized twenty-two family members, ordained four men to the Aaronic Priesthood, and organized a group of the Church. Also, Sister Dharmaraju's father, a Baptist minister, had found such interest in the Book of Mormon that he translated it into the Telugu language (48 million speakers). It was published in 1982, as was the complete Hindi (175 million speakers) version and selections in Tamil (42 million speakers). Bengali (48 million speakers) selections of the Book of Mormon were published in 1985.

Another important Indian missionary was Raj Kumar, who strengthened new members and branches as they were established. By 1986 local missionaries were serving full-time missions for the Church in India and Sri Lanka, assisted by North American friendship-missionary couples sent from the Singapore Mission to make friends for the Church in various cities. They and other expatriates, such as business and government personnel stationed in India, did not proselytize, but answered questions and taught the gospel to those who sought them out.

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## ASTRONOMY, SCRIPTURAL REFERENCES TO

Latter-day Saint scriptures indicate that both biblical and latter-day prophets and seers were shown visions of the heavenly realms to orient them to God's dominion and eternal purposes. These visions gave information about (1) the governing of systems of WORLDS and stellar objects; (2) a heliocentric, planetary cosmology; (3) the plurality of worlds; (4) the spiritual and physical CREATION of the EARTH and the universe; and (5) the role of Jesus Christ as creator.

The BOOK OF ABRAHAM states that God's physical dominion (throne) is located near a star called Kolob (Abr. 3:2–3). While it might seem reasonable to suppose that this refers to some distinguishing feature of the universe, all efforts to identify it are speculative and not authoritative. Wherever Kolob is located, its purpose is to "govern" all planets that are of the same "order" as the Earth (Abr. 3:9). Since ABRAHAM says no more than that, it is not clear whether he is speaking physically, metaphorically, or allegorically. Thus, "to govern" might mean a physical bonding as with gravity, while "order" could conceivably mean planets similar to the Earth in size, or planets in the same region of this galaxy or even in the entire Milky Way galaxy. Kolob was also said by the Egyptians to provide the light for all stars, including that for our sun (Abr. Facsimile 2). Even so, Latter-day Saints have made no definitive comment on the meaning of these passages.

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Psalm 8:3–4 has been the classic text for discussion of the "plurality of worlds." LDS scriptures give even more direct support for modern astronomers' search for extraterrestrial intelligence. The prophets Enoch, Moses, and Joseph Smith all received revelations dealing with the existence of sentient life on other planets. Moses revealed both the spatial and temporal existence of countless worlds: that God had created "worlds without number," that "many worlds. . . have [already] passed away," and that other worlds are yet to be created (Moses 1:33–38). Joseph Smith received revelations explaining that through Jesus Christ these worlds are created and inhabited (D&C 76:22–24; 93:9–10; Moses 1:33), that all kingdoms are bound by certain LAWS and conditions (D&C 88:36–38, 42–47), and that resurrected beings reside on celestialized planets (D&C 130:4–7).

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ERICH ROBERT PAUL

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## ATONEMENT OF JESUS CHRIST

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mankind and (2) for the personal sins of all who repent, from Adam to the end of the world. Latter-day Saints believe this is the central fact, the crucial foundation, the chief doctrine, and the greatest expression of divine love in the **PLAN OF SALVATION**. The Prophet Joseph SMITH declared that all “things which pertain to our religion are only appendages” to the atonement of Christ (*TPJS*, p. 121).

The literal meaning of the word “atonement” is self-evident: at-one-ment, the act of unifying or bringing together what has been separated and estranged. The atonement of Jesus Christ was indispensable because of the separating transgression, or fall, of Adam, which brought death into the world when Adam and Eve partook of the fruit of the tree of knowledge of good and evil (Gen. 2:9; 3:1–24). Latter-day Saints readily acknowledge both the physical and the **SPIRITUAL DEATH** that Adam and Eve brought upon themselves and all of their posterity, physical death bringing the temporary separation of the spirit from the body, and spiritual death bringing the estrangement of both the spirit and the body from God. But they also believe that the Fall was part of a divine, foreordained plan without which mortal children would not have been born to Adam and Eve. Had not these first parents freely chosen to leave the Garden of Eden via their transgression, there would have been on this earth no human family to experience opposition and growth, moral **AGENCY** and choice, and the joy of **RESURRECTION**, redemption, and **ETERNAL LIFE** (2 Ne. 2:23; Moses 5:11).

The need for a future atonement was explained in a premortal **COUNCIL IN HEAVEN** at which the spirits of the entire human family were in attendance and over which **GOD THE FATHER** presided. The two principal associates of God in that council were the premortal Jesus (also known as Jehovah; see **JESUS CHRIST, JEHOVAH**) and the premortal Adam (also known as Michael). It was in this premortal setting that Christ voluntarily entered into a covenant with the Father, agreeing to enhance the moral agency of humankind even as he atoned for their sins, and he returned to the Father all honor and glory for such selflessness. This preordained role of Christ as mediator explains why the book of Revelation describes Christ as “the Lamb slain from the foundation of the world” (Rev. 13:8) and why Old Testament prophets, priests, and kings, including Moses (Deut. 18:15, 17–19), Job (19:25–27), the Psalmist (Ps. 2,

22), Zechariah (9:9; 12:10; 13:6), Isaiah (7:14; 9:6–7; 53), and Micah (5:2), could speak of the Messiah and his divine role many centuries before his physical birth. A Book of Mormon prophet wrote, “I say unto you that none of the prophets have written, nor prophesied, save they have spoken concerning this Christ” (Jacob 4:4; 7:11). To the brother of Jared who lived some two thousand years before the Redeemer’s birth, the premortal Christ declared, “Behold, I am he who was prepared from the foundation of the world to redeem my people” (Ether 3:14). Such scriptural foreshadowings are reflected in the conversation Christ had with two of his disciples on the road to Emmaus: “Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Luke 24:27; cf. also 24:44).

For Latter-day Saints, it is crucially important to see the agreed-upon and understood fall of man only in the context of the equally agreed-upon and



*Gethsemane*, by James C. Christensen (1984, oil on panel, 40" × 44"). Jesus kneels in the Garden of Gethsemane, strengthened by an angel from heaven, as he suffers and atones for the sins of the world (see Luke 22:43). Courtesy James C. Christensen.

understood redemption of man—redemption provided through the atonement of Jesus Christ. Thus, one of the most important and oft-quoted lines of Latter-day Saint scripture says, “Adam fell that men might be; and men are, that they might have joy. And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall” (2 Ne. 2:25–26).

LDS scripture teaches that the mission of Christ as Redeemer and the commandment to offer animal sacrifice as an anticipatory reminder and symbol of that divine atonement to come were first taught to Adam and Eve soon after they had been expelled from the Garden of Eden (Moses 5:4–8). The atonement of Christ was taught to the parents of the family of man with the intent that they and their posterity would observe the sacrificial ordinances down through their generations, remembering as they did so the mission and mercy of Christ who was to come. Latter-day Saints emphatically teach that the extent of this atonement is universal, opening the way for the redemption of all mankind—non-Christians as well as Christians, the godless as well as the god-fearing, the untaught infant as well as the fully converted and knowledgeable adult. “It is expedient that there should be a great and last sacrifice,” said Amulek in the Book of Mormon, “an infinite and eternal sacrifice. . . . There can be nothing which is short of an infinite atonement which will suffice for the sins of the world” (Alma 34:10, 12).

This infinite atonement of Christ—and of Christ only—was possible because (1) he was the only sinless man ever to live on this earth and therefore was not subject to the spiritual death that comes as a result of sin; (2) he was the Only Begotten of the Father and therefore possessed the attributes of Godhood, which gave him power over physical death (see 2 Ne. 9:5–9; Alma 34:9–12); and (3) he was the only one sufficiently humble and willing in the premortal council to be foreordained there to that service (*JC*, pp. 21–62).

The universal, infinite, and unconditional aspects of the atonement of Jesus Christ are several. They include his ransom for Adam’s original transgression so that no member of the human family is held responsible for that sin (A of F 2; see ORIGINAL SIN). Another universal gift is the resurrection from the dead of every man, woman, and child who lives, has ever lived, or ever will live, on the earth. Thus, the Atonement is not only universal in the sense that it saves the entire human fam-

ily from physical death, but it is also infinite in the sense that its impact and efficacy in making redemption possible for all reach back in one direction to the beginning of time and forward in the other direction throughout all eternity. In short, the Atonement has universal, infinite, and unconditional consequences for all mankind throughout the duration of all eternity.

Emphasizing these unconditional gifts arising out of Christ’s atoning sacrifice, Latter-day Saints believe that other aspects of Christ’s gift are conditional upon obedience and diligence in keeping God’s commandments. For example, while members of the human family are freely and universally given a reprieve from Adam’s sin through no effort or action of their own, they are not freely and universally given a reprieve of their own sins unless they pledge faith in Christ, repent of those sins, are baptized in his name, receive the GIFT OF THE HOLY GHOST and confirmation into Christ’s church, and press forward with a brightness of hope and faithful endurance for the remainder of life’s journey. Of this personal challenge, Christ said, “For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; but if they would not repent they must suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink” (D&C 19:16–18).

Furthermore, although the breaking of the bonds of mortal death by the resurrection of the body is a free and universal gift from Christ, a product of his victory over death and the grave, the kind or nature of the body (or “degree of glory” of the body), as well as the time of one’s resurrection, is affected very directly by the extent of one’s faithfulness in this life (see DEGREES OF GLORY). The apostle Paul made clear, for example, that those most fully committed to Christ will “rise first” in the resurrection (1 Thes. 4:16). Paul also speaks of different orders of resurrected bodies (1 Cor. 15:40). The bodies of the highest orders or degrees of glory in the Resurrection are promised to those who faithfully adhere to the principles and ordinances of the gospel of Jesus Christ; they will not only enjoy IMMORTALITY (a universal gift to everyone) but also ETERNAL LIVES in the celestial kingdom of glory (D&C 88:4; 132:24; see also RESURRECTION).

Latter-day Saints stress that neither the unconditional nor the conditional blessings of the Atonement would be available to mankind except through the grace and goodness of Christ. Obviously the unconditional blessings of the Atonement are unearned, but the conditional ones are also not fully merited. By living faithfully and keeping the commandments of God, one can receive additional privileges; but they are still given freely, not fully earned. They are always and ever a product of God's grace. Latter-day Saint scripture is emphatic in its declaration that "there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah" (2 Ne. 2:8).

The Church is also emphatic about the salvation of little children, the mentally impaired, those who lived without ever hearing the gospel of Jesus Christ, and so forth: these are redeemed by the universal power of the atonement of Christ and will have the opportunity to receive the fulness of the gospel in the SPIRIT WORLD (*see SALVATION FOR THE DEAD*).

To meet the demands of the Atonement, the sinless Christ went first into the Garden of GETHSEMANE, there to bear the spiritual agony of soul only he could bear. He "began to be sorrowful and very heavy," saying to his three chief disciples, "My soul is exceeding sorrowful, unto death" (Mark 14:34). Leaving them to keep watch, he went further into the garden, where he would suffer "the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam" (2 Ne. 9:21). There he "struggled and groaned under a burden such as no other being who has lived on earth might even conceive as possible" (*JC*, p. 613).

Christ's atonement satisfied the demands of justice and thereby ransomed and redeemed the souls of all men, women, and children "that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities" (Alma 7:12). Thus, Latter-day Saints teach that Christ "descended below all things"—including every kind of sickness, infirmity, and dark despair experienced by every mortal being—in order that he might "comprehend all things, that he might be in all and through all things, the light of truth" (D&C 88:6). This spiritual anguish of plumbing the depths of human suffering and sorrow was experienced primarily in the Garden of Gethsemane. It

was there that he was "in an agony" and "prayed more earnestly." It was there that his sweat was "as it were great drops of blood falling down to the ground" (Luke 22:44) for he bled "at every pore" (D&C 19:18). It was there that he began the final march to Calvary.

The majesty and triumph of the Atonement reached its zenith when, after unspeakable abuse at the hands of the Roman soldiers and others, Christ appealed from the cross, "Father, forgive them; for they know not what they do" (Luke 23:34). Forgiveness was the key to the meaning of all the suffering he had come to endure.

Such an utterly lonely and excruciating mission is piercingly expressed in that near-final and most agonizing cry of all, "Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" (Matt. 27:46). In the depths of that anguish, even nature itself convulsed, "and there was a darkness over all the earth. . . . The sun was darkened. . . . And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Luke 23:43–45; Matt. 27:51–52). Finally, even the seemingly unbearable had been borne and Jesus said, "It is finished" (John 19:30), and then, saying "Father, into thy hands I commend my spirit," he "gave up the ghost" (Luke 23:46). Latter-day Saints believe that every tongue will someday, somewhere confess as did a Roman centurion at the Crucifixion, "Truly this was the Son of God" (Matt. 27:54).

"The Savior thus becomes master of the situation—the debt is paid, the redemption made, the covenant fulfilled, justice satisfied, the will of God done, and all power is now given into the hands of the Son of God—the power of the resurrection, the power of the redemption, the power of salvation. . . . He becomes the author of eternal life and exaltation. He is the Redeemer, the Resurrector, the Savior of man and the world" (Taylor, p. 171). Furthermore, his atonement extends to all life—beasts, fish, fowl, and the earth itself.

To the thoughtful woman and man, it is "a matter of surpassing wonder" (*AF*, p. 77) that the voluntary and merciful sacrifice of a single being could satisfy the infinite and eternal demands of justice, atone for every human transgression and misdeed, and thereby sweep all mankind into the encompassing arms of his merciful embrace. A President and prophet of the LDS Church writing on this subject said:

In some mysterious, incomprehensible way, Jesus assumed the responsibility which naturally would have devolved upon Adam; but which could only be accomplished through the mediation of Himself, and by taking upon Himself their sorrows, assuming their responsibilities, and bearing their transgressions or sins. In a manner to us incomprehensible and inexplicable, He bore the weight of the sins of the whole world, not only of Adam, but of his posterity; and in doing that opened the kingdom of heaven, not only to all believers and all who obeyed the law of God, but to more than one-half of the human family who die before they come to years of maturity as well as to the heathen, who having died without law, will, through His mediation, be resurrected without law, and be judged without law, and thus participate . . . in the blessings of His atonement [Taylor, pp. 148–49].

Latter-day Saints sing a favorite hymn, written by Charles H. Gabriel, that expresses their deepest feelings regarding this greatest of all gifts:

I stand all amazed at the love Jesus offers me,  
Confused at the grace that so fully he proffers me.

I tremble to know that for me he was crucified,

That for me, a sinner, he suffered, He bled and died.

Oh, it is wonderful that he should care for me  
Enough to die for me!

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JEFFREY R. HOLLAND

## AUSTRALIA, THE CHURCH IN

The Church of Jesus Christ of Latter-day Saints was introduced into Australia when a seventeen-year-old British convert, William James Barratt,

emigrated from England to Adelaide in November 1840. He had been ordained an elder by George A. Smith, a member of the Quorum of the Twelve Apostles, who instructed him to share the gospel whenever he could. Barratt, whose descendants still live in the Adelaide area, eventually drifted away from the Church, but not until after he had baptized Robert Beauchamp, probably the first Australian convert. Beauchamp later became president of the Australian mission. Andrew and Elizabeth Anderson, also British converts, immigrated to Wellington, near Dubbo, New South Wales, with their three children in 1841. Anderson baptized several converts and in 1844 organized the first Australian BRANCH of the Church, in Wellington.

Official LDS missionary work did not begin in Australia until John Murdock and Charles W. Wandell arrived in Sydney from Utah on October 30, 1851. Thereafter, the Church grew slowly in Australia until President David O. MCKAY visited the area in 1955 and authorized construction of meetinghouses for the branches. The first Anstra-

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Church of Jesus Christ of Latter-Day Saints,  
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No. 1.

SATURDAY, AUGUST 13, 1853,

Vol. I.

### PROSPECTUS OF THE "ZION'S WATCHMAN."

"The Law of the Lord is perfect, converting the Son! :  
The testimony of the Lord is sure,  
Making wise the Simple."—19 Psalm, 7 v.

To the Saints and all the friends of TRUTH. The "Zion's Watchman" we intend to issue monthly. We would say to the friends of truth, who wish to subscribe for the "Watchman," that we design to pursue a course which will show the difference between the error which has often been published by the Periodicals of the day, and the truth as it exists with the Saints of God;—which truths have been revealed from heaven by the Angels of the Lord to the Prophet Joseph Smith, and which truths are still being revealed to the servants of God, who still hold the power of the Holy Melchisedic Priesthood upon the earth at the present day, and are authorised to administer in its ordinances according to the Law of the Holy Priesthood, which is without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God—abideth a Priest continually. Peter like, we judge between the truth and error, and as the Apostles and Elders, by the gift of the

Beginning in 1853, Church leaders in Sydney, Australia, published a monthly periodical entitled *The Zion's Watchman*, addressed "To the Saints and all the friends of Truth." Courtesy Rare Books and Manuscripts, Brigham Young University.

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lian STAKES were organized in 1960 in Sydney, Brisbane, and Melbourne. Significant growth has continued since then, leading to the building of a temple in Sydney. It was dedicated in September 1984. By 1990 the Church was strong throughout Australia, with the Pacific Area presidency based in Sydney, and with a temple, 5 missions, 18 stakes, and 205 wards and branches serving 73,200 members in the country as a whole. Australian members of the Church appear to have successfully blended their cultural values of ruggedness and individualism with gospel teachings, creating a uniquely Australian Church culture.

The early days of the Church in Australia were difficult. Prompted by the public preaching of the LDS missionaries, newspapers published articles attacking the Church's doctrines. The missionaries countered with articles, tracts, and spirited defenses of the Church and its teachings in public meetings, many of which were held at the Sydney racecourse. Many of the early converts immigrated to Utah in the spirit of gathering to Zion, some dying en route in the wreck of the *Julia Ann* in 1852 (Devitry-Smith, 1989). This spirit of migration also brought to Australia a significant number of British Saints who were hoping to find gold in the newly discovered goldfields in order to fund their further travel to Utah. Most were unsuccessful in reaching their monetary goal. After 1900 Church leaders encouraged members to stay in their own nations to strengthen the local membership.

When the American missionaries were called home during the UTAH EXPEDITION in 1857, the Church branches in Australia were left to the few members who had not emigrated. When the missionaries returned to the region a few years later, much of their effort was directed toward New Zealand, where many Maoris were joining the Church. During the 1880s the Sydney Branch was discontinued, but the Melbourne Branch remained strong. In 1896, the Sydney Branch was reestablished, and in 1898 the Australian Mission, which then also included New Zealand, was divided, making New Zealand a separate mission. In 1904, with Church assistance in funding, the Brisbane Saints built the first LDS meetinghouse in Australia at Wooloongabba.

Most members of the Church in Australia live in large cities and towns, but many branches also thrive in small rural towns and communities throughout the Australian bush and outback. A



LDS chapel in Sydney, Australia (c. 1962). Missionary work progressed slowly in Australia from 1840 until the 1950s. The first LDS meetinghouse was built in Brisbane in 1906. New meetinghouses authorized by David O. McKay in the 1950s accelerated Church growth.

small meetinghouse to accommodate aboriginal members of the Church was erected in 1984 at Elliott, about 450 miles south of Darwin. Many Australian members travel considerable distances to attend Church meetings; for example, members of the Alice Springs Branch travel more than 900 miles to attend district conferences in Darwin. Other members live in outback communities totally isolated from personal contact with organized branches. In 1929, recognizing the need for better communication among members scattered over such a large area as Australia, mission president Clarence Tingey began publication of *Austral Star*, which provided members with local and international news of the Church and messages and instructions from Church leaders.

Among prominent Church members with Australian connections are Joseph Ridges, the designer of the original Mormon Tabernacle organ; William Fowler, author of the LDS hymn "We Thank Thee, O God, for a Prophet"; and Robert E. Sackley of the Quorums of the Seventy. Both Marion G. Romney and Bruce R. McConkie, later of the Council of the Twelve, served missions in Australia.

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WILLIAM G. EGGINGTON

## AUTHORITY

The claim of The Church of Jesus Christ of Latter-day Saints to be the only TRUE AND LIVING CHURCH on the earth is centered on the concept of authority. The LDS belief has been well stated by President Joseph F. SMITH: "As to the question of authority, nearly everything depends upon it. No ordinance can be performed to the acceptance of God without divine authority. No matter how fervently men may believe or pray, unless they are endowed with divine authority they can only act in their own name, and not legally nor acceptably in the name of Jesus Christ, in whose name all things must be done" (Smith, p. 102).

Because several different definitions are associated with authority in the scriptures, this doctrine has often been misunderstood:

1. Authority refers to formalized power associated with position, function, or legal designation as exemplified by the authority given Joseph in Egypt by Pharaoh (Gen. 41:40–41), by the man who gave his servants authority over his house when he departed (Mark 13:34), and by Church officers designated to have authority over members (Matt. 8:9; D&C 107:8). Authority in these cases presumes control by virtue of assigned position.

2. Authority is strength, might, or control of resources. This is exemplified by the power established by the Philistines over the Jews (Judg. 15) and by Rome's control of Judea at the time of Christ (Matt. 27:2). Authority in this sense connotes superiority or stature above another resulting from acquisitions, possessions, or physical strength.

3. Authority is expertise, as in the case of an expert on a subject. Examples include the authority ascribed to the twelve-year-old Jesus as a result of his teachings in the temple (Luke 2:42, 46–47), and the authority associated with the preaching of prophets such as NEPHI<sub>1</sub>, LEHI, ABINADI, and the sons of MOSIAH<sub>2</sub> (Mosiah 13:6; Alma 17:3; Hel. 5:18).

4. Authority is a divine commission or calling from God. For example, Jesus gave his apostles specific authority to preach and to administer his gospel (Matt. 10:1; John 15:16; 3 Ne. 12:1), and certain individuals were empowered to baptize and perform miracles by this authority (Acts 5:12–16; 8:5–17; Alma 5:3; Mosiah 18:13, 18; Moro. 2:1–3). As conveyed by Jesus Christ, this authority meant that ORDINANCES performed on earth would be honored in heaven and, conversely, to loose (dissolve an ordinance) on earth would mean it was loosed in heaven (Matt. 16:19). The name given to this kind of authority in the scriptures is PRIESTHOOD (Heb. 7:11–12, 14, 24; 1 Pet. 2:5, 9; D&C 84:107).

That these meanings have often been confused is exemplified by the scribes' query of Jesus regarding his own basis of authority: "By what authority doest thou these things?" (Matt. 21:23–27). Is your authority political (definition 1) or power from on high (definition 4)? they asked.

As Christ's authority was based on power from on high, so does the Church rest its claim as the only true and living church upon possessing the divine authority to act for God. This authority differentiates the Church from all others. Other systems and organizations may possess other types of authority, but the divine authority associated with Christ's church, the priesthood, resides only in this one.

An explanation of the characteristics of divine authority helps clarify the claims of the Church. First, "no man taketh this honour unto himself, but he that is called of God, as was Aaron" (Heb. 5:4). Divine authority cannot be obtained by study, graduation from school, or mere desire (Acts 19:13–16). It must be obtained in the divinely appointed way, as was the case with AARON (Ex. 28:41).

Second, obtaining the authority to act in the name of God comes by the LAYING ON OF HANDS by one already holding this authority or priesthood (1 Tim. 4:14; 2 Tim. 1:6; Moro. 2:1–3; Deut. 34:9). Simon, for example, desired to purchase the apostles' authority, as he might have done with other types of authority. He was condemned by Peter for desiring to obtain the "gift of God" with money (Acts 8:14–20), and purchasing authority carries his name, simony.

Third, ordinances performed in the Church are spiritually binding only when performed under this divinely commissioned authority, received in



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A fourth fact concerning divine authority is that it was lost from the earth sometime after the resurrection and ascension of Christ into heaven (see APOSTASY), so a restoration of divine authority was needed (2 Thes. 2:1–4; 1 Tim. 4:1–3; 2 Tim. 3:1–7). In 1829 heavenly messengers, previously endowed with divine authority by Christ himself, conferred authority upon Joseph Smith and Oliver COWDERY as part of the RESTORATION of The Church of Jesus Christ of Latter-day Saints (see AARONIC PRIESTHOOD: RESTORATION OF; MELCHIZEDEK PRIESTHOOD: RESTORATION OF). Members of the Church ordained to this authority now record their personal “line of authority.” This record indicates the path of ordinations connecting their priesthood authority to Jesus Christ himself.

Fifth, the authority to preside is efficacious for an individual only when it is accompanied by the COMMON CONSENT of the members of the Church over whom that person will preside (D&C 20:65; 26:2; 42:11).

Abuses of authority and authoritarianism are inherent in any organized system, and such abuses are especially associated with authority based solely on position, strength, or knowledge. Organizations such as the Church are sometimes perceived by outsiders as authoritarian, primarily because of confusion over the meanings of authority. If authority in the Church were based on politics, personal attributes, or expertise, then a charge of authoritarianism might have some validity. However, divine authority (definition 4) is inseparably connected to principles of righteousness, and when we “undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man” (D&C 121:37).

Members of the Church understand that the exercise of divine authority includes the responsibility to bless people and minister to their well-

being. Proper use of this authority is inconsistent with authoritarianism and the abuses of authority, so the negative connotations sometimes associated with authority are not generally present in the Church.

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#### AUTOPSY

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A fourth fact concerning divine authority is that it was lost from the earth sometime after the resurrection and ascension of Christ into heaven (see APOSTASY), so a restoration of divine authority was needed (2 Thes. 2:1–4; 1 Tim. 4:1–3; 2 Tim. 3:1–7). In 1829 heavenly messengers, previously endowed with divine authority by Christ himself, conferred authority upon Joseph Smith and Oliver COWDERY as part of the RESTORATION of The Church of Jesus Christ of Latter-day Saints (see AARONIC PRIESTHOOD: RESTORATION OF; MELCHIZEDEK PRIESTHOOD: RESTORATION OF). Members of the Church ordained to this authority now record their personal “line of authority.” This record indicates the path of ordinations connecting their priesthood authority to Jesus Christ himself.

Fifth, the authority to preside is efficacious for an individual only when it is accompanied by the COMMON CONSENT of the members of the Church over whom that person will preside (D&C 20:65; 26:2; 42:11).

Abuses of authority and authoritarianism are inherent in any organized system, and such abuses are especially associated with authority based solely on position, strength, or knowledge. Organizations such as the Church are sometimes perceived by outsiders as authoritarian, primarily because of confusion over the meanings of authority. If authority in the Church were based on politics, personal attributes, or expertise, then a charge of authoritarianism might have some validity. However, divine authority (definition 4) is inseparably connected to principles of righteousness, and when we “undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man” (D&C 121:37).

Members of the Church understand that the exercise of divine authority includes the responsibility to bless people and minister to their well-

being. Proper use of this authority is inconsistent with authoritarianism and the abuses of authority, so the negative connotations sometimes associated with authority are not generally present in the Church.

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#### AUTOPSY

The Church of Jesus Christ of Latter-day Saints holds that an autopsy may be performed if the family of the deceased gives consent and if the autopsy complies with the law of the community. The purpose of an autopsy is, where possible, to examine the results of trauma or disease recorded in the vital organs of the body so as to define the specific cause of death for the family, the community, and the professionals who attended the deceased. It also permits the training and instruction of those who continue the search for better ways of coping with disease. It is one of the methods whereby both those who die and those who examine them contribute to improving the quality of life and health of their fellow human beings.

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#### AUXILIARY ORGANIZATIONS

The LDS Church is characterized by two types of organizational entities: PRIESTHOOD QUORUMS and organizations auxiliary to the priesthood. Members of priesthood quorums, or groups of priesthood holders, along with those called to priesthood leadership positions, have the ecclesiastical responsibility and authority for carrying out the missions of the Church. The auxiliary organizations are complementary to priesthood line organization and exist primarily to assist the priesthood. The auxiliaries are the RELIEF SOCIETY (women, eighteen and older), SUNDAY SCHOOL (all members twelve and older), YOUNG WOMEN (twelve through eighteen),

YOUNG MEN (twelve through eighteen), and PRIMARY (all children eighteen months through eleven years).

Auxiliary organizations seek to provide gospel instruction, wholesome activities, the sharing of resources, settings where supportive friendships can form, and formal and informal opportunities for the sharing of faith and values. Each organization tailors its program to a specific age group and gender and provides members with opportunities for Christian service. Each has a set of leaders functioning at the ward, stake, and general levels of the Church organization, and ward and stake auxiliary leaders receive training each year at an auxiliary training meeting.

Although the Relief Society (1842) had roots in the early years of the Church's development, the auxiliary organizations developed as formal parts of Church structure after it moved to Utah in 1847. The Relief Society and the Sunday School were established Churchwide in the early 1860s by President Brigham YOUNG, followed by the Cooperative Retrenchment Association in 1869 (forerunner of the Young Women organization), and the Young Men's Mutual Improvement Association in 1875 (forerunner to the Young Men organization). The Primary Association, emphasizing religious activities for children, began in 1878; weekday religion classes for children, emphasizing religious instruction, were instituted in 1890. These two entities were merged in 1929 to form the present-day Primary.

During the opening decades of the twentieth century, each auxiliary organization developed in its own way into a major facet of the Church programs for its members. Under the leadership of a presidency and board called at the general level of the Church to provide resources and direction to the local congregations, each auxiliary developed its own Churchwide curriculum, magazine, and set of regular meetings and activities. In addition, there was a general movement to structure classes and activities by age groupings. As each auxiliary expanded its program, it also developed a leadership structure staffed by the lay membership. Today, a presidency and board or staff are called at the ward level to implement the program and serve the members; at the stake level to provide leadership training and support and combine resources and activities; and at the general Church level to establish program guidelines and policies, develop materials and provide leadership.

In the early 1970s, an organization for SINGLE ADULTS was established at the general Church level under the direction of the Melchizedek Priesthood Committee. Its purpose was to develop programs and policies to address the needs and concerns of single adult members. Activities were instituted at the ward and stake level, and leaders were called to plan such activities. The general level was not continued beyond the 1970s, and local leaders and activities function under the direction of local priesthood and Relief Society leaders.

As the auxiliary programs expanded in the first half of the twentieth century, one of the challenges became coordinating and maintaining the relationship between the priesthood line of ultimate responsibility for the work of the Church and the auxiliaries as agents of the priesthood in accomplishing it. This challenge was recognized by President Joseph F. SMITH as early as 1906. In the latter part of the twentieth century, the Church has made significant efforts to structure and define its work so that the principle of priesthood governance can be fully realized (see CORRELATION OF THE CHURCH, ADMINISTRATION). The thrust has been to link the efforts of priesthood leaders and auxiliary leaders more closely and to align them with the priesthood channel of decision making and action. Specifically, at each level of the Church organization, auxiliary leaders are accountable to priesthood leaders rather than to the auxiliary organization.

Priesthood correlation provides more direct representation of the needs of all Church members in Church government. When properly implemented, it is the process through which women participate in the governance of the Church. Female leaders express their views, represent their concerns, and share in the decision-making process in partnership with men holding priesthood offices.

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IRENE HEWETTE ERICKSEN

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## BABYLON

See: Worldly, Worldliness

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## BALLANTYNE, RICHARD

Richard Ballantyne was born in Whitridgebog, Roxburgshire, Scotland, on August 26, 1817, to David Ballantyne and Ann Bannerman. He was strong-minded, and ever worked for justice for the oppressed and mercy for the sinner and the weak. In his early days, Richard was frugal, somewhat austere, and honest in his business; in later years, he displayed sympathy and affection. His concern for the moral and spiritual welfare of children led him to establish the first LDS SUNDAY SCHOOL, in 1849, in Salt Lake City.

Ballantyne was brought up in the Relief Presbyterian Church. As a youth he worked on his parents' farm. Between the ages of nine and fourteen he occasionally attended school during the winter. At fourteen he was apprenticed to a baker; subsequently, he bought the business and managed it until he left Scotland.

In December 1842, at age twenty-five, Ballantyne was baptized into the Church at Leith, in the waters of the Firth of Forth. The following year

he, his mother, two sisters, and a brother immigrated to NAUVOO, where he managed several businesses and engaged in farming along the Mississippi River. In Nauvoo he suffered persecution along with many of the Saints. In the summer of 1846, he and four other men were kidnapped by a mob, held hostage, and threatened with death. After two weeks, the mob bargained with Church leaders and returned the men to Nauvoo to avoid being charged with the kidnapping.

That same year, Ballantyne was ordained a SEVENTY and, soon after, a HIGH PRIEST. At the exodus from Nauvoo in 1846, he remained behind to help settle the Saints' affairs. In September of that year, having completed his assignment, he moved to WINTER QUARTERS. On February 17, 1847, he married Hulda Meriah Clark. They entered Utah in 1848, their first son having been born while they were crossing the plains.

Upon arriving in Salt Lake City, Ballantyne immediately considered the possibilities of schooling for the children. He asked for and received his bishop's permission to establish a Sunday School. Because no suitable meeting place was available, he added a room onto his home and held the first Sunday School in the Church on December 9, 1849. Approximately fifty students attended. Later this Sunday School was moved to the Fourteenth



Richard Ballantyne (1817–1898) was a native of Scotland, where he taught Sunday School in the Presbyterian Church. He began Sunday Sabbath instruction for LDS children in his Salt Lake City home in 1849. He later organized Sunday Schools in other communities where he lived. His success inspired a churchwide movement. Courtesy the Utah State Historical Society.

Ward meetinghouse. When asked why he had been so desirous of organizing a Sunday School, he replied:

I was early called to this work by the voice of the spirit, and I have felt many times that I have been ordained to this work before I was born, for even before I joined the church I was moved upon to work for the young. Surely no more joyful nor profitable labor can be performed by an Elder [Jenson, Vol. 1, p. 705].

In the fall of 1852, Ballantyne was called on a mission to India, and arrived in Calcutta on July 24, 1853. Although the work was very discouraging, he worked hard until his release and return to Utah in September 1855 (see ASIA: SOUTH AND SOUTHEAST).

He married Mary Pierce on November 27, 1855, as a plural wife, and about two years later married Caroline Sanderson. He and his three wives had twenty-two children and more than one hundred grandchildren.

During his life in Utah, Ballantyne managed several businesses, including two railroads, a newspaper, and several merchandising companies.

He was a member of the Weber County Court for fourteen years. At the time of his death, November 8, 1898, he was a senior member of the HIGH COUNCIL of the Ogden Utah Stake.

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## BAPTISM

The fourth ARTICLE OF FAITH of The Church of Jesus Christ of Latter-day Saints declares that “baptism by immersion for the remission of sins” is one of the “first principles and ordinances of the Gospel.” Latter-day Saints believe, as do many Christians, that baptism is an essential initiatory ordinance for all persons who are joining the Church, as it admits them to Christ’s church on earth (John 3:3–5; D&C 20:37, 68–74). It is a primary step in the process, which includes faith, repentance, BAPTISM OF FIRE AND OF THE HOLY GHOST, and enduring to the end, whereby members may receive remission of their sins and gain access to the CELESTIAL KINGDOM and ETERNAL LIFE (e.g., Mark 16:15–16; 2 Ne. 31:13–21; D&C 22:1–4; 84:64, 74; MD, pp. 69–72).

Latter-day Saint baptisms are performed for converts who have been properly instructed, and are at least eight years of age (the age of accountability). Baptism must be performed by one who has proper priesthood AUTHORITY. The major features of the ordinance include the raising of the right hand, the reciting of the prescribed BAPTISMAL PRAYER by the one performing the baptism, and the complete immersion of the candidate (3 Ne. 11:23–26; D&C 20:71–74; 68:27). Baptism symbolizes the covenant by which people promise to come into the fold of God, to take upon themselves the name of Christ, to stand as a witness for God, to keep his commandments, and to bear one another’s burdens, manifesting a determination to serve him to the end, and to prepare to



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receive the spirit of Christ for the remission of sins. The Lord, as his part of the covenant, is to pour out his spirit upon them, redeem them from their sins, raise them in the first resurrection, and give them eternal life (Mosiah 18:7–10; D&C 20:37).

The rich symbolism of the ordinance invites candidates and observers to reflect on its meanings. Burial in the water and arising out of the water symbolize the candidate's faith in the death, burial, and resurrection of Jesus Christ, as well as the future resurrection of all people. It also represents the candidate's new birth to a life in Christ, being BORN OF GOD, thus born again of the water and of the spirit (Rom. 6:3–6; Mosiah 18:13–14; Moses 6:59–60; D&C 128:12–13).

Latter-day Saint scriptures indicate that the history of this ordinance predates the ministry of John the Baptist. Beginning with Adam (Moses 6:64–66), baptism by immersion in water was introduced as standard practice, and has been observed in all subsequent dispensations of the gospel when priesthood authority was on the earth (D&C 20:25–27; 84:27–28). For variants of such precedents, Latter-day Saints trace the baptismal initiations in many pre-Christian religions (see Meslin, 1987). As recorded in the Book of Mormon, LEHI and NEPHI foresaw the baptism of Jesus Christ in vision and taught their people to follow his righteous example (1 Ne. 10:7–10; 11:27; 2 Ne. 31:4–9). Moreover, before the time of Jesus Christ, ALMA<sub>1</sub> initiated converts into the church of God by baptism as a sign of their covenant (Mosiah 18:8–17; Alma 4:4–5).

According to the account of his appearance to the Nephites, Jesus taught the necessity of faith, repentance, baptism, and the GIFT OF THE HOLY GHOST, and he authorized twelve disciples to baptize (3 Ne. 11:18–41; 19:11–13; 26:17–21). The Book of Mormon provides adequate instructions for baptism and proper words for the baptismal prayer (3 Ne. 11:23–28; Moro. 6:1–4; cf. D&C 20:73).

In addition to relying on information in the Book of Mormon, Latter-day Saints follow the New Testament teachings on baptism. Jesus taught that baptism is necessary for salvation. He told Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:1–5). He required baptism of those who professed to become his disciples (John 4:1–2). His farewell commission to his apostles was that they should go to all nations, teaching and baptizing



A boy is baptized a member of The Church of Jesus Christ of Latter-day Saints. Jesus said, "Ye shall go down and stand in the water, and in my name shall ye baptize them" (3 Ne. 11:23); "and he commandeth all men that they must repent, and be baptized in his name" (2 Ne. 9:23). A person who is baptized covenants with God to serve him and keep his commandments.

(Matt. 28:19), and he declared, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16; emphasis added). Paul, after his miraculous vision on the road to Damascus, was taught the gospel by Ananias who told him to "arise, and be baptized, and wash away thy sins" (Acts 22:16). To the penitent multitude on the day of Pentecost, Peter proclaimed, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

Latter-day Saints do not accept baptismal practices and teachings that arose among some Christian groups in the centuries after the death of the apostles, including INFANT BAPTISM, baptism by means other than immersion, and the idea that baptism is not necessary for salvation. The Nephite prophet MORMON denounced the practice of infant baptism, which had apparently crept in among his people, and declared that anyone who supposed that little children need baptism would deny the



mercies of Christ, setting at naught the value of his atonement and the power of his redemption (Moro. 8:4–20).

The authority to baptize was restored by John the Baptist to Joseph Smith and Oliver COWDERY on May 15, 1829 (JS—II 1:68–72). From the early days of the restored Church, missionaries have been sent to “declare repentance and faith on the Savior, and remission of sins by baptism” (D&C 19:31; 55:2; 84:27, 74). “He that believeth and is baptized shall be saved, and he that believeth not, and is not baptized, shall be damned” (D&C 112:29). This is the central teaching of the GOSPEL OF JESUS CHRIST (3 Ne. 11:31–40).

Consequently, persons coming into The Church of Jesus Christ of Latter-day Saints at age eight or older are required to submit to baptism, even though they may have been previously baptized in other churches (D&C 22). Likewise, ex-communicants undergo baptism again once they have qualified for readmission into the Church.

The form of the ordinance is prescribed in latter-day revelation, which makes clear that the baptism must be performed by a person who has priesthood authority and that it requires completely immersing the penitent candidate below the water and then bringing the person out of the water (3 Ne. 11:25–26; D&C 20:72–74). Baptism is followed by the LAYING ON OF HANDS for the gift of the Holy Ghost.

Contemporary Church practice provides for the candidate to be interviewed and approved by an authorized priesthood official (usually the BISHOP or other officer presiding over the congregation or a MISSION official), who determines whether the applicant meets the qualifying conditions of repentance, faith in the Lord Jesus Christ, and an understanding of and willingness to obey the laws and ordinances of the gospel. It is also necessary that an official record of each baptism be kept by the Church.

Baptism may be performed in the font provided in many meetinghouses or in any body of water that is suitable for the sacred occasion and deep enough for complete immersion. The candidate and the person performing the ordinance will be dressed in plain and modest white clothing. The ceremony is unpretentious, typically attended by the candidate’s family, close friends, and interested members of the congregation. A speaker or two may offer a few words of instruction and joyous welcome to the candidate.

The earlier practice of rebaptism to manifest repentance and recommitment, or for a restoration of health in time of sickness, is no longer practiced in the Church.

Belief that baptism is necessary for the salvation of all persons who reach the age of accountability (D&C 84:64, 74) does not condemn persons who have died without the opportunity to hear the true gospel of Jesus Christ or to receive baptism from proper priesthood authority. Latter-day Saints believe that proxy BAPTISM FOR THE DEAD should be performed vicariously (1 Cor. 15:29; D&C 124:28–35, 127–128), and that it becomes effective if the deceased beneficiary accepts the gospel while in the spirit world awaiting resurrection (see 1 Pet. 3:18–20; 4:6; cf. D&C 45:54). This vicarious work for the benefit of previous generations, binding the hearts of the children to their fathers (Mal. 4:5–6), is one of the sacred ordinances performed in Latter-day Saint TEMPLES (D&C 128:12–13).

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CARL S. HAWKINS

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## BAPTISMAL COVENANT

When a person enters into a Latter-day Saint baptism, he or she makes a covenant with God. Baptism is a “sign . . . that we will do the will of God, and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved” (*TPJS*, p. 198).

Candidates promise to “come into the fold of God, and to be called his people, . . . to bear one another’s burdens, . . . to mourn with those that mourn, and . . . to stand as witnesses of God . . . even until death” (Mosiah 18:8–9). A person must enter this covenant with the proper attitudes of HUMILITY, REPENTANCE, and determination to keep the Lord’s commandments, and serve God to the end (2 Ne. 31:6–17; Moro. 6:2–4; D&C 20:37). In turn, God promises remission of sins, redemption, and cleansing by the Holy Ghost (Acts 22:16; 3 Ne. 30:2). This covenant is made in the name of the Father, the Son, and the Holy Ghost.

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The baptized can renew this covenant at each SACRAMENT MEETING by partaking of the SACRAMENT. This continual willingness to remember Christ and to keep his commandments brings the Lord's promise of his Spirit and produces the "fruits" (Gal. 5:22) and "gifts" (D&C 46) that lead to ETERNAL LIFE.

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JERRY A. WILSON

### BAPTISMAL PRAYER

The wording of the baptismal prayer used in The Church of Jesus Christ of Latter-day Saints is prescribed in the earliest compilation of instructions for Church operations (D&C 20). When an individual is baptized, the person with the proper priesthood AUTHORITY goes down into the water with the candidate, raises his right arm to the square, calls the individual by the full legal name, and says, "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen," and then immerses the candidate (D&C 20:73). A version of the prayer that differs only slightly from this was given by Jesus Christ to the NEPHITES and is recorded in the Book of Mormon (3 Ne. 11:25).

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Baptismal font in the Salt Lake Temple. In such fonts, Latter-day Saints perform proxy baptisms on behalf of people who have died without being baptized. In the ancient Temple of Solomon, a deep brass basin similarly "stood upon twelve oxen . . . and the sea was set above them, and all their hinder parts were inward" (1 Kings 7:25).

in the unfinished NAUVOO TEMPLE was so dedicated.

4. The language of the BAPTISMAL PRAYER is the same as for the living, with the addition of "for and in behalf of" the deceased.
5. Witnesses are to be present for proxy baptisms and a record is to be kept in Church archives (D&C 128:3, 8).
6. Women are to be baptized for women and men for men.
7. Not only baptism but CONFIRMATION and the higher TEMPLE ORDINANCES may also be performed by proxy (TPJS, pp. 362–63).
8. The law of AGENCY is inviolate in this world and the world to come. Thus, those served by proxy have the right to accept or reject the ordinances.

In the early years of the Church, proxy baptisms were performed only for direct blood ancestors, usually no more than four generations back.

Today, Latter-day Saints are baptized not only for their own forebears but also for other persons, unrelated to them, identified through the NAME EXTRACTION PROGRAM. The practice reflects the yearning of children for their parents and of parents for their children, and charitable feelings for others as well, that they receive the fulness of the blessings of the gospel of Jesus Christ. In LDS perspective, whatever else one may do to mourn, give honorable burial to, cherish, or memorialize the dead, this divinely authorized ordinance of baptism is a demonstration of love and has eternal implications.

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H. DAVID BURTON

### ANCIENT SOURCES

In his first epistle to the Corinthians Paul wrote: "Otherwise, what shall they do who are being baptized for the dead? If the dead are not raised at all, why are they being baptized for them" (Conzelmann, *1 Corinthians* 15:29).

This verse is part of Paul's argumentation against those who denied a future resurrection (cf. 2 Tim. 2:18, Justin, Dial. 80). He refers to a practice of vicarious baptism, a practice for which we have no other evidence in the Pauline or other New Testament or early Christian writings. Interpreters have puzzled over the fact that Paul seems to accept this practice. At least he does not see fit to condemn it as heretical, but Paul clearly refers to a distinct group within the Church, a group that he accuses of inconsistency between ritual and doctrine.

A practice of vicarious baptism for the dead (for example among the Marcionites, A.D. 150) was known and seen as heretical by the ancient commentators. Thus they interpreted Paul's words in 1 Corinthians 15:29 so as not to lend support to such practices or to any theology implicit in it. Through the ages their interpretations have persisted and multiplied (B. M. Foschini reports and evaluates forty distinct explanations of this verse). Most of the Greek fathers understood "the dead" to refer to one's own body; others have interpreted the verse as referring to pagans seeking baptism "for the sake of joining" lost Christian relatives. Still others have suggested different sentence structures: "Otherwise what will they achieve who are being baptized? Something merely for their dead bodies?"

Once the theological pressures from later possible developments of practice and doctrine are felt less constricting, the text seems to speak plainly enough about a practice within the Church of vicarious baptism for the dead. This is the view of most contemporary critical exegetes. Such a practice can be understood in partial analogy with Paul's reference to how the pagan spouses and joint children in mixed marriages are sanctified and cleansed by the Christian partners (1 Cor. 7:14). Reference has often been made to 2 Maccabees 12:39–46, where Judas Maccabeus, "taking account of the resurrection," makes atonement for his dead comrades. (This was the very passage which Dr. Eck used in favor of purgatory in his 1519 Leipzig debate with Martin Luther. So it be-

came part of the reason why Protestant Bibles excluded the Apocrypha or relegated them to an Appendix.)

To this could be added that the next link in Paul's argument for a future resurrection is his own exposure to martyrdom (1 Cor. 15:30–32), a martyrdom that Paul certainly thinks of as having a vicarious effect (Phil. 2:17, Rom. 15:16, cf. Col. 1:24).

Such a connection may be conscious or unconscious. In either case it makes it quite reasonable that Paul's remark refers to a practice of a vicarious baptism for the dead.

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## BAPTISM OF FIRE AND OF THE HOLY GHOST

Baptism of fire and the Holy Ghost refers to the experience of an individual who receives the ordinance of the LAYING ON OF HANDS for the GIFT OF THE HOLY GHOST. It is the second in a two-part sequence following baptism by immersion in water through which a repentant person committed to Christ and his gospel is BORN OF GOD or born again. As Jesus explained to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Commenting on this passage, Joseph Smith remarked, "Baptism by water is but half a baptism, and is good for nothing without . . . the baptism of the Holy Ghost" (*TPJS*, p. 314). The baptism of fire, ministered by the Holy Ghost, is manifested through a set of personal sensations, impressions, and insights that constitute a spiritual witness from deity that one has received a remission of sins (2 Ne. 31:17). The baptism of fire inaugurates the transmission of spiritual gifts to the faithful to assist them throughout life in remaining true to their baptismal COVENANT (1 Cor. 12; Moro. 10:8–23; D&C 46:10–33).



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The doctrine of the two baptisms was taught by John the Baptist: “I indeed baptize you with water, . . . but he that cometh after me . . . shall baptize you with the Holy Ghost, and with fire” (Matt. 3:11). At Christ’s baptism the Holy Ghost was manifested in the sign of a DOVE (Luke 3:22), and he appeared to the disciples on the day of Pentecost as cloven tongues of fire (Acts 2:3; see JESUS CHRIST). The ordinance of conferring the Holy Ghost initiated early Christian converts into the Church (Acts 8:12–17; 3 Ne. 18; Moro. 2–3; 6), and is a practice (often referred to as CONFIRMATION) restored to the latter-day Church and administered by the MELCHIZEDEK PRIESTHOOD (D&C 20:38–41).

As symbols for baptism, both water (used for washing) and fire (used in the smelting of metals, hence a “refiner’s fire,” Mal. 3:2–3) represent agents that cleanse and purify, the former externally, the latter internally, leading to SANCTIFICATION (Alma 13:12; Moro. 6:4). In addition, fire suggests warmth and light, realized in tangible sensations such as a burning in the bosom and an awareness of enlightenment accompanying the reception of the divine spirit (D&C 9:8; 88:49).

For Latter-day Saints, baptism by fire and the Holy Ghost is a real phenomenon in literal fulfillment of God’s covenant to those who repent and are baptized (2 Ne. 31:10–21). Through this experience a person may realize the promises Jesus made with regard to how the Holy Ghost would function as a Comforter, a witness of the ATONEMENT, a teacher, and a guide to truth (John 14:16, 26; 15:26).

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## BEATITUDES

The Beatitudes, or promises of blessings in Jesus’ SERMON ON THE MOUNT (Matt. 5:3–12), hold a particular significance for Latter-day Saints because the resurrected Lord gave essentially that same sermon to the Nephites and the Lamanites in the Western Hemisphere, as recorded in 3 Nephi

12–14. The words in the Beatitudes echo Isaiah 61:1–2 and Psalm 107:4–7, 9. Church members cite the setting of the Book of Mormon sermon as well as a few notable verbal differences (such as “Blessed are the poor in spirit *who come unto me*,” and the phrase “for they shall be filled *with the Holy Ghost*”) as examples of how the Book of Mormon complements the Bible, attesting to its message while clarifying and expanding it (cf. 1 Ne. 13 [esp. verses 39–42]; 2 Ne. 27, 29).

In the Book of Mormon, most of the sermon is addressed to baptized members of the Church (cf. 3 Ne. 11 and 12:1–2). Thus, the expectations in the sermon concern those living the law of the gospel as taught by Christ. Other parts of the sermon are directed specifically to leaders.

Some significant differences appear in the wording of the biblical and Book of Mormon versions of the Beatitudes. In the Book of Mormon, two new “beatitudes” precede those in Matthew: baptized members are blessed if they give heed to their leaders and have faith in Christ (3 Ne. 12:1), and “more blessed” are those who receive the testimony of emissaries whom Christ has called (3 Ne. 12:2). These two additional beatitudes are incorporated into the biblical sermon in the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST). Matthew 5:3 is elaborated as noted above (cf. D&C 84:49–53). Matthew 5:4 is virtually unchanged at 3 Nephi 12:4 but is somewhat developed at 3 Nephi 12:19 (cf. Morm. 2:11–13). The words “shall be filled with the Holy Ghost” (3 Ne. 12:6) express on a spiritual level (cf. Ps. 17:15, Septuagint) the implicit meaning of cattle feeding upon grass (Matt. 5:6; Greek, *chortasthêsontai*; cf. the grass [*chortos*] where the disciples are miraculously fed at Matt. 14:19 and the verb “filled” at Matt. 15:33, 37). Matthew 5:5 is unchanged, as are Matthew 5:7–9; but Matthew 5:10 reads “which are persecuted for righteousness’ sake,” while 3 Nephi 12:10 has “who are persecuted for my name’s sake,” reflecting the Christ-centered theme throughout the Nephite version of the sermon. For the first two verbs of Matthew 5:12, which the KJV takes as imperatives, 3 Nephi 12:12 has “For ye shall have great joy and be exceedingly glad.”

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responsibilities of turning to the Lord and of implementing the principles inherent in the qualities described in the Beatitudes (cf. D&C 88:63–65 and 97:16, which adapt the sixth beatitude to temple worship).

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#### BEEHIVE SYMBOL

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him by an angel, Benjamin prophesied that “the Lord Omnipotent . . . shall come down from heaven among the children of men” as the Messiah, “working mighty miracles” (Mosiah 3:5). Further, Benjamin declared that the Messiah would “be called Jesus Christ, the Son of God, . . . and his mother shall be called Mary” (3:8)—the earliest mention of her name in the Book of Mormon. Moreover, Jesus would “suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer” (3:7). After being crucified, Jesus would “rise the third day from the dead; and behold, he standeth to judge the world” (3:10). Significantly, Benjamin taught that the power of the atonement of Jesus Christ was in effect for him and his people, “as though he had already come” to earth (3:13).

The impact of Benjamin’s address on subsequent Nephite generations can be gauged by how much it is mentioned later in the Book of Mormon. Following Benjamin’s death, his son and successor, MOSIAH<sub>2</sub>, sent Ammon and fifteen other representatives from Zarahemla to the land of Nephi (Mosiah 7:1–6), where they found the Nephite king Limhi and his people in bondage to the Lamanites. After the representatives had identified themselves, Limhi caused his people to gather at the local temple, where he addressed them. Thereafter, Ammon “rehearsed unto them the last words which king Benjamin had taught them, and explained them to the people of king Limhi, so that they might understand all the words which he spake” (Mosiah 8:3). Similarly, HELAMAN<sub>2</sub> (c. 30 B.C.) admonished his sons LEHI<sub>4</sub> and NEPHI<sub>2</sub> to “remember . . . the words which king Benjamin spake unto his people; yea, remember that there is no other way nor means whereby man can be saved, only through the atoning blood of Jesus Christ” (Hel. 5:9). These words mirror one of the central themes of Benjamin’s address: “Salvation was, and is, and is to come, in and through the atoning blood of Christ” (Mosiah 3:18–19; cf. Hel. 14:12).

After a long and prosperous reign, Benjamin died about 121 B.C. No higher tribute was paid to his greatness than that given by his son Mosiah<sub>2</sub>. In a discourse given at the end of his own reign, in which he considers the advantages and pitfalls of various forms of government, Mosiah says, “If ye could have men for your kings who would do even as my father Benjamin did for this people, . . . then

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Ezra Taft Benson (1899–), thirteenth President of The Church of Jesus Christ of Latter-day Saints, is noted for his extensive Church service and his distinguished career in government. He served forty-two years as a member of the Quorum of the Twelve Apostles and was U.S. secretary of agriculture for eight years in the administration of President Dwight D. Eisenhower. As President of the Church, he repeatedly bore witness that the Book of Mormon is the major instrument to bring the members of the Church and the world to Christ, and he admonished the Saints to strengthen their families and to preserve their God-given freedoms.

President Benson was born August 4, 1899, in the small rural community of Whitney, Idaho, the oldest of eleven children born to George Taft Benson, Jr., and Sarah Dunkley. He was named after his great-grandfather, Ezra T. (Taft) Benson, an APOSTLE, who entered the Salt Lake Valley with the first Mormon pioneer company in July 1847. The pioneer Ezra T. was the son of John Benson, Jr., and Chloe Taft of Mendon, Massachusetts. John Benson, Sr., was an officer during the American Revolution.

Ezra Taft Benson was reared on the family farm in Whitney, driving a team of horses at the age of five, milking cows, and thinning sugar beets. He entered grade school at the age of eight. “Be as careful of the books you read as of the company you keep” was the counsel that governed his reading habits (Dew, p. 24). In addition to the scriptures, he read Bunyan’s *Pilgrim’s Progress*; biographies of George Washington, Benjamin Franklin, and Abraham Lincoln, and success stories by Horatio Alger. His grandparents gave him a two-volume set by Orison S. Marden, *Little Visits with Great Americans* (1905), which he devoured.

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to the Northern States Mission, leaving behind his wife and seven children; the eighth was born while he was in the mission field. A spirit of missionary work enveloped the home, and all eleven children eventually served at least one full-time mission.

In 1914, Ezra entered the Church-sponsored Oneida Academy in Preston, Idaho, graduating in 1918. That year as Scoutmaster, he led his Scouts into choral competition and won the Cache Valley chorus championship. Also during that year he enlisted in the military service just before the close of World War I.

As a young man, he developed a love for the land and for the Lord, two fundamental influences in his ensuing life. He felt that the basic ingredient for successful farming was intelligent, hard work. To increase his agricultural skills, he took correspondence courses and began attending the Utah State Agricultural College (now Utah State University). He accepted a mission call to England in 1921, where he served as Newcastle Conference clerk, Sunderland Branch president, and president of the Newcastle Conference, which included all of northern England. Upon his return, he soon enrolled at Brigham Young University, where he was president of the Agriculture Club and Men's Glee Club and was named the most popular man on campus. He graduated with honors, majoring in animal husbandry with a minor in agronomy.

He married Flora Smith Amussen in the Salt Lake Temple on September 10, 1926. She was the youngest child of Carl Christian Amussen, a Danish convert who crossed the plains and became a prominent Utah jeweler, and Barbara McIsaac Smith. Flora attended Utah State Agricultural College, where she served as vice-president of the student body, took the lead in a Shakespearean play, and won the women's singles tennis championship. She served a mission in the Hawaiian Islands.

Of his wife, President Benson said, "She had more faith in me than I had in myself" (Dew, p. 96). One Church leader commented that if there were more women in the Church like Sister Benson, there would be more men in the Church like Brother Benson. They became the parents of six children—Reed, Mark, Barbara, Beverly, Bonnie, and Beth.

Benson received a research scholarship to Iowa State College, where he obtained his master's degree in agricultural economics on June 13, 1927. He returned to the family farm, which he and his

brother Orval had purchased from their father, and on March 4, 1929, was appointed Franklin County agricultural agent. He helped farmers solve their problems by setting up demonstration farms, inviting in specialists, teaching crop rotation, and introducing improved varieties of grains.

In 1930, he was promoted to agricultural economist and marketing specialist for the University of Idaho, with offices in the state capitol in Boise. Traveling throughout Idaho, he encouraged farmers to work cooperatively in producing and marketing their goods. For five years, he served as the executive secretary of the Idaho Cooperative Council. He took a leave in 1936 for additional graduate study, attending the University of California in Berkeley on a fellowship awarded by the Giannini Foundation for Agricultural Economics. Soon after his return to Boise, he was called by the Church in November 1938 to serve as stake president. In April 1939, he became executive secretary of the National Council of Farmer Cooperatives at its headquarters in Washington, D.C. The council represented some 4,000 cooperative purchasing and marketing organizations involving almost 1.6 million farmers. Ezra Benson represented cooperatives before committees of Congress and served on a four-man national agriculture advisory committee to President Franklin D. Roosevelt during World War II.

On June 30, 1940, the Church called him as the first president of the Washington, D.C., stake,



The Benson family in 1943 at the time of Elder Benson's call to the apostleship: Ezra and his wife, Flora Amussen Benson, with their children (left to right) Bonnie, Mark, Barbara, Beverly, and (standing) Reed.



and on July 26, 1943, he was called to the QUORUM OF THE TWELVE APOSTLES. He was sustained in that position at the October general conference and was ordained an apostle by President Heber J. GRANT on October 7, 1943.

In December 1945, following the devastation of World War II, President George Albert SMITH called Elder Benson to be the European mission president. His faith in the Lord, administrative skills, and experience in dealing with government helped him accomplish the four-point charge given to him by the First Presidency: "First, to attend to the spiritual affairs of the Church in Europe; second, to work to make available food, clothing, and bedding to our suffering Saints in all parts of Europe; third, to direct the reorganization of the missions of Europe; and, fourth, to prepare for the return of missionaries to those countries" (IE 50 [May 1947]:293). He was among the first American civilians to administer relief in many of the devastated areas. During his first five months in Europe, he visited over one hundred cities in thirteen countries. Within ten months, he completed his mission, having distributed ninety-two boxcar loads of food, clothing, bedding, and medical supplies; reopened missions with new mission presidents and full-time missionaries; and given the Latter-day Saints in Europe a renewed spirit of hope.



U.S. President Dwight D. Eisenhower looks on as Chief Justice Fred M. Vinson administers the oath of office to Secretary of Agriculture Ezra Taft Benson in January 1953.

In 1952, following the counsel of President David O. McKay, Ezra Taft Benson accepted the Cabinet position of secretary of agriculture in the Eisenhower administration. His selection was greeted with widespread approval. In his "General Statement on Agricultural Policy," he said, "The supreme test of any government policy, agricultural or other, should be 'How will it affect the character, morale, and well-being of our people?' . . . A completely planned and subsidized economy weakens initiative, discourages industry, destroys character, and demoralizes the people" (Benson, 1962, p. 602).

He assumed office when farm income was declining and wartime legislation was piling up surpluses in government warehouses, inviting increased government controls of agriculture. He worked to reverse that course, winning significant legislative victories in spite of intense political opposition.

He became known for his integrity, and friend and foe alike acknowledged that he was a man of religious principles who stood by his convictions despite political pressures. He traveled hundreds of thousands of miles, carrying his farm message throughout the nation and the world, and aggressively encouraged consumption of U.S. farm products. He authored three books, *Farmers at the Crossroads* (1956), *Freedom to Farm* (1960), and *Crossfire: The Eight Years with Eisenhower* (1962).

He served eight years in the Cabinet, meeting with heads of state and agriculture leaders and farmers in over forty nations. He had discussions with such leaders as Chiang Kai-shek, Nehru, Khrushchev, King Hussein, and David Ben-Gurion. During this time, his example and activities brought positive and widespread attention to the Church. President David O. McKay said that Secretary Benson's work in the Cabinet would "stand for all time as a credit to the Church and the nation" (Benson, 1962, p. 519).

With the encouragement of President David O. McKay, a major thrust of Elder Benson's many Church and civic addresses pertained to freedom and the threats to it. The substance of those messages is found in his books *The Red Carpet* (1962), *Title of Liberty* (1964), and *An Enemy Hath Done This* (1969). In Church general conference in April 1965, he warned, "To have been on the wrong side of the freedom issue during the war in heaven meant eternal damnation. How then can Latter-



Elder Benson, with LDS Scout leader Bertram Stokes, greets Scouts from throughout the British Mission at a gathering in the Birmingham District (c. 1946).

day Saints expect to be on the wrong side in this life and escape the eternal consequences?" (*IE* 68 [June 1965]:537).

President Benson's international stature helped to facilitate the acceptance and growth of the Church throughout the world. He dedicated several nations to the preaching of the gospel, established the first stakes in many countries, and supervised various areas of the world. He served as chairman of Quorum of the Twelve committees and sat on numerous boards.

In December 1973, Ezra Taft Benson became president of the Quorum of the Twelve Apostles. His executive abilities were again demonstrated in this calling. A great spirit of unity was manifest, and he measured proposed policies or procedures by the yardstick "What is best for the kingdom?" (Petersen, p. 3).

Brigham Young University honored him by

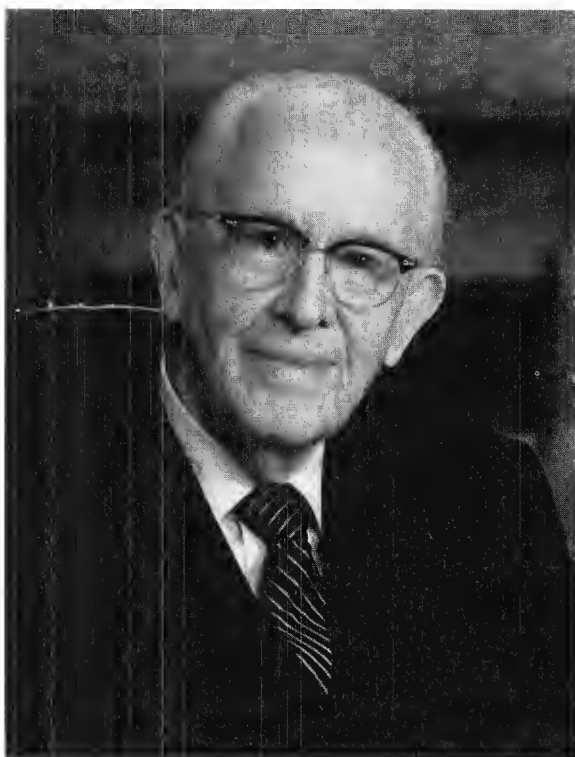
establishing the Ezra Taft Benson Agriculture and Food Institute in 1975 to help relieve world food problems and raise the quality of global life through improved nutrition and enlightened agriculture practices.

Many national and international citations and awards, including a number of honorary doctorate degrees, were bestowed on him. From the Boy Scouts of America he received the Silver Beaver, Silver Antelope, and Silver Buffalo; he served on their National Executive Board. On April 1, 1989, he was presented world Scouting's highest award, the Bronze Wolf. During his ninetieth birthday celebration, the President of the United States conferred upon him the Presidential Citizens Medal, naming him "one of the most distinguished Americans of his time" (*Church News*, Aug. 5, 1989, p. 4).

Upon the death of President Spencer W. Kimball, Ezra Taft Benson became President of the Church on November 10, 1985, at the age of eighty-six. At that time he delivered a statement reiterating the mission of the Church—to preach the gospel, perfect the Saints, and redeem the dead—and reaffirming that the Church is led by the Lord Jesus Christ. He selected as his counselors in the First Presidency Gordon B. Hinckley and Thomas S. Monson. The new First Presidency soon issued a special invitation to those members who had ceased activity or become critical of the Church to "come back" (*Church News*, Dec. 22, 1985, p. 3), and they opened the temples to worthy members married to unwedded spouses.

In a solemn assembly at general conference April 6, 1986, he was sustained by Church members as the PROPHET, SEER, AND REVELATOR, and President of the Church. In his opening address at that conference, President Benson stressed the need to "cleanse the inner vessel (see Alma 60:23), beginning first with ourselves, then with our families, and finally with the Church" (*Ensign* 16 [May 1986]:4). In commencing that cleansing, he declared, "The Book of Mormon has not been, nor is it yet, the center of our personal study, family teaching, preaching, and missionary work. Of this we must repent" (*Ensign* 16 [May 1986]:5–6).

In his concluding address of the conference, he said, "The Lord inspired His servant Lorenzo Snow to reemphasize the principle of tithing to redeem the Church from financial bondage. . . . Now, in our day, the Lord has revealed the need to reemphasize the Book of Mormon to get the



Ezra Taft Benson was ordained and set apart as the thirteenth President of the Church on November 10, 1985. During his administration he emphasized the Book of Mormon and the theme “Come Unto Christ” in strengthening missionary work and families.

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Throughout the years, the home and family were the center of many of President Benson’s conference messages, such as his widely broadcast address “Our Homes—Divinely Ordained” (*IE* 52 [May 1949]:278–79, 332–33) and his frequent reference to his goal that there be “no empty chairs”

in the family circle in the next life (Dew, p. 363). He has manifested a great love for the children and youth of the Church.

He was President during the Bicentennial of the U.S. Constitution and, as one of its greatest defenders, he delivered messages honoring this divine document and its inspired framers (*The Constitution: A Heavenly Banner*, Salt Lake City, 1986).

During his presidency, new temples were announced and several were dedicated, and missionary work expanded around the world with special opportunities being afforded, particularly in Eastern Europe, in countries previously closed.

For nearly fifty years his thousands of speeches stressed mankind’s three great loyalties—loyalty to God, loyalty to family, and loyalty to country. His life has been exemplary in striving to live those loyalties as a prophet, a patriarch, and a patriot.

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#### BIBLE

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Bible

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*article explores the depth of belief in the Bible. The third article examines the use by the Church of the King James Version of the Bible. The concluding article gives information contained in the Bible published by the Church in 1979 and details of the publication. Articles that address related issues include Old Testament and New Testament. For discussions of the range of matters associated with the LDS view of scripture in general, see Standard Works and particularly the set of articles under the general heading Scripture.]*

## BIBLE

The Bible stands at the foundation of The Church of Jesus Christ of Latter-day Saints, constitutes one of its standard works, and is accepted as the word of God. In 1820 a New Testament passage in the epistle of James prompted the young Joseph Smith to ask God about the religions of his time, and thereupon he received his FIRST VISION, in which he saw God the Father and Jesus Christ (James 1:5; JS—H 1:11–12, 17–18). Three years later, Old Testament and New Testament passages provided the principal scriptural foundation of Joseph's second major spiritual experience when the angel MORONI appeared to him and taught him from Malachi, Isaiah, Joel, Daniel, and other scriptures (JS—H 1:36–41; JD 24:241; *Messenger and Advocate* 1 [Apr. 1835]:109). After completing the Book of Mormon translation and organizing the restored Church of Jesus Christ in 1830, the Prophet Joseph Smith thoroughly studied the Bible as instructed by the Lord and prepared the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST).

From childhood, Latter-day Saints are introduced to the teachings of the Bible. Certain passages are emphasized in teaching children. Most children in PRIMARY—and particularly those in families who hold FAMILY HOME EVENING and follow scripture reading programs—become familiar with the events recorded in Genesis, including stories of Adam and Eve, Noah, Abraham, Jacob, and Joseph. Later episodes of the prophets, judges, and kings (such as Moses, Samson, Samuel, David, Solomon, Jonah, and Daniel), as well as those of New Testament personalities (e.g., Peter, Paul, and Stephen), are also favorites. The stories of Deborah, Ruth, Esther, and Mary are especially loved by girls. However, the life and teachings of Jesus Christ are the most studied and appreciated (see JESUS CHRIST: MINISTRY OF JESUS CHRIST).

Richer gospel teachings come into focus in repeated study of the Bible by Latter-day Saints.

In addition to Sunday School instruction, teenagers attending SEMINARY classes spend two years of their four-year curriculum on the Bible. A similar emphasis is found in college-level religion classes in the universities and colleges of the Church educational system and in INSTITUTE OF RELIGION classes at other universities and colleges. LDS missionaries often refer to Bible passages as they teach investigators of the Church. One of the strongest demonstrations of the importance of Bible study to the Latter-day Saints is found in the adult Sunday School program. In the Gospel Doctrine classes, two of every four years are devoted to reading, studying, and discussing the Bible. Another strong evidence of LDS commitment to the Bible is the effort and expense incurred to produce the LDS PUBLICATION OF THE BIBLE in 1979. The General Authorities of the Church frequently quote from the Bible in their writings and general and stake conference addresses. Thus, the Bible forms an important gospel foundation for all Church members, from the newly baptized to the presiding leaders.

PREVALENT BIBLICAL TEACHINGS AND PRACTICES. Among the teachings found in the Bible, some concepts receive special emphasis. For example, Latter-day Saints readily identify with the Old Testament pattern of God speaking through living prophets (Amos 3:7), a pattern visible in the Church today. They also relate to the house of Israel through their individual PATRIARCHAL BLESSINGS, which usually identify a genealogical line back to one of the tribes of Israel. The concept of a covenant people, as taught in Genesis, Exodus, and Deuteronomy, conforms to LDS beliefs about being a covenant people today. Many laws and commandments, in particular a health code, distinguish both ancient Israel and its modern spiritual counterpart in the Church (Lev. 11; D&C 89; see WORD OF WISDOM). The wanderings of ancient Israel and the challenges in settling the PROMISED LAND also parallel early LDS history, so much so that Brigham YOUNG has been called a modern Moses (e.g., Arrington, 1985; see also PERSECUTION; PIONEERS).

New Testament teachings that are emphasized among Latter-day Saints include the teachings of the Savior and the apostles on basic gospel principles, especially faith and repentance, and covenant ordinances, particularly baptism and the GIFT OF THE HOLY GHOST (see FIRST PRINCIPLES

OF THE GOSPEL). Latter-day parallels to the New Testament Church organization, PRIESTHOOD offices, and missionary work have their counterparts in contemporary LDS beliefs, practices, and Church organization (*see ORGANIZATION OF THE CHURCH IN NEW TESTAMENT TIMES*).

**BIBLICAL EMPHASIS WITHIN THE BOOK OF MORMON.** Among Old Testament writings, those of Moses, Isaiah, and Malachi receive special attention from Latter-day Saints because of their prominence within the Book of Mormon. The teachings of Moses as found in the Pentateuch (an expanded portion of Genesis 1–6 being available also in the PEARL OF GREAT PRICE) provide the foundation for understanding the Mosaic DISPENSATION of the house of Israel. The Book of Mormon record, which originated with LEHI and with the people of Zarahemla (*see MULEK*), came mostly out of this Israelite setting. The record includes Adam and Eve and events in the Garden of Eden (e.g., 2 Ne. 2:15–25), and references to the flood at the time of Noah (e.g., Alma 10:22), to people divinely led to the Americas at the time of the Tower of Babel (Ether 1:3–5, 33), to events in the lives of the patriarchs (e.g., 2 Ne. 3:4–16), and to the calling, works, and words of Moses (e.g., 1 Ne. 17:23–31; 2 Ne. 3:16–17; *see also* LAW OF MOSES). The fifth chapter of 1 Nephi reviews the biblical records that Lehi's family brought out of Jerusalem (*see* BOOK OF MORMON PLATES AND RECORDS) and, along with 1 Nephi 17, highlights key biblical events, particularly the Israelite exodus from Egypt, although without the details found in the Pentateuch. The examples and teachings of Old Testament prophets, judges, and kings were also part of the biblical records of the community of Lehi. Because this group lived under the law of Moses (2 Ne. 25:24), Old Testament religious practices are continued in the Book of Mormon.

Fully one-third of the writings of Isaiah are found in the Book of Mormon, making Isaiah the most frequently quoted biblical book there. Twenty-two of the sixty-six chapters of Isaiah are quoted in whole or in part in the Book of Mormon (a total of 433 of Isaiah's 1,292 verses). Book of Mormon prophets and writers typically selected those chapters highlighting God's covenant relationships and his promises to Israel, the role and calling of the MESSIAH, and prophecies concerning the LAST DAYS. These themes are prevalent in

contemporary LDS theology as well (A of F 3, 4, 9, 10).

Malachi's teachings in the Book of Mormon are important because the resurrected Jesus quoted them and thus emphasized them (cf. 3 Ne. 24–25; Mal. 3–4; D&C 2:1–3). Malachi's words concerning a messenger sent to prepare the way for Christ's second coming, the payment of tithes and offerings, and the latter-day mission of ELIJAH thus form another important nucleus of Old Testament teachings within LDS society.

Because the main Book of Mormon colony left Jerusalem approximately six hundred years before the beginning of the New Testament period, Book of Mormon writers did not have access to New Testament records. However, they had access to two important sources of doctrines paralleling some of the New Testament: the resurrected Christ and divine revelation. The resurrected Christ delivered to his hearers in the Americas a sermon essentially the same as the one he had delivered near the Sea of Galilee. He also gave important additions and clarifications that focus on him as the Redeemer and Lord, on the fulfillment of the law of Moses, and on the latter days (3 Ne. 11–18; *see also* BEATTITUDES; SERMON ON THE MOUNT). In addition, he amplified teachings recorded in John 10, especially verse 16, about his role as the Good Shepherd of the scattered sheep of Israel (3 Ne. 15:12–24). MORMON'S important teachings about baptism and about faith, hope, and charity parallel New Testament teachings, especially those of Paul in 1 Corinthians 13.

**IS THE BIBLE COMPLETE?** Latter-day Saints revere the Bible as the word of God revealed to humankind. However, Joseph Smith recognized that translations do not reflect totally and exactly the original words and intentions of the ancient prophets and other biblical writers. Thus, in the WENTWORTH LETTER he wrote, "We believe the Bible to be the word of God as far as it is translated correctly" (A of F 8). Joseph Smith observed that "our latitude and longitude can be determined in the original Hebrew with far greater accuracy than in the English version. There is a grand distinction between the actual meaning of the prophets and the present translation" (*TPJS*, pp. 290–91). While Latter-day Saints accept rather explicitly what the Bible now says, they realize that more is to be accounted for than is available in the extant biblical record.



In addition to difficulties associated with translating from ancient to modern languages, other scriptures also declare that some parts of the original biblical text have been lost or corrupted (e.g., 1 Ne. 13:28–29; D&C 6:26–27; 93:6–18). Joseph Smith commented on the Bible’s incompleteness: “It was apparent that many important points touching the salvation of men, had been taken from the Bible, or lost before it was compiled” (*TPJS*, pp. 10–11). He later said, “Much instruction has been given to man since the beginning which we do not possess now. . . . We have what we have, and the Bible contains what it does contain” (*TPJS*, p. 61). The Prophet Joseph further stated, “I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors” (*TPJS*, p. 327). Thus, the elements of mistranslation, incompleteness, and other errors weaken the Bible; but the spirit of its messages still reveals enough of God’s word to fulfill his appointed purposes. Joseph Smith summarized thus: “Through the kind providence of our Father a portion of His word which He delivered to His ancient saints, has fallen into our hands [and] is presented to us with a promise of a reward if obeyed, and with a penalty if disobeyed” (*TPJS*, p. 61). Latter-day Saints have continued to trust in the general accuracy of the biblical texts even though they know that that text may not always be correct. Thus, they study and revere the Bible, especially in the context of other scriptures and modern revelation, which have much to say about the Bible and how it is to be interpreted, and as they study they ponder and pray that they may receive inspiration from God and come to understand the Bible’s messages as they need to be applied in their lives (cf. Moro. 10:3–5).

**FIRST PRESIDENCY’S ENDORSEMENT OF BIBLE READING.** Each of the Presidents of the Church has encouraged Latter-day Saints to read the scriptures and to apply scriptural teachings in their lives, as the scriptures also admonish (cf. 2 Tim. 3:16; 1 Ne. 19:23). As a demonstration of this emphasis, in 1983, a year proclaimed as the “Year of the Bible” in the United States, the members of the **FIRST PRESIDENCY** of the Church issued a strong statement in support of Bible reading and application: “We commend to all people everywhere the daily reading, pondering and heeding of

the divine truths of the Holy Bible.” They also declared the Church’s attitude toward the Bible by saying that “the Church of Jesus Christ of Latter-day Saints accepts the Holy Bible as essential to faith and doctrine” and that the Church is committed to Bible reading and scholarship as demonstrated by the publishing of an enhanced edition of the King James Version. “Moreover,” they continued, “the Holy Bible is the textbook for adult, youth and children’s classes throughout the Church each year.”

In the same statement, the First Presidency highlighted the role and value of the Bible in the lives of individuals. They observed that when “read reverently and prayerfully, the Holy Bible becomes a priceless volume, converting the soul to righteousness. Principal among its virtues is the declaration that Jesus is the Christ, the Son of God, through whom eternal salvation may come to all.” They continued with the promise that “as we read the scripture, we avail ourselves of the better part of this world’s literature” and they encouraged all to “go to the fountain of truth, searching the scriptures, reading them in our homes, and teaching our families what the Lord has said through the inspired and inspiring passages of the Holy Bible” (“Statement of the First Presidency,” p. 3).

The Latter-day Saint use of the Bible differs from the Judeo-Christian norm because it is not the sole LDS source of authority (see **SCRIPTURE: AUTHORITY OF SCRIPTURE**). The Bible is interpreted and understood by Latter-day Saints through four important means: (1) other LDS scriptures, which enrich and give perspective to an understanding of biblical teachings; (2) statements of modern prophets and apostles on the meaning of some biblical passages; (3) the Joseph Smith Translation of the Bible; and (4) personal revelation through the gift of the Holy Ghost enhancing the comprehension of the scriptures. Consequently, Latter-day Saints are not left without information about the meaning of many difficult passages that have divided the entire Christian world for two millennia.

The LDS perspective on the Bible is summarized well in the statement of the seventh Church president, Heber J. GRANT, who said, “All my life I have been finding additional evidences that the Bible is the Book of books, and that the Book of Mormon is the greatest witness for the truth of the Bible that has ever been published” (*IE* 39 [Nov. 1936]:660).

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## LDS BELIEF IN THE BIBLE

The Church believes the word of God contained in the Bible. It accepts the Bible "as the foremost of [the Church's] standard works, first among the books which have been proclaimed as . . . written guides in faith and doctrine. In the respect and sanctity with which the Latter-day Saints regard the Bible they are of like profession with Christian denominations in general" (*AF*, 1966 ed., p. 236).

Latter-day Saints value the Bible for many reasons. The Bible presents the revelations of God in several DISPENSATIONS or eras, each headed by prophets. They also read and follow the Bible for the instructional and spiritual value of the events it describes. While some of the Old Testament describes the law of Moses that Latter-day Saints believe was fulfilled with the atonement of Christ (3 Ne. 9:17), nevertheless the Old Testament stories, commandments, ordinances, proverbs, and prophetic writings still express the basic patterns of God's will toward his children and how they should act toward him.

Latter-day Saints revere the New Testament for its account of the birth, ministry, atonement, and resurrection of the Savior, Jesus Christ. The teachings of Jesus in the New Testament comprise the core of LDS doctrine, and their preeminence is evidenced by their frequent appearance in other LDS STANDARD WORKS accepted as scripture and in LDS speaking and writing.

The writings of the New Testament apostles are accepted and appreciated for their doctrine and wise and inspired counsel and for documenting the apostolic challenge of proclaiming the gospel, adhering to the original teachings of Christ, establishing the unity of the faith, and promoting the righteousness of believers in a rapidly growing Church. Latter-day Saints also find references in several letters of the early apostles of the falling away (*see* APOSTASY) that necessitated the RESTORATION, alerting the faithful to remain fervent and active in the faith and to stay true to the love of Jesus Christ.

While Latter-day Saints devoutly regard the Bible, they do not consider it the sole authoritative source of religious instruction and personal guidance. They also study accounts of God's dealings with other ancient peoples such as those found in the Book of Mormon along with the teachings of the Prophet Joseph SMITH and the latter-day prophets and apostles (*see* DOCTRINE AND COVENANTS; GENERAL AUTHORITIES; JOSEPH SMITH TRANSLATION OF THE BIBLE [JST]; PEARL OF GREAT PRICE). Latter-day Saints consider personal revelation the individual's ultimate source for understanding scripture and knowing God's will.

Viewed as being harmonious with each other, all these sources enhance and clarify one another, and aid modern readers in correctly comprehending and translating these texts.

Latter-day Saints believe all that God has revealed. They seek to know and do the word of God wherever it has been made known in truth and authority. They believe that salvation is in Jesus Christ and not in any combination of words or books. They believe in God and in his son Jesus Christ, whose words and ways can be known through a lifetime of SCRIPTURE STUDY, service, and prayer, and by personal revelation through the power of the Holy Ghost.

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PAUL HEDENGREN



## KING JAMES VERSION

In various lands where The Church of Jesus Christ of Latter-day Saints has been established, it uses a translation of the Bible in the local language. In English-speaking areas, the Church uses the King James (or Authorized) Version (KJV), mainly because it was the basic English text used by the Prophet Joseph Smith and because subsequent Church leaders have approved its use. The Church does not claim that the KJV is perfect, but it is currently the preferred English version and was used in the Church's 1979 edition and later printings of the Bible.

The books of the Bible were originally written in Hebrew, Aramaic, or Greek. No original biblical manuscripts exist today, but they were copied and translated into many languages in antiquity. Many early papyri and parchments have survived. From those records, numerous modern translations have been made.

From 1604 to 1611, some fifty-four scholars worked to produce the KJV of the Bible. This was not the first English translation. In 1382, John Wycliffe translated the Bible from the Latin Vulgate; a revised edition was published in 1388. From 1523 to 1530, William Tyndale translated the Pentateuch from Hebrew and the New Testament from Greek. Still later in the 1500s, other translations appeared, including the Protestant Geneva Bible in 1560 and the Bishops' Bible in 1568. The former became popular with the laity and the latter with Protestant bishops. The Catholic Rheims-Douai Bible was finished in 1609 (1582 New Testament, 1609 Old Testament), based on the Latin Vulgate.

In an attempt to heal differences between Anglicans and Puritans, King James I appointed a body of scholars to produce a version of the Bible to be authorized for use in the English churches. They used the best texts available to them, mainly the "Received Text of the New Testament in the multilanguage ("polyglot") editions, presenting the Old and New Testaments in Hebrew and Greek respectively, and other languages. The long and respected line of English Bibles was also diligently compared and used.

The resulting King James Version was published in 1611. Various editions of the KJV appeared throughout the 1600s, which resulted in many printing inaccuracies. The Cambridge (1762) and Oxford (1769) editions featured a revised text, updated spelling, corrected punctuation, increased italics, and changed marginal notes.

Many other English versions have appeared, especially in light of the discovery of additional early manuscripts, beginning with Constantin von Tischendorf's first find at St. Catherine's Monastery in the Sinai peninsula in 1844. These translations have generally endeavored to render the ancient texts into contemporary usage while reflecting the form of the oldest available manuscripts as much as possible.

Latter-day Saints have not made extensive use of these other translations. Many feel that popularization tends to dilute the sacred nature of the Bible. They also find the ancient textual variants to be relatively insignificant, usually not changing the important messages of the Bible, most of which, in any event, are corroborated elsewhere in LDS scripture.

Although the KJV was Joseph Smith's English Bible, he did not regard it as a perfect or official translation; this is why he studied Hebrew and undertook the task of producing an inspired revision of the scriptures. He commented that he preferred some aspects of the Martin Luther translation (*HC* 6:307, 364), and several other nineteenth-century Church leaders stressed the need for greater accuracy and truth in Bible translations.

Twentieth-century Church leaders have given a variety of reasons for the continued use of the KJV: it was the common translation in use in the English-speaking world at the time of the Restoration; its language prevails in all the *STANDARD WORKS*; a large number of passages in the Book of Mormon, which parallel the Bible, were translated into the English style of the KJV; the *JOSEPH SMITH TRANSLATION OF THE BIBLE (JST)* was based on the KJV, with 90 percent of the verses unchanged. All latter-day prophets have used the KJV, and using the KJV in all Church publications has made it possible to standardize annotations and indices.

The KJV is viewed by many as a masterpiece of English literature. It has been called "the noblest monument of English prose," and it is certainly the most influential; its translators "showed great sensitivity," and the result was "destined for extraordinary influence and acclaim" (Speiser, pp. lxxiii–iv). H. L. Mencken praised it as "probably the most beautiful piece of writing in all the literature of the world" (Paine, p. viii).

The KJV is a relatively conservative translation. This is generally a strength, although at times it produces obscure renderings. Moreover, some

of its diction is now archaic and ungrammatical in current usage, and it is not consistent in the spelling of names in the Old and New Testaments (for example, Isaiah/Esaías and Elijah/Elias). Identical words in the synoptic Gospels are sometimes translated differently, and some misprints were never corrected (for instance, in Matt. 23:24, “strain *at* a gnat” should have been rendered “strain *out* a gnat”).

After studying many modern English translations, however, President J. Reuben Clark, Jr., a counselor in the First Presidency, said in 1956 that the KJV was “the best version of any yet produced” (Clark, p. 33). For example, he felt that the KJV translators clearly portrayed Jesus as the promised Messiah and as the Son of God, and accepted the gift of prophecy, the reality of miracles, and the uniqueness of the love of Christ; whereas modern translations have tended to promote naturalistic explanations for divine action, preferred the word “sign” instead of “miracle,” and used “love” in place of “charity,” and “appoint” instead of “ordain.” His views have been influential among most Latter-day Saints. Not all alternative translations, of course, suffer from the problems identified by President Clark.

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D. KELLY OGDEN

#### LDS PUBLICATION OF THE BIBLE

An edition of the King James Version of the Bible with new Bible study aids was published by The Church of Jesus Christ of Latter-day Saints in 1979, culminating seven years' work by Church leaders and scholars. The goals were to make Bible study more meaningful for Church members by supplying maps, charts, definitions, headnotes, footnotes, and cross-references to all of the four

STANDARD WORKS, and also to provide a single Bible edition for use in the Church curriculum.

This project began in 1972, about the time the study of the scriptures became the primary goal for the adult curriculum of the Church. Previously Church teachers had relied mainly on lesson manuals prepared by individuals or committees. The work was commissioned by the FIRST PRESIDENCY, who appointed a Bible Aids committee to oversee the project. This committee (later called the Scriptures Publications Committee) consisted initially of Thomas S. Monson, Boyd K. Packer, and Marvin J. Ashton of the QUORUM OF THE TWELVE APOSTLES. Ashton was later given another assignment and Bruce R. McConkie was appointed.

The committee called scholars, editors, and publication specialists from BRIGHAM YOUNG UNIVERSITY, the CHURCH EDUCATIONAL SYSTEM, and DESERET BOOK COMPANY to prepare Latter-day Saint-oriented aids to help readers better understand the King James text. Early in the project the First Presidency determined that the King James text would be used without change. This text of the Bible, along with the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, was entered into a computer data base. Each verse was reviewed, and key topics and terms identified. Computer printouts were generated comprising long lists of possible cross-references from which useful citations were then selected. Emphasis was given to references from the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price that helped clarify Bible passages along with abundant interbiblical cross-references. These now appear in the footnotes and in the TOPICAL GUIDE (an extensive subject index and modified concordance). A BIBLE DICTIONARY, 24 pages of full-color maps, and a complete gazetteer were included. The Bible Dictionary provides concise explanations of biblical items and often adds points of interest to Latter-day Saints. Brief explanations of some words or phrases from Hebrew and Greek were also included as footnotes, along with about 600 passages from the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST). Unique summaries at the beginning of each chapter in this edition of the King James Bible suggest the doctrinal and historical content of each chapter from an LDS point of view.

The footnote system organizes all the aids available in this publication of the Bible. Some earlier Bible editions place cross-references in a cen-

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The dictionary provides new information in the light of such discoveries as the Dead Sea Scrolls, and explains language and cultural items, including several English words used in the Bible whose meanings have changed. Another major help is a harmony of the events in the life of Christ that includes not only the four Gospels but also 3 Nephi in the Book of Mormon and other references to latter-day REVELATION. The dictionary also contains an eleven-page world history chart of the major events that pertain to the Old and New Testaments and a chart of the main New Testament quotations that have Old Testament origins. The work totals 196 pages with 1,285 entries. It is not a declaration of the official position of the Church, but represents LDS perspectives as related to the products of ongoing scholarship that may be modified by further discovery and by future revelation.

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taught that religious knowledge is to be obtained by study as well as by faith (D&C 88:118). However, Latter-day Saints prefer to use Bible scholarship rather than be driven or controlled by it.

The Prophet Joseph Smith suggested certain broad parameters for any LDS critical study of the Bible: "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God" (A of F 8). Because Latter-day Saints prefer PROPHETS to scholars as spiritual guides, and the inspiration of SCRIPTURE and the Holy Ghost to the reasoning of secondary texts, Bible scholarship plays a smaller role in LDS spirituality than it does in some denominations.

A fundamental operating principle of "revealed" religions is that all truth cannot be completely discovered through human reason alone. Without God's aid, no one can obtain the vital data, proper perspectives, and interpretive keys for knowing him (*see* REASON AND REVELATION). Because Latter-day Saints believe that their religion is revealed through living prophets of God, they subordinate human reason to revealed truth.

In this latter connection, Latter-day Saints show some affinities with contemporary conservative Roman Catholic and evangelical Bible scholarship. They accept and use most objective results of Bible scholarship, such as linguistics, history, and archaeology, while rejecting many of the discipline's naturalistic assumptions and its more subjective methods and theories. In those instances where Bible scholarship and revealed religion conflict, Latter-day Saints hold to interpretations of the Bible that appear in the other LDS scriptures and in the teachings of latter-day prophets.

These observations suggest three basic operating principles for Bible scholarship among Latter-day Saints:

- I. Approaches to the Bible must accept divine inspiration and revelation in the original biblical text: it presents the word of God and is not a merely human production. Therefore, any critical methodology that implicitly or explicitly ignores or denies the significant involvement of God in the biblical text is rejected. With minor exceptions, such as the Song of Solomon, which Joseph Smith judged not to be inspired (cf. *IE* 18 [Mar. 1915]:389), the text is not to be treated in an ultimately naturalistic manner. God's participation is seen to be significant both in the events them-



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2. Despite divine inspiration, the biblical text is not uninfluenced by human language and not immune to negative influences from its human environment, and there is no guarantee that the revelations given to ancient prophets have been perfectly preserved (cf. 1 Ne. 13:20–27). Thus, critical study of the Bible is warranted to help allow for, and suggest corrections of, human errors of formulation, transmission, translation, and interpretation of the ancient records.

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STEPHEN E. ROBINSON

## BIOGRAPHY AND AUTOBIOGRAPHY

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In 1977 the annotated *Guide to Mormon Diaries and Autobiographies* listed nearly 3,000 such documents published or available in various libraries and archives. About half are retrospective autobiographies, as distinguished from journals of daily entries. As a result of the general LDS interest in FAMILY HISTORY, encouraged especially by President Spencer W. KIMBALL, that number multiplied in the 1980s. In addition, countless personal accounts and family histories remain in family possession throughout the Church.

The variety of Mormon autobiographies is vast, ranging "from conscious virtuosity to self-conscious artifice, from unconscious brilliance to dull-minded monotony" (Lambert, p. 69). In the classic *Autobiography of Parley Parker Pratt* (1874), Pratt artistically portrays himself variously as mystic, recluse, proselyte, jokester, preacher, acolyte, and apostle, each presented in form and language suited to the posture. In contrast, the equally well-known *A Mormon Mother: An Autobiography*, by Annie Clark Tanner, is less artful but more introspective, revealing a complexity of unresolved questions in its author. Mary Goble Pay's short autobiography (in Cracroft and Lambert, pp. 145–53) well represents the life-writing



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of a comparatively unlettered Latter-day Saint. In stark simplicity and with convincing sincerity, it tells her story as if to a child.

Biography is likewise a frequent LDS literary form (see LITERATURE, MORMON WRITERS OF: PERSONAL ESSAYS). Drawing on the literary tradition of the previous three centuries, early LDS biographers took as models the "life and times" forms, depicting the public achievements of Church leaders. Usually the works reflected the double value placed on Latter-day Saint individuality and community by merging the life of the individual with the history of the movement. Often didactic, these works were defensive in tone, tending to conceal as much as they revealed about the character and experience of the subject. Sensitive facts were either omitted or passed over lightly: a man's excommunication, his plural wives, an altercation with a fellow churchman, or an unsuccessful venture. Sometimes, of course, such facts were already known; in that case, the biographer's role often became one of explaining them away.

A half-century after Lytton Strachey, the eminent Victorian biography writer, altered the fashion of biography by insisting on telling the whole truth about his subjects, Latter-day Saint writers began to include more in their accounts about the private lives of Church leaders. Marion G. Romney's much-quoted directive, printed in the foreword of a jointly authored biography of J. Reuben Clark, Jr. (Fox, 1980; Quinn, 1983), states that "any biographer of President Clark must write the truth about him; to tell more than or less than the truth would violate a governing principle of his life." Romney, a counselor in the FIRST PRESIDENCY, advised the authors not to produce "a mere collection of uplifting experiences" or "a detailed defense of his beliefs." He required of them "a biography of the man himself, as he was, written with the same kind of courage, honesty, and frankness that J. Reuben Clark himself would have shown," including "his decisions and indecisions, sorrows and joys, regrets and aspirations, reverses and accomplishments" (Fox, p. xi). That statement, exemplified in the biography of Spencer W. KIMBALL (Kimball and Kimball, 1977), indicates a turn of tide in Mormon biography, wherein the bland, impeccably moral, and defensive biographies were replaced by studies reflecting flesh-and-blood reality.

Many have attempted to write the life of the Prophet Joseph Smith. His mother, Lucy Mack SMITH, dictated the first serious study, *Biographi-*

*cal Sketches of Joseph Smith the Prophet* (1853), but it was as much her own autobiography as her son's biography. On both counts, the book has held up as accurate source material, though not as a finished prose study. Subsequent Joseph Smith biographies by George Q. Cannon (1888), John Henry Evans (1933), Preston Nibley (1944), Leon Hartshorn (1970), and Francis M. Gibbons (1977), while appropriate to LDS audiences of the time, do not satisfy the recent taste for a complete embodiment of the subject.

In a more scholarly mode, though less than thorough or accurate in its use of sources, was Fawn M. Brodie's *No Man Knows My History* (1945). Its appearance caused a furor among Latter-day Saints and issued a challenge to answering scholars, which contributed to historians paying increased attention to serious research in their writing of Church history. An alternative to Brodie is Donna Hill's *Joseph Smith, the First Mormon* (1977), and her brother Marvin's review "Secular or Sectarian History? A Critique of *No Man Knows My History*" (1974) in *Church History*.

None, however, has totally succeeded in vivifying Mormonism's founder. Richard L. Bushman's *Joseph Smith and the Beginnings of Mormonism* comes close, but it deals only with the first years of the Prophet's life. Nevertheless, it is a promising re-creation, striving to see people and events as the participants would have understood them. With the commencement of Dean Jessee's publication of the *Papers of Joseph Smith* in 1989, it became possible for biographers to be even more rigorous and complete in their presentation of the full man in all his complexity.

With the growing interest in social history has come an increase in biographies of members of the Church other than General Authorities. People such as those covered in Leonard Arrington and Davis Bitton's *Saints Without Halos: The Human Side of Mormon History* and Donald Q. Cannon and David J. Whittaker's *Supporting Saints: Life Stories of Nineteenth-Century Mormons* are being featured in separate biographical volumes. Juanita Brooks's *John D. Lee* (rev. ed., 1972), for many years the exemplar of Mormon biography, and Leonard Arrington's *From Quaker to Latter-day Saint: Bishop Edwin D. Woolley* (1976) demonstrate how universally interesting the drama of life can be when it is well written.

Latter-day Saint women have seldom been subjects of full-length biographies. The 1984 Newell-Avery study of Emma Hale SMITH stands

alone as a full-length treatment of a woman leader, but biographies of Eliza R. SNOW and Emmeline B. WELLS are in progress. Of a lay Mormon woman, one biography of significance has been published, that of historian Juanita Brooks by Levi Peterson (1988).

A few autobiographical accounts of Latter-day Saint women are already available. Besides *A Mormon Mother*, there are the self-told lives of such people as Ellis R. Shipp, Mary Jane Mount Tanner, Sarah Studevant Leavitt, and Aurelia Spencer ROGERS, though it must be recognized that few of these accounts were written for distribution beyond the author's family. Another nineteenth-century woman, Fanny Stenhouse, used the autobiographical mode to produce her *Exposé of Polygamy in Utah* (1872), later revised and widely published as *Tell It All* (1874).

Modern female novelists such as Virginia Sorenson, author of *Where Nothing Is Long Ago* (1963), and Rodello Hunter, author of *Daughter of Zion* (1972), have published autobiographical material combined with some of the trappings of fiction. Several handwritten lives, such as that of Martha Cragun Cox, and others published to limited audiences, such as that of Louisa Barnes Pratt and Mary Ann Weston Maughan, remain largely untapped in obscure archives.

To encourage the writing of Latter-day Saint biographies, the David Woolley and Beatrice Cannon Evans family endowed a prize that has been awarded annually since 1983. It is now administered by the Mountain West Center for Regional Studies at Utah State University. Winners of that award are marked with an asterisk in the following selected main LDS biographies: Allen, James B. *Trials of Discipleship: The Story of William Clayton, A Mormon*. Urbana, Ill., 1987\*; Arrington, Leonard J. *Brigham Young: American Moses*. New York, 1985\*; Brodie, Fawn M. *No Man Knows My History: The Life of Joseph Smith, the Mormon Prophet*, 2nd rev. ed. New York, 1971; Brooks, Juanita. *John D. Lee: Zealot, Pioneer Builder, Scapegoat*, rev. ed. Glendale, Calif., 1985; Bushman, Richard. *Joseph Smith and the Beginnings of Mormonism*. Urbana, Ill., 1984\*; Fox, Frank W. J. *Reuben Clark: The Public Years*. Provo, Utah, 1980; Hill, Donna. *Joseph Smith: The First Mormon*. New York, 1977; Hoopes, David S., and Roy H. Hoopes. *The Making of a Mormon Apostle: The Story of Rudger Clawson*. Lanham, Maryland, 1990; Kimball, Edward L., and Andrew E. Kimball, Jr. *Spencer W. Kimball: Twelfth President of*

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MAUREEN URSENBACH BEECHER

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they were born on earth. Third, those who accept and live the GOSPEL OF JESUS CHRIST go through a process of being born again in a spiritual sense (*see* BORN OF GOD). Although these births are real, they do not in any way constitute any type of REINCARNATION.

Men and women become conscious of their divine origin and birthright when they recognize their relationship with the Supreme Being, address him as Father, and become aware that in scripture God addresses mankind as his children (1 Jn. 3:1–2; Matt. 6:9).

In the COUNCIL IN HEAVEN, God the Father offered his spirit children the opportunity to progress toward becoming like he is by leaving his presence and being born on earth in a mortal, physical body and learning to live by faith (Abr. 3:22–28). Mortal birth is the event by which one's SPIRIT BODY is temporarily joined with a mortal tabernacle begotten by earthly parents. The exact time when the premortal spirit enters the unborn physical tabernacle is not specified in divine revelation. Through the FALL OF ADAM, and birth into mortality, mankind becomes subject to two deaths: the physical or temporal death, which is a death of the body, and the spiritual death, which is being shut out of God's presence (*see* LIFE AND DEATH; PLAN OF SALVATION).

Through the ATONEMENT of Jesus Christ all people are given opportunity to be born again in a spiritual sense as his sons and daughters so as to return to God's presence as his spiritually begotten children (Mosiah 5:7–9; Alma 5:14). The process of being born of the spirit begins when one is baptized and receives the GIFT OF THE HOLY GHOST. Since the HOLY GHOST is a member of the GODHEAD, the effects of the spiritual death, or separation between man and God, is lessened individually when one is truly born of the Spirit.

Birth as spirit beings and birth as mortals have already occurred to all of mankind on the earth. The spiritual rebirth necessary for salvation in the presence of God requires considerable additional individual effort through obedience to the gospel of Jesus Christ.

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HELEN LANCE CHRISTIANSON

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## BIRTH, SPIRITUAL

See: Born of God; Premortal Life

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## BIRTH CONTROL

The GENERAL HANDBOOK OF INSTRUCTIONS for Church leaders has the following instructions concerning birth control: "Husbands must be considerate of their wives, who have a great responsibility not only for bearing children but also for caring for them through childhood. . . . Married couples should seek inspiration from the Lord in meeting their marital challenges and rearing their children according to the teachings of the gospel" (*General Handbook*, 11-4).

Interpretation of these general instructions is left to the AGENCY of Church members. One of the basic teachings of the Church, however, is that spirit children of God come to earth to obtain a physical body, to grow, and to be tested. In that process, adults should marry and provide temporal bodies for those spirit children. For Latter-day Saints, it is a blessing, a joy, and also an obligation to bear children and to raise a family.

One of the cornerstones of the gospel is agency or choice. Latter-day Saints believe that everyone will be held responsible for the choices they make. Many decisions involve the application of principles where precise instructions are not given in the *General Handbook of Instructions* or in the scriptures. The exercise of individual agency is therefore required, and Latter-day Saints believe that personal growth results from weighing the alternatives, studying matters carefully, counseling with appropriate Church leaders, and then seeking inspiration from the Lord before making a decision.

Church members are taught to study the question of family planning, including such important aspects as the physical and mental health of the mother and father and their capacity to provide the basic necessities of life. If, for personal reasons, a couple prayerfully decides that having another child immediately is unwise, birth control may be appropriate. Abstinence, of course, is a form of contraception. Like any other method, however, it has its side effects, some of which may be harmful to the marriage relationship.

Prophets past and present have never stipulated that bearing children was the sole function of the marriage relationship. They have taught that

they were born on earth. Third, those who accept and live the GOSPEL OF JESUS CHRIST go through a process of being born again in a spiritual sense (*see* BORN OF GOD). Although these births are real, they do not in any way constitute any type of REINCARNATION.

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physical intimacy is a strong force in expressing and strengthening the love bond in marriage, enhancing and reinforcing marital unity.

Decisions regarding the number and spacing of children are to be made by husband and wife together, in righteousness, and through empathetic communication, and with prayer for the Lord's inspiration. Latter-day Saints believe that persons are accountable not only for what they do but for why they do it. Thus, regarding family size and attendant questions, members should desire to multiply and replenish the earth as the Lord has commanded. In that process, God intends that his children use the agency that he has given them in charting a wise course for themselves and their families.

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HOMER S. ELLSWORTH

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## BIRTH RATES

See: Vital Statistics

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## BISHOP

A bishop is the ecclesiastical leader of a Latter-day Saint congregation or WARD, and has comprehensive pastoral and administrative responsibility at that level. This differs from other Christian churches in which bishops administer large geographical areas involving a number of congregations.

The word "bishop" comes from the Greek word *episkopos*, meaning "overseer." He is the pastor or shepherd, and is charged with the care of his flock. In the apostolic period, PAUL wrote to the bishops in Philippi (Phil. 1:1), and other letters speak of the bishop's duties and of his sacred role in caring for the Church of God (1 Tim. 3:1-7; Titus 1:7-9).

The bishop's office is a complex priesthood calling. The bishop is president of the ward's AARONIC PRIESTHOOD holders and is responsible for all their activities. He is also an ordained HIGH PRIEST in the MELCHIZEDEK PRIESTHOOD and is the presiding high priest in the ward, responsible

for all ward activities and functions (D&C 107:15-17). As the common judge and the presiding high priest, he determines the worthiness of all members of his ward and directs the performance of sacred ordinances (D&C 107:68-76). He is assisted by two counselors, usually high priests, who with the bishop constitute the BISHOPRIC and share responsibility for all ward organizations. The bishop and his counselors extend calls to ward members as needed to fill the numerous assignments in the many programs of the ward, encompassing activities for ward members at all ages.

A bishop holds his official position for an indefinite time period. A new bishop is called when an existing bishop is replaced or when a new ward is organized. After prayerful deliberation, the STAKE PRESIDENCY proposes a new bishop to the FIRST PRESIDENCY and QUORUM OF THE TWELVE APOSTLES. The individual nominated must be a member of the priesthood body of the ward. He does not seek nor apply for this position and no theological degree is necessary. A bishop is a lay minister and receives no monetary compensation for his services. Like other local Church officers, he must maintain himself and his family through normal employment. In selecting a bishop, a stake presidency ordinarily considers testimony, judgment, commitment, and charity toward ward members, as well as the virtues of sobriety and integrity and the administrative and teaching skills identified in the New Testament description of bishops:

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach. Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous. One that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil [1 Tim. 3:2-6].

Receiving a call to be a bishop is often a powerfully spiritual experience for a man as he realizes the awesome responsibility and feels the spirit confirm the importance of the call.

The bishop is sustained by a vote of the congregation, after which he is ordained and set apart to this holy office by the laying-on of hands generally by the stake president under assignment from the First Presidency. After a bishop is released from active duty, he will often be called "bishop"



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throughout his life because of the love and respect that ward members have for him.

The bishop has overall responsibility for all functions of the ward, which are designed to lead each individual member to Christ and eternal life. He is to “watch over the Church” (D&C 46:27). With other ward leaders, he is concerned for the daily physical needs of each ward member, especially the sick, elderly, and handicapped. He is like a father to the ward.

As the PRESIDING HIGH PRIEST of the ward, the bishop presides at sacrament, priesthood, and ward council meetings, and at all other ward services or activities. By these and other means he watches over both the spiritual and temporal affairs of the ward and its individual members and organizes the activities for preaching the gospel, serving in the temple, and helping ward members become more Christlike.

The bishop is the common judge of his ward. He spends much time visiting with or interviewing ward members. He determines their worthiness to participate in sacred ordinances, to receive the priesthood, to receive calls to serve in the ward and on missions, and to do temple work. He spends many hours interviewing and counseling youth as they become prospective missionaries.

Besides determining worthiness, the bishop must see that all Church ordinances are performed and recorded correctly. His direction or approval is necessary for baptism, confirmation, administration of the sacrament, blessing and naming of babies, priesthood ordinations, and all temple ordinances for members of his ward.

Where there is need, the bishop may be involved in counseling on a regular basis. He may help ward members establish goals for improvement, or he may impose appropriate discipline. In cases of serious transgression, he may initiate formal DISCIPLINARY PROCEDURES, which can affect membership, and may be necessary to bring some back to full fellowship.

As the president of the Aaronic Priesthood, a bishop has a specific responsibility to the YOUNG MEN and YOUNG WOMEN of the ward, ages twelve to eighteen. He is to see that all youth are instructed not only in scriptures and doctrine but also in the principles of charity and honesty, with special training of the young men in the duties of the priesthood, including administration of the sacrament, HOME TEACHING, baptizing, and missionary work. The bishop is automatically president of

the quorum of priests in his ward, which generally consists of young men ages sixteen through eighteen. Bishops have similar responsibility for the young women of the ward. He meets monthly with a Bishop's Youth Committee, composed of adult and youth leaders for the young men and women.

Other duties of the bishop include receiving and accounting for the FINANCIAL CONTRIBUTIONS of ward members and caring of the needy through the BISHOP'S STOREHOUSE and the FAST OFFERING fund. He sees that all necessary supplies are at hand for ward functions. He arranges for and conducts funeral services. When it is appropriate and civil laws permit, he may perform marriages.

The bishop, as a father in his own home, as a family provider with a normal occupation, and as a member of the community in which he lives, has many time demands beyond his ecclesiastical calling. He must organize well and delegate and supervise effectively to accomplish all his duties.

The bishop's Sunday schedule usually involves a twelve or more hour day, including attending and conducting organizational meetings, worship services, training sessions; counseling and interviewing ward members; extending invitations or calls to participate in Church service in the ward; visiting the sick in hospitals; and visiting ward members in their homes as needed. He spends many additional hours during the week in meeting ward needs. His counselors and priesthood and auxiliary leaders also spend many hours helping him with these ward responsibilities. However, the overall responsibility for ward members and certain specific duties, such as annual interviewing of individuals for temple recommends and tithing settlement, are not in ordinary circumstances delegated.

Ward members believe that a man called of God, as the bishop is, will be endowed with wisdom, understanding, and spiritual discernment (D&C 46:27). Thus they frequently seek and greatly appreciate his advice and assistance.

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DON M. PEARSON

## BISHOP, HISTORY OF THE OFFICE

The work of the office of bishop in The Church of Jesus Christ of Latter-day Saints has evolved over 160 years to accommodate changing Church needs. When the Church was small, bishops were concerned primarily with the temporal needs of the Church, and spiritual needs were left to the Prophet. At the 1846 exodus from NAUVOO, three kinds of bishops functioned: general bishops, WARD bishops, and traveling or regional bishops. In 1847 the first presiding bishop was called, and was assigned Church-wide temporal and administrative duties. Ward bishops worked under the supervision of the presiding bishop, traveling or regional bishops, and STAKE PRESIDENTS. In the late 1800s ward bishops were assigned greater responsibility for ward members, seeing to their spiritual as well as temporal needs. Thus the need for traveling or regional bishops gradually diminished and the office soon ceased altogether. Contemporary Church organization includes ward bishops and a presiding bishop who is a General Authority (*see* PRESIDING BISHOPRIC).

**BEFORE NAUVOO, 1830–1839.** Revelation to Joseph Smith restored the office of bishop in February 1831 (D&C 41:9; cf. 1 Tim. 3:1–7). Edward Partridge was called as the Church's first bishop, and was made responsible for operating a storehouse to help the poor (D&C 42:30–39) and for administering property transactions connected with the LAW OF CONSECRATION (D&C 42:58:17). In December 1831 Newel K. Whitney was also called as a bishop (D&C 72). The two served as regional or traveling bishops (D&C 20:66), Whitney for Ohio and the eastern states and Partridge for MISSOURI (*Latter-day Saint Biographical Encyclopedia* 1:219–20, 224). The First Presidency ordained them and called two counselors to assist each one. In November 1831, the Lord had revealed the AARONIC PRIESTHOOD organization, designating bishops as the presidents of the Aaronic Priesthood to preside over quorums of up to forty-eight PRIESTS (D&C 107:87–88). Bishops Partridge and Whitney helped organize these priesthood quorums and selected and set apart quorum presidents. After the organization of the first STAKES in 1834, bishops functioned much like stake officers.

In response to additional revelations (D&C 42:30–39; 51:1–20; 84:103–104), bishops Partridge

and Whitney managed such Church temporal matters as paying bills, buying and selling lands and goods, helping with construction projects, printing, and assisting the poor. In Missouri, where members consecrated and pooled belongings, Bishop Partridge signed the consecration deeds, received donations into a BISHOP'S STOREHOUSE, and decided back donated and purchased properties based on members' needs. He was remunerated for his full-time service.

**NAUVOO PERIOD, 1839–1846.** In 1841, when the law of TITHING replaced deeding all of one's property to the Church, bishops helped receive and disburse tithes. However, the Prophet Joseph Smith as Church President and trustee-in-trust held title to Church properties and established Church financial policies.

The office of ward bishops began with the establishment of the first wards in Nauvoo. There, bishops Newel K. Whitney and George Miller, who replaced Bishop Partridge (who had died in 1840), had general jurisdictions and also served in an assigned municipal ward. By 1842 Nauvoo's thirteen wards each had a bishop with two counselors. Their main tasks were to process tithes and to assist newcomers and aid the poor, which they accomplished with donated FAST OFFERINGS. Bishops also carried a major responsibility for dealing with ward members in cases of wrongdoing. However, bishops rarely conducted Sunday WORSHIP meetings; such services were held outdoors on a citywide or stake basis or in individual homes. Nauvoo bishops collectively organized and directed the work of deacons, teachers, and priests quorums in the city.

By the time of the exodus from Nauvoo, the Church had three types of bishops: general bishops, who in 1845 became trustees for the Church; ward bishops; and traveling bishops sent beyond Nauvoo to receive Church funds.

**EXODUS AND EARLY UTAH, 1846–1900.** During the exodus, ordained and acting bishops cared for the needy through tithes, offerings, and labor. WINTER QUARTERS was divided into twenty-two wards, each with a bishop. By 1848 bishops in KANESVILLE, IOWA, exercised civil as well as ecclesiastical authority. On April 6, 1847, Bishop Newel K. Whitney became the first presiding bishop for the entire Church.

When Latter-day Saints first settled in Utah, the norm was for each settlement to have a presi-

dent and at least one bishop (the nucleus of an embryonic stake). Salt Lake City, the largest settlement, was divided into nineteen wards in 1849, each with a bishop and two counselors. When Presiding Bishop Whitney died in 1850, he was replaced by Bishop Edward Hunter, who was given two counselors, thereby creating the first **PRESIDING BISHOPRIC**. They were responsible for Church temporal affairs, for local bishops, and for stake Aaronic Priesthood quorums. Bishop Hunter met every two weeks with northern Utah bishops to coordinate efforts regarding public works, tithes, resources, immigration and immigrants, and the needy. However, the First Presidency, not the Presiding Bishopric, made finance and resource policy and called and released bishops.

In each stake, bishops called men, and later, boys, to fill stake-level deacons' quorums, teachers' quorums, and priests' quorums, and gave them responsibilities in their wards. The basic ward officers for the pioneer Utah period were the **BISHOPRIC** and the teachers' quorum, then called block teachers or ward teachers (*see* **HOME TEACHING**). Under direction of the bishop, teachers visited members in their homes, settled disputes, and helped the needy. Teachers and bishoprics heard charges of wrongdoing and decided guilt or innocence. Bishops, as Church judges, conducted inquiries regarding sin and held bishops' courts, if necessary, to excommunicate, disfellowship, or exonerate (*see* **DISCIPLINARY PROCEDURES**). During the **REFORMATION (LDS) OF 1856–1857**, bishops and teachers saw to the catechizations interviews, and rebaptism of members.

Bishops spent much of their time managing tithing. Most tithes were "in kind," necessitating the creation of bishop's storehouses, which included corrals for animals and bins for farm products. Tithing houses sometimes became commerce centers, serving as trading posts, banks issuing and receiving tithing scrip, wayside inns, and transportation and mail hubs. The Presiding Bishopric issued price valuations for donated and traded products, creating uniform prices for the territory. In the largely cashless **PIONEER ECONOMY**, bishops used two-thirds of the local tithes to help the poor and to pay for public improvements. They forwarded one-third of the tithing commodities to Salt Lake City to pay laborers on the Salt Lake Temple and various public works projects. Bishops received a small percentage of the tithes to cover personal expenses incurred while managing the

donations. By the mid-1850s, ward bishops had taken over the Presiding Bishopric's task of conducting annual tithing settlements with members.

During the consecration movement in the 1850s and the **UNITED ORDER** efforts in the 1870s, bishops received, recorded, and dispersed donated properties. Ward bishops recruited resources for use elsewhere, such as products in short supply, special funds, supplies for the militia, and teamsters and wagons to take immigrants west from staging points and supply depots in Nebraska, Iowa, and, later, Wyoming (*see* **IMMIGRATION AND EMIGRATION**).

The First Presidency and the Presiding Bishopric supervised local bishops through visits to wards, two annual general conferences requiring the attendance of bishops, distribution of circular letters, and the reports of traveling and regional bishops. Stake presidents served as the bishops' ecclesiastical superior line officers. In the Salt Lake, Cache, and Utah valleys, stake presidents held regular bishops' quorum meetings.

During this period, bishops had both temporal and spiritual responsibility for their wards and communities. They called ward officers, conducted meetings and presided over funerals, supervised **ORDINANCES**, and gave **BLESSINGS**. They assisted the needy through the use of tithes, fast offerings, and volunteer labor. During the 1856 famine, bishops requisitioned foodstuffs to distribute within a ward and to share with other wards. In the mid-1850s some wards created **RELIEF SOCIETIES** to aid needy Indians. Ward Relief Societies became widespread in the 1870s, and the bishops relied on them to seek out and help the needy.

Elders, seventies, and high priests met in stake quorums and were not directly subject to the bishops. In the 1860s and 1870s bishops helped organize and supervise Relief Societies for women, and other ward **AUXILIARY ORGANIZATIONS**, such as Mutual Improvement Associations for youth and adults, Sunday Schools, and Primaries for children.

In 1877 bishops presided over wards varying in size from 171 members in Morgan Stake wards (northern Utah) to 808 members in Utah Stake wards (central Utah). Each stake contained an average of twelve wards. An average ward had 432 members, 81 families, 13 high priests, 19 seventies, 38 elders, 6 priests, 6 teachers, and 10 deacons. During a thorough reorganization of the priesthood in 1877, President Brigham Young

added 140 wards to the existing 101, retaining 56 bishops and ordaining 185 new ones. Most bishopric counselors were newly called, too, and were required to be high priests. Thus in 1877 new personnel comprised about 80 percent of the Church's bishoprics.

New instructions directed bishops to account for their ward members; keep Aaronic Priesthood units staffed; attend weekly Aaronic Priesthood meetings and monthly stake priesthood meetings; operate an effective ward teaching program; conduct the sacrament during Sunday School; turn in monthly and quarterly reports of membership, finances, and ward activities; keep accurate records of disciplinary proceedings; support temple laborers; and hold proper Sabbath meetings, thus setting basic patterns for ward organization and procedures today. Bishops' agents replaced regional presiding bishops. In response to instructions to involve boys eleven to nineteen years old in an Aaronic Priesthood office, bishops called them to be deacons in their wards, beginning the shift of Aaronic Priesthood work to the youth. Bishops continued to call elders and high priests as acting priests and acting teachers to do the ward teaching.

Nineteenth-century Utah bishops were the civic leaders in their communities. They encouraged immigrants to become citizens and to vote. They discussed political matters at Church meetings; backed the development of the telegraph, railroad, mines, canals, and cooperative stores; and established and superintended local schools. The average length of service for all nineteenth-century Utah bishops was eleven years, but 15 percent served for more than twenty years. Bishops had above-average incomes. They entered into plural marriage more than other male members; at least 60 percent of bishops had one or more plural wives.

Because of federal antipolygamy efforts during the 1880s, many bishops were prosecuted or were forced into hiding, thus virtually halting their political involvement. Their wards were incorporated so that they, rather than the general Church, owned meetinghouses, saving them from confiscation by the federal government. The tithing system was disrupted and tithe paying declined. In 1889, stake tithing clerks replaced the bishops' agents.

1900–1930. Beginning about 1900, after Utah had gained statehood (1896), the economic prac-

tices of the Church were modified. By the early 1900s tithing had changed from donations of commodities primarily to cash; tithing houses gradually disappeared and the collection task became simpler. Fast offerings also were most often donated in cash rather than food.

A priesthood reform movement from 1908 to 1922 designated the Aaronic Priesthood for boys, with ordination ages of twelve for deacons, fifteen for teachers, and seventeen for priests. Each age group received new duties and standardized lesson manuals. Bishops supervised the ward-level quorums and became presidents of the wards' Aaronic Priesthood.

Another change in 1908 required that all ward priesthood quorums cease meeting at separate times and instead meet together weekly in a ward priesthood meeting on Monday nights. For the first time bishops regularly met with and presided over all ward priesthood groups at once. In the 1930s ward priesthood meetings shifted from Monday nights to Sunday mornings.

1930–1960. Stakes and wards continued to spread beyond the Rocky Mountain region. Bishops in outlying areas with LDS minorities faced new problems not found in the predominantly LDS state of Utah. Away from the Intermountain West, Church meetinghouses were few in number, and members often lived long distances from one another.

Changes during this period include the creation by the Presiding Bishopric of a central membership file so bishops could receive or send membership records more efficiently, a uniform WARD BUDGET system, achievement award programs for the youth, the regular publication of a bulletin from the Presiding Bishopric to be disseminated to all bishops, arrangement of funds for bishops to attend general conferences, and the improvement of the handbook for bishops. Since ward teachers were ward officers and personal representatives of the bishop, the bishopric personally selected and interviewed the ward teachers, and conducted monthly report meetings with them.

With the introduction of the welfare services program in the late 1930s, bishops established and operated ward welfare projects and mobilized ward support for stake projects. They introduced more efficient methods of collecting and utilizing fast offerings and allocated food and clothing from the new bishop's storehouses to the needy.

DEVELOPMENTS SINCE 1960. The postwar “baby boom” and rapid increases in convert baptisms produced sudden and steep growth in Church membership during the 1960s, which required more wards, bishops, and meetinghouses. The Church established stakes and wards internationally, producing a growing number of non-English-speaking bishops.

To help new bishops, the Church published a wide array of instruction manuals for the various organizations and activities of the Church. By the 1980s new bishops in the United States received several such manuals, a GENERAL HANDBOOK OF INSTRUCTIONS, and various priesthood guidebooks. Because the bishop’s tasks became so numerous that many bishops in the 1950s and 1960s were spending most weeknights as well as all day Sunday attending to Church duties, the Church moved to ease and simplify the nature of the bishop’s assignment.

In 1964, as part of a new Church emphasis on CORRELATION, “ward teaching,” now known as home teaching, became a responsibility of Melchizedek Priesthood quorum leaders, thus removing a major supervisory assignment from the bishops, though bishops continued to visit members in their homes and conduct funerals, visit the sick, and bestow blessings. In the 1970s and 1980s the bishop’s service tenure was generally shortened, although length of service was not set; and ward sizes were reduced. Computerization of membership and financial records simplified bishops’ record-keeping tasks. LDS SOCIAL SERVICES became a counseling resource to which bishops could refer members with difficult problems. Monday nights were reserved for FAMILY HOME EVENINGS, when no ward activities were to be held, thus giving both bishops and members more time for their families. By the 1980s the Church had consolidated all ward meetings, previously spread throughout the week, into one three-hour block on Sunday, saving bishops and members much travel and meeting time, particularly in wards that covered large areas. In 1990 Church headquarters began a quarterly allotment from the general tithing fund to cover ward expenses for wards in North America. This eliminated the bishop’s need to solicit ward budget money through donations and fund-raising activities. The Church also simplified its disciplinary procedures.

[See also Bishop; Bishopric.]

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## BISHOPRIC

The bishopric, consisting of the BISHOP and two counselors, is the presiding or governing council in a WARD (congregation). These three men oversee all Church programs in the ward. They are assisted in the clerical, financial, and other administrative work by an executive secretary, a ward CLERK, and assistant clerks as needed. (See also PRESIDING BISHOPRIC.)

A bishop is called by the Lord to this office through the STAKE PRESIDENT, who presents the prospective bishop’s name to the GENERAL AUTHORITIES for clearance and approval. The bishop selects two adult men to serve as his counselors and submits their names to the stake president for approval. Upon approval, the STAKE PRESIDENCY presents the names of the complete bishopric in a meeting of ward members for their sustaining vote. The stake president or a visiting General Authority ordains the bishop by the LAYING ON OF HANDS and sets him and his counselors apart in their positions.

The bishopric selects other men to serve as ward executive secretary, ward clerk, and assistant clerks; they are likewise approved by the stake president and priesthood executive committee, sustained by the members of the ward, and set apart by the stake president or his representative. The bishop and his counselors are ordained high priests (except in student wards, where elders may be called as counselors in the bishopric). All give voluntary, unpaid service.

The bishopric is charged to (1) promote the spiritual and temporal welfare of the members of the ward, with a primary focus on youth; (2) super-

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The bishopric is responsible for calling and conducting all of the executive meetings of the ward, including a weekly bishopric meeting, a weekly priesthood executive committee meeting, and various meetings to plan and coordinate youth activities and train youth leaders. Bishopric members also divide responsibility and attend the leadership and training meetings of each **AUXILIARY ORGANIZATION** they supervise (see **PRIMARY**; **RELIEF SOCIETY**; **SUNDAY SCHOOL**; **YOUNG MEN**; **YOUNG WOMEN**).

After prayerfully considering recommendations from ward organization leaders who request members to serve in teaching, leadership, and other service callings, the bishopric decides whom to call, and issues the invitation to serve. The bishop delegates supervisory responsibility for the various auxiliary organizations, maintenance of membership records, receipting of financial contributions to the Church, and certain matters pertaining to Church education. The bishop cannot delegate such duties as counseling members involved in serious transgressions, convening disciplinary councils, presiding over the **PRIEST** quorum in the ward, performing civil marriages for members of the ward, and conducting **TITHING** settlement (an annual, personal report by ward members concerning the donations they have made).

The bishopric has the primary responsibility for developmental programs involving the youth in

the ward. This entails promoting and attending activities for the youth, interviewing young men and women regularly, and overseeing the work of adults called to assist in teaching or planning activities. Activities are designed to provide youth with opportunities for recreation, service, and the application of religious principles to everyday life. The bishop focuses his efforts on the young men and women aged sixteen through eighteen, and assigns his counselors to work with youth aged twelve through thirteen and fourteen through fifteen. The bishop is to interview all young persons in the ward individually at least once each year (usually near their birthdays), and the counselors are to interview those twelve through sixteen years old at least annually. The bishop is the only member of the bishopric who discusses individual matters of personal worthiness with the youth.

Those who serve in a bishopric are expected to live with honesty, integrity, and devotion to their spiritual commitment. Their example of Christian service is essential to the quality of their influence among all ward members.

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DAVID C. BRADFORD

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## BISHOP'S STOREHOUSE

The bishop's storehouse system is a network of Church-owned and -operated commodity resource centers that function much like retail stores, with the major difference that goods cannot be purchased but are given to needy individuals whom local LDS bishops judge to be worthy and deserving of Church assistance. Recipients are invited to work or render service in various ways in exchange for goods to avoid allowing the goods given to be a form of dole.

The storehouse stocks basic food and essential household items, produced largely from Church agricultural properties, canneries, and light manufacturing operations. The entire system, where practical, is vertically integrated, from farming and harvesting through processing and distributing. All work is performed by Church volunteers and re-



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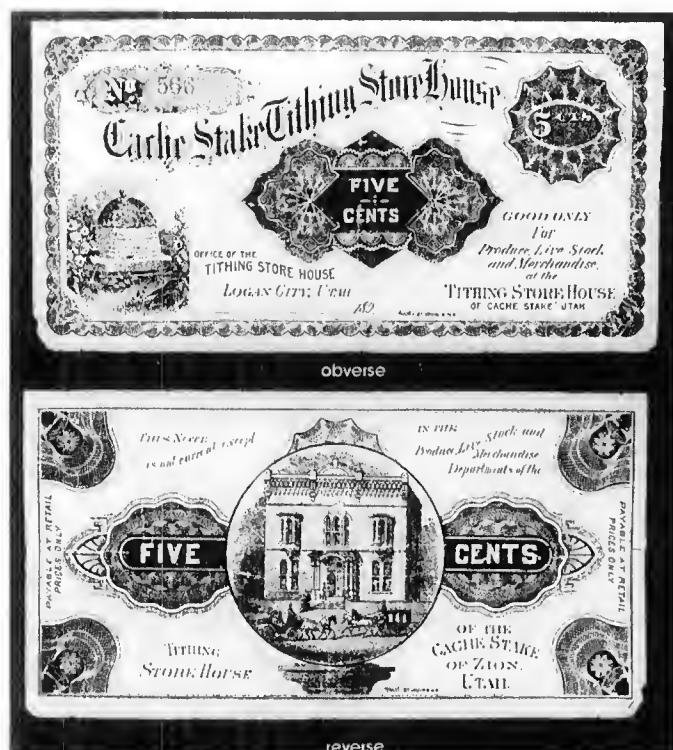
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Between 1889 and 1898, little United States money was available in Utah. Many tithing storehouses of the Church paid workers and aided the poor by issuing notes payable in local goods and merchandise. This five-cent note, printed black on light pink in St. Louis, was issued by the Cache Stake, in Logan, Utah. Reprinted by permission from Alvin Rust, *Mormon and Utah Coin and Currency* (Salt Lake City, 1984).

cipients and is largely independent of the commercial economy. The contribution of time, talents, and resources of the membership of the Church in various areas sustains the storehouse.

The concept of the storehouse and the Church WELFARE SERVICES emerged from scriptural principles, elucidated by a series of revelations given to the Prophet Joseph SMITH beginning in 1831, a year after the Church was organized. In one revelation, Church members were directed to “remember the poor, and consecrate [their] properties for [the poor’s] support” (D&C 42:30). The goods and money thus contributed were to be “kept in [the Lord’s] storehouse, to administer to the poor and the needy” under the direction of the local presiding leader, the bishop (verse 34). Bishops were charged to seek donations as well (D&C 104:15–16; *Welfare Services Resource Handbook*, p. 9).

As defined by Church doctrine, the concept of the bishop’s storehouse is founded on the belief that members of the Church should care for themselves and for each other. This is done, first, in families and, second, through the Church. Members are discouraged from seeking assistance from governmental or other social agencies.

The implementation of the mutual help program has varied considerably according to the economic conditions of the members and the organizational structure of the Church. At various times, distribution of goods has occurred through bishops, tithing offices, or bishop’s storehouses. Utilization of the storehouse concept received intense emphasis during the UNITED ORDER effort of the 1870s. From that time forward, most WARDS maintained their own storehouse until the introduction of regional storehouses (1934–1936). Storehouses figured prominently in the Church’s effort to care for its people during the economic depression of the 1930s and formed the basis for a more systematic approach to shared assistance.

After World War II, the Church welfare system, centered in the storehouse, evolved into an integrated and complex Church-wide production and distribution system. A higher level of coordi-



Food and many other necessities are given to needy members, upon recommendation of a local bishop, from over 110 Bishop’s Storehouse facilities.

nation between welfare farms, dairies, and canneries was established, and a wider range of goods became available. The Church established central storehouses to supply regional storehouses. In the 1970s, with the maturing of the storehouse system, the Church selectively introduced local production and storehouses in areas outside the United States where need and resources warranted. The storehouse system is also available for assistance in cases of disaster (*see* CALAMITIES AND DISASTERS; EMERGENCY PREPAREDNESS).

Presently, the entire Bishop's Storehouse Resource System operates with efficiency and quality equal to commercial commodity activities, but maintains its spirit of volunteer service and local administration. While the bishop's storehouse system effectively assists thousands of people every year with material necessities, its additional value lies in the character development and spiritual growth of both givers and receivers.

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R. QUINN GARDNER

## BLACKS

The history of black membership in The Church of Jesus Christ of Latter-day Saints can be divided between the era from 1830 to June 1978 and the period since then.

**HISTORY.** Though few in number, blacks have been attracted to the Church since its organization. Early converts (such as Elijah Abel) joined during the 1830s; others (such as Jane Manning James) joined after the Saints moved to Illinois. Among those who came to Utah as pioneers were Green Flake, who drove Brigham Young's wagon into the Salt Lake Valley; and Samuel Chambers, who joined in Virginia as a slave and went west after being freed. Throughout the twentieth cen-

tury, small numbers of blacks continued to join the Church, such as the Sargent family of Carolina County, Virginia, who joined in 1906; Len and Mary Hope, who joined in Alabama during the 1920s; Ruffin Bridgeforth, a railroad worker in Utah, converted in 1953; and Helvécio Martins, a black Brazilian businessman, baptized in 1972 (he became a GENERAL AUTHORITY in 1990). These members remained committed to their testimonies and Church activities even though during this period prior to 1978 black members could not hold the PRIESTHOOD or participate in TEMPLE ORDINANCES.

The reasons for these restrictions have not been revealed. Church leaders and members have explained them in different ways over time. Although several blacks were ordained to the priesthood in the 1830s, there is no evidence that Joseph Smith authorized new ordinations in the 1840s, and between 1847 and 1852 Church leaders maintained that blacks should be denied the priesthood



Samuel D. Chambers (1831–1929) and his wife Amanda Leggroan (c. 1908). Chambers was converted in Mississippi in 1844 and came to Utah in 1870 after the Civil War. For eighty-five years he was faithful and loyal to the Church. He served joyfully and was deeply respected.

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because of their lineage. According to the *BOOK OF ABRAHAM* (now part of the *PEARL OF GREAT PRICE*), the descendants of Cain were to be denied the priesthood of God (Abr. 1:23–26). Some Latter-day Saints theorized that blacks would be restricted throughout mortality. As early as 1852, however, Brigham Young said that the “time will come when they will have the privilege of all we have the privilege of and more” (Brigham Young Papers, Church Archives, Feb. 5, 1852), and increasingly in the 1960s, Presidents of the Church taught that denial of entry to the priesthood was a current commandment of God, but would not prevent blacks from eventually possessing all eternal blessings.

Missionaries avoided proselytizing blacks, and General Authorities decided not to send missionaries to Africa, much of the Caribbean, or other regions inhabited by large populations of blacks. Before World War II, only German-speaking missionaries were sent to Brazil, where they sought out German immigrants. When government war regulations curtailed proselytizing among Germans, missionary work was expanded to include Portuguese-speaking Brazilians. Determining genealogically who was to be granted and who denied the priesthood became increasingly a sensitive and complex issue.

During the civil rights era in the United States, denial of the priesthood to blacks drew increasing criticism, culminating in athletic boycotts of Brigham Young University, threatened lawsuits, and public condemnation of the Church in the late 1960s. When questioned about the Church and blacks, Church officials stated that removal of the priesthood restriction would require revelation from God—not policy changes by men.

**RECENT DEVELOPMENTS.** On June 9, 1978, President Spencer W. KIMBALL announced the revelation that all worthy males could hold the priesthood (see *DOCTRINE AND COVENANTS: DECLARATION 2*). Following this official revelation, proselytizing was expanded worldwide to include people of African descent. Between 1977 and 1987, Church membership grew from 3,969,000 to 6,440,000, an increase of 62 percent. Because LDS membership records do not identify race, it is impossible to measure accurately the growth of black membership, except in areas where people are largely or exclusively of African descent. In the

Caribbean, excepting Puerto Rico, membership grew from 836 to 18,614 and in Brazil from 51,000 to 250,000 during that decade.

In other areas of Latin America, such as Colombia and Venezuela, increasing numbers of blacks also joined the Church. In Europe, blacks, including African immigrants to Portugal, joined the Church. Moreover, in Ghana, Nigeria, and throughout west and central Africa, missionary work expanded at a phenomenal rate. Excluding South Africa, where the membership was predominantly white, membership grew from 136 in 1977 to 14,347 in 1988, almost all in west Africa (see *AFRICA, THE CHURCH IN*).

The LDS Afro-American Oral History Project, conducted by the Charles Redd Center for Western Studies at Brigham Young University, demonstrated the increasing number of black members in the United States. Through interviews with black Latter-day Saints throughout the country, a symposium on LDS Afro-Americans held at Brigham Young University, and responses to a mailed survey, a more reliable flow of data was generated about the thoughts, feelings, convictions, and experiences of LDS Afro-Americans. The study found that within the Church Afro-Americans experience both high acceptance and, paradoxically, cultural miscommunications. For example, in response to the survey, 81 percent felt their future as blacks in the Church was hopeful. They explained that they experienced more social interactions and more meaningful relationships with Church members of all races, especially whites. At the same time, however, 46 percent said white members were not aware of the “needs and problems of black members.” Some felt a lack of fellowship as well as economic and racial prejudice from white members.

Black Latter-day Saints are a nonhomogeneous mix of various “kindreds, tongues, and peoples” emerging from thousands of years of unprecedented religious and cultural exclusions. As with LDS Afro-Americans, many black members outside the United States encounter contrasting circumstances of full ecclesiastical involvement, on the one hand, and general Church ignorance of their respective cultures, on the other hand. Local leaders and members (primarily white Latter-day Saints) often lack a good working knowledge of black members’ needs, concerns, and circumstances. Despite the 1978 priesthood revelation



Helvécio Martins, from Brazil, sustained as a General Authority on March 31, 1990.

and expanded missionary work among blacks, unexplored challenges to their growth and retention remain in counterpoint to their happiness with priesthood inclusion.

Despite the cultural miscommunications that remain, black Latter-day Saints enjoy opportunities in all phases of Church activity, including missionary work, quorum leadership, BISHOPRICS, and STAKE PRESIDENCIES, along with other members. The first entirely black African stake was organized in 1988. Indeed, black Latter-day Saints may be an LDS historical enigma that has emerged as a prime example of success in LDS brotherhood and sisterhood.

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ALAN CHERRY  
JESSIE L. EMBRY

## BLASPHEMY

Blasphemy denotes sacrilegious actions, speech, or thoughts that mock or revile God. A person blasphemes who, understanding the gravity of this behavior, willfully belittles or maligns God, the Godhead, or that which is of them, such as the commandments, covenants, ordinances, revelation, scriptures, and prophets.

Under the LAW OF MOSES, blasphemy—understood anciently to be mainly the unauthorized uttering of the ineffable name of Jehovah (YHWH)—was a heinous offense punishable by stoning (Ex. 20:7; Lev. 24:10–16). Charges of blasphemy figure twice in the Book of Mormon—in Sherem's false accusations against Jacob (Jacob 7:7) and in Korihor's insolent speech before the chief judge (Alma 30:30). In these cases, and generally, blasphemy embraced many forms of impiety, whether directed against God, against his servants (Acts 13:45), against the king (1 Kgs. 21:10), or in some cases against holy places or things, including the law (Acts 6:13). However, when blasphemies were spoken in relative ignorance, the gift of mercy could mitigate the requirements of justice (1 Tim. 1:13).

If a person with spiritual knowledge intentionally blasphemes God or the divine, the sin is most serious. For those who have entered into the NEW AND EVERLASTING COVENANT, blasphemy in extreme form is a sin against the HOLY GHOST wherein one assents anew unto the death of Christ and the shedding of his innocent blood. This is called the UNPARDONABLE SIN against the Holy Ghost (Matt. 12:31–32; D&C 132:27).

Emphasizing the gravity of the sin of blasphemy for those who claim to be his followers, Christ revealed that when he comes to purge the world he will commence with those "who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house" (D&C 112:26).



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## BLESSING ON FOOD

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Biblical examples of praying over food are the basis for the Jewish, Catholic, and Protestant traditions of blessings on food or saying grace. Converts to Mormonism tended to continue these traditions from their prior faiths, and to be bolstered by the Latter-day Saint instruction on prayer: All things

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by those who have been ordained to the MELCHIZEDEK PRIESTHOOD. In the Church, most boys at the age of twelve have the AARONIC PRIESTHOOD conferred upon them and are ordained to the office of DEACON. At age fourteen, they are usually ordained TEACHERS, and at age sixteen, PRIESTS. If the priesthood bearer continues to show faithfulness and worthiness, then at age eighteen, or anytime thereafter, he may receive the Melchizedek Priesthood with ordination to the priesthood office of ELDER. An elder in the Melchizedek Priesthood has authority to perform most priesthood functions in the Church, including giving priesthood blessings.

Each priesthood ordination, from deacon to apostle, is a type of priesthood blessing and is characterized, as are all priesthood blessings, by (1) the LAYING-ON OF HANDS by those in authority, (2) an invocation of the authority of the priesthood and the name of Jesus Christ, and (3) such words of blessing as follow the impressions of the Spirit.

This third element, that of spiritual impressions, is vital for any priesthood blessing. A fundamental doctrine of the Church is a belief that a worthy priesthood bearer, when giving a priesthood blessing, will receive promptings from the HOLY SPIRIT regarding what is to be spoken—not necessarily the exact words, but ideas or thoughts that he will then express as clearly as he can in his own words. This is the essence of a priesthood blessing, and distinguishes it from a PRAYER. A prayer seeks to communicate with God, either vocally or silently, and is rooted in the faith that God will hear the words or the thoughts and feelings and then, in his infinite wisdom and power, will respond. A priesthood blessing is based on trust that the priesthood holder, while speaking the blessing, will receive spiritual promptings regarding what is to be spoken and thus his words represent the will of God.

In the Church, formal priesthood blessings include the following:

**BLESSING OF CHILDREN.** When babies are just a few weeks old, they are usually given a priesthood blessing for the special purpose of conferring a name by which the baby will be known and bestowing promises based on spiritual impressions regarding the baby's future life. A quality of prophecy attends this process. If a baby's father is a worthy holder of the Melchizedek Priesthood, he will usually pronounce the blessing, but it may be

given by a grandfather, a family friend, or any other qualified priesthood holder chosen by the baby's parents. Babies are usually blessed in the presence of the congregation at a FAST AND TESTIMONY MEETING. However, the blessing may be given at other times and places, such as in a hospital or home, if there is a special need.

**CONFIRMATION FOLLOWING BAPTISM.** Two ordinances are required for admission to Church MEMBERSHIP. The first is BAPTISM. The second, CONFIRMATION, is performed shortly following baptism and is a type of priesthood blessing. Two or more men who hold the Melchizedek Priesthood place their hands on the head of the person who has been baptized and, with one of the men serving as voice, the baptized person is confirmed a member of the Church and given the GIFT OF THE HOLY GHOST. Additional words of counsel or admonition are then expressed according to spiritual promptings.

**SETTING APART TO CHURCH ASSIGNMENTS.** Customarily, whenever any person is called to serve as a teacher or officer in any of the Church organizations, and always when a person is called to be a MISSIONARY or TEMPLE worker, persons holding proper priesthood authority place their hands on the person's head and the individual is set apart to the assignment. One of the priesthood bearers pronounces the blessing and expresses whatever counsel or thoughts he is impressed to say.

**ADMINISTERING TO THE SICK.** Blessings of health or comfort are given to one who is sick or injured. Two Melchizedek Priesthood men normally give this blessing in accord with James 5:14. The head of the sick person is anointed with a few drops of olive oil consecrated for this purpose. The two priesthood bearers then gently place their hands on the head of the afflicted person and the one sealing the anointing expresses promises of healing or comfort as he is impressed. Many incidents of dramatic and even miraculous healings have been recorded in Church history. Any worthy Melchizedek Priesthood bearer, when requested, may give such a blessing.

**PATRIARCHAL BLESSINGS.** Each organized STAKE in the Church has one or more PATRIARCHS called to give patriarchal blessings to stake members. Normally this blessing is given just once in a person's life, usually when a person is young, most

often in the teenage years. However, the blessing may be given at any age from childhood to advanced years. The patriarchal blessing is a lifetime blessing of guidance, warning, encouragement, and reassurance. Men serving as patriarchs are spiritually mature high priests in the Melchizedek Priesthood who have been ordained especially for the sacred CALLING of giving patriarchal blessings.

**FATHER'S AND HUSBAND'S BLESSINGS.** Every Melchizedek Priesthood bearer who is a husband or father has the authority, through worthiness, to give a priesthood blessing on special occasions or in times of special need to members of his family—a husband's blessing to his wife or a father's blessing to a son or daughter. Such blessings may be suggested by the husband or father or requested by the one desiring the blessing. They are blessings of love, counsel, and encouragement. Like all priesthood blessings, these are given by the laying on of hands on the head of the one receiving the blessing.

**SPECIAL BLESSINGS OF COUNSEL AND COMFORT.** All priesthood officers in the Church, from GENERAL AUTHORITIES through STAKE PRESIDENCIES and WARD BISHOPRICS to home teachers, have authority to give blessings of counsel or comfort to Church members within their jurisdiction. These are official priesthood blessings given in the same manner and with similar spiritual promptings as other priesthood blessings. Persons desiring such a blessing usually request it of one of the local priesthood officers in the area where they reside.

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BRUCE B. CLARK

## BLIND, MATERIALS FOR THE

During his earthly ministry, Jesus was always sensitive to individuals and their personal needs. He paid particular attention to those with handicaps



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and healed many of their infirmities (e.g., Matt. 11:5). Today, The Church of Jesus Christ of Latter-day Saints teaches similar sensitivity to people with special needs.

Since 1904, the Church has produced gospel materials for the blind and the visually impaired, and now all such people may obtain these materials in a wide variety of helpful formats.

Access to printed material is often inadequate for the visually impaired. To help overcome this lack, the Church produces materials on audiocassettes, in Braille, and in large-print versions. Audiocassettes are available at both standard and half-speed. Half-speed cassettes require the type of slow-speed cassette player that the Library of Congress lends to visually impaired persons in the United States.

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Several early Church leaders, most notably Brigham YOUNG, taught that in a complete theocracy the Lord could require the voluntary shedding of a murderer's blood—presumably by CAPITAL PUNISHMENT—as part of the process of atonement for such grievous sin. This was referred to as “blood atonement.” Since such a theocracy has not been operative in modern times, the practical effect of the idea was its use as a rhetorical device to heighten the awareness of Latter-day Saints of the seriousness of murder and other major sins. This view is not a doctrine of the Church and has never been practiced by the Church at any time.

Early anti-Mormon writers charged that under Brigham Young the Church practiced “blood atonement,” by which they meant Church-instigated violence directed at dissenters, enemies, and strangers. This claim distorted the whole idea of blood atonement—which was based on voluntary submission by an offender—into a supposed justification of involuntary punishment. Occasional isolated acts of violence that occurred in areas where Latter-day Saints lived were typical of that period in the history of the American West, but they were not instances of Church-sanctioned blood atonement.

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The Church recognizes that the use of blood transfusions and blood products often saves lives by replacing blood serum volume, red and white cells, platelets, and other substances that may have been lost or damaged by disease, accident, or surgical operation. It is also aware that many operative procedures, such as open-heart surgery and organ transplantation, could not be as safely performed and that many diseases, such as leukemia, aplastic anemia, and certain types of cancers, could not be adequately treated without blood and blood-product transfusions.

Blood transfusions can carry very harmful and life-threatening diseases, such as acquired immunodeficiency syndrome (AIDS), hepatitis, and other infectious diseases, and therefore may be a hazard. However, these hazards may be completely eliminated in nonemergency operations by the process of autotransfusion, whereby a patient's own blood is donated, stored, and given back when needed. This practice is feasible because blood can be stored for a number of months. However, the

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## BONNEVILLE INTERNATIONAL CORPORATION

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In addition to KSL Radio and Television, Bonneville has acquired and founded several other units: (1) a television station in Seattle, (2) radio stations in Seattle, New York City, Kansas City, Los Angeles, Chicago, San Francisco, Dallas, and Phoenix; (3) Bonneville Media Communications, a full-service production and advertising company located in Salt Lake City; (4) Bonneville Washington News Bureau, in the nation's capital; (5) Bonneville Broadcasting System (BBS), a music programming service in Northbrook, Illinois, that provides "easy listening" and "soft adult contemporary" music programming to radio stations throughout the United States and abroad; (6) Bonneville Satellite Corporation, which was formed in Salt Lake City in 1980 and much of which was sold in 1987, with BIC retaining interest as a limited partner; and (7) Bonneville Entertainment Company, incorporated in 1981.

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## BOOK OF ABRAHAM

[This entry includes five articles:

- Origin of the Book of Abraham
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## ORIGIN OF THE BOOK OF ABRAHAM

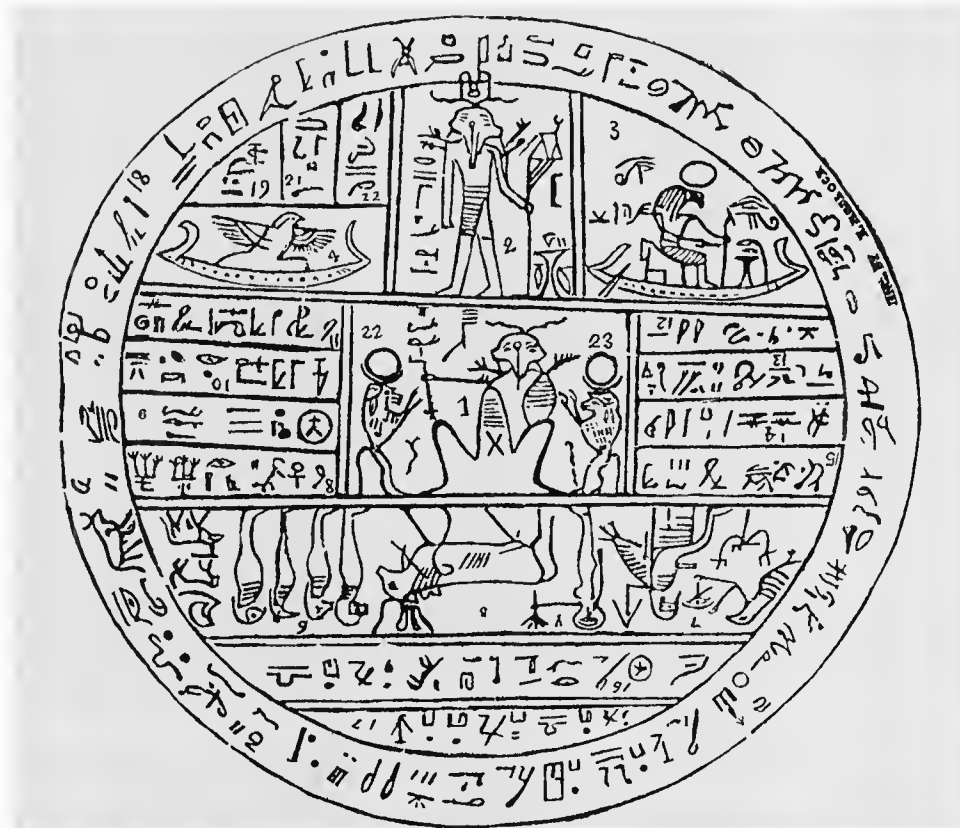
In July 1835, while living in Kirtland, Ohio, the Prophet Joseph SMITH purchased, on behalf of the Church, four Egyptian mummies and accompanying papyri from Michael H. Chandler, a traveling entrepreneur from Pennsylvania. The price was \$2,400. Chandler had acquired eleven mummies in early 1833 and had sold the other seven in the

eastern United States prior to meeting Joseph Smith. Shortly after obtaining the antiquities, Joseph Smith announced that the papyri contained some writings of the patriarchs ABRAHAM and JOSEPH, both of whom had lived in Egypt (Gen. 12:37, 39–50).

These antiquities had been exhumed by Antonio Lebolo on the west bank of the Nile River opposite the ancient city of Thebes (present-day Luxor), probably between 1817 and 1821. Lebolo, born in Castellamonte, Piedmont (northern Italy), had been a gendarme during Napoleon's occupation of the Italian peninsula. When Napoleon was defeated, Lebolo chose voluntary exile rather than face imprisonment under the reemerging Sardinian monarchy. He moved to Egypt, where he was employed by Bernardino Drovetti, former consul general of France in Egypt, to oversee his excavations in Upper Egypt. Drovetti also allowed

Lebolo to excavate on his own. Lebolo discovered eleven well-preserved mummies in a large tomb. Because Lebolo directed several hundred men excavating at different sites, the exact location has not been identified. The mummies were shipped to Trieste, where Lebolo authorized Albano Oblasser, a shipping magnate, to sell them on his behalf. Lebolo died February 19, 1830, in Castellamonte. Oblasser forwarded the eleven mummies to two shipping companies in New York City—McLeod and Gillespie, and Maitland and Kennedy—to sell them to anybody who would pay an appropriate sum. The proceeds were to be sent to Lebolo's heirs. Chandler acquired them in the winter or early spring of 1833. He claimed that Lebolo was his uncle, but that relationship has not been confirmed.

It has become clear that some Abrahamic literature exhibits links with Egypt. For example,



Faecsimile 2 from the Book of Abraham, first published in *Times and Seasons* in 1842. This hypocephalus (a round papyrus placed under the head of a mummy by the Egyptians) is a richly symbolic expression of the deceased person's desire for resurrection, eternal life, procreation, dominion, and stability. Over 100 such hypocephali are known, first appearing during the Saite Dynasty (663–525 B.C.). Courtesy Rare Books and Manuscripts, Brigham Young University.

the *Testament of Abraham*—likely first written in Greek—almost certainly derives from Egypt. Substituting a biblical figure such as Abraham in Egyptian hieroglyphic scenes is a Jewish technique known from the Hellenistic period (Gobel, pp. 373–82). Thus, it is not surprising that Egyptian texts are somehow linked to the appearance of the Book of Abraham.

According to some Egyptologists, the writings of Abraham acquired by Joseph Smith are to be dated to the early Christian era. Such dating is not without precedent. The *Testament of Abraham*, edited initially by M. R. James in 1892, was described by him as “a second century Jewish-Christian writing composed in Egypt” (Nibley, pp. 20–21).

The identity of the mummies is not known, since there are no primary sources that identify them.

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H. DONL PETERSON

#### TRANSLATION AND PUBLICATION OF THE BOOK OF ABRAHAM

On October 10, 1880, in a general conference, members of The Church of Jesus Christ of Latter-day Saints voted to accept the book of Abraham as a scriptural work. Several views have been advanced concerning the process whereby the Prophet Joseph SMITH produced the work. Although he and his associates began an “Egyptian Alphabet and Grammar” while they studied the papyri, the purpose of that work is obscure. It was not completed, explained, or published by Joseph Smith or any of his successors. However, it is certain that he began working in KIRTLAND, OHIO, on the relevant Egyptian papyri soon after purchasing them from Michael H. Chandler in 1835.

Probably no one in the United States in 1835 could interpret Egyptian hieroglyphics through ordinary translation techniques. When he translated the gold plates of the Book of Mormon from

the “reformed Egyptian” text (1827–1829), the Prophet stated that he did it “by the gift and power of God.” Likewise, it was principally divine inspiration rather than his knowledge of languages that produced the English text of the book of Abraham. His precise methodology remains unknown.

On July 5, 1835, the Prophet recorded, “I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham. . . . Truly we can say, the Lord is beginning to reveal the abundance of peace and truth” (HC 2:236). After delays, Joseph Smith appointed two men on November 2, 1837, to raise funds to help translate and print the book of Abraham. But because of further difficulties, he was unable to begin publishing for four more years. The book of Abraham was first printed in three issues of the *Times and Seasons* on March 1, March 15, and May 16, 1842. These installments contained the entire current book of Abraham, including the three facsimiles. In February 1843, Joseph Smith promised that more of the book of Abraham would be published. However, continued harassment by enemies kept the Prophet from ever publishing more of the record. It did receive considerable notoriety when several prominent eastern newspapers in the United States reprinted Facsimile 1 and part of the text from the *Times and Seasons* publication.

In 1851 the writings of Abraham were published in England as a part of the Pearl of Great Price, a small compilation by Franklin D. Richards containing some of Joseph Smith’s translations and revelations. It was this compilation that was canonized in 1880, in SALT LAKE CITY, thereby placing it alongside three other sacred collections or standard works: the Bible, the Book of Mormon, and the Doctrine and Covenants.

In 1856 the papyri were sold by Joseph’s widow to Abel Combs. With the exception of a few fragments returned to the Church in 1967, the present location of the papyri is unknown.

[See also PAPYRI, JOSEPH SMITH.]

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## CONTENTS OF THE BOOK OF ABRAHAM

The book of Abraham in the Pearl of Great Price consists of an account of Abraham's experiences with the Lord in four lands: Chaldea, Haran, Canaan, and Egypt. This observation is consistent with the work's opening phrase, "In the land of." Except for events chronicled in the first chapter, Sarai (Sarah) shared fully the vicissitudes and triumphs of her husband.

As the work opens, Abraham is living among an idolatrous people in Chaldea (Abr. 1:1, 5–7). But because of severe persecution (1:12, 15) after having preached against their wickedness, he decides to emigrate. Resulting official opposition almost costs Abraham his life, as a human sacrifice (1:12–15). When he prays for divine help, an angel rescues him, promising that he will be led to a new land and receive the priesthood (1:15–19).

When the famine prophesied by the angel comes to Chaldea (1:29–30), Abraham departs with Sarai, his nephew Lot, and his family, with his father, Terah, following the company (2:4). After they settle in Haran, the Lord commands Abraham to continue on to Canaan and reveals to him the founding elements of the ABRAHAMIC COVENANT (2:6–11). Because of famine, Abraham goes to Egypt, where the Lord commands him—a feature absent from Genesis 12:11–13—to introduce Sarai as his sister so that the Egyptians will not kill him (2:21–25).

In the third chapter, Abraham describes a vision that he received through a URIM AND THUMMIM concerning the worlds created by God, the premortal spirits of people, and the COUNCIL IN HEAVEN wherein the gods (cf. John 1:1–4, 14; Heb. 1:1–3) planned the creation of the earth and humankind. The fourth and fifth chapters recount the completion of these plans and the placing of Adam and Eve in the GARDEN OF EDEN.

By the book's account, Chaldea was under Egyptian hegemony during Abraham's lifetime. Local religion included Egyptian solar worship, the worship of Pharaoh, and human sacrifice. The discovery of the land of Egypt is attributed to Egyptus, daughter of Ham and Egyptus; her eldest son, whose name was Pharaoh, established its first government.

Doctrinal contributions of the book include a fuller explanation of Abraham's covenant and its relationship to the gospel (2:6–11), and a better understanding of premortal life (3:22–28). Con-

cerning ASTRONOMY, it names the celestial body nearest God's abode, Kolob (3:2–4), and details the creation of the earth by a council of Gods in the fourth chapter. Abraham 1:26–27 has been interpreted by some as the scriptural basis for previously withholding the priesthood from BLACKS.

Concerning biblical connections, the idolatry of Terah (cf. Josh. 24:2) and the Lord's rescue of Abraham (cf. Isa. 29:22) are spelled out in the book of Abraham and in other ancient Abraham texts.

Many themes of the book appear in other ancient literatures, including Abraham's struggle against idolatry (*Jubilees* 12; Charlesworth, Vol. 2, pp. 79–80), the attempted sacrifice of Abraham (*Pseudo-Philo* 6; Charlesworth, Vol. 2, pp. 310–12), and Abraham's vision of God's dwelling place, events in the Garden of Eden, and premortal spirits (*Apocalypse of Abraham* 22–23; Charlesworth, Vol. 1, p. 700). God's instruction to Abraham to introduce Sarai as his sister is echoed in the *Genesis Apocryphon* (column 19) as having come through a dream. Abraham's teaching astronomy to Egyptians (Book of Abraham Facsimile 3) is described in *Pseudo-Eupolemus* 9.17.8 and 9.18.2 (Charlesworth, Vol. 2, pp. 881–82) and in Josephus (*Antiquities* 1.8.2).

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## FACSIMILES FROM THE BOOK OF ABRAHAM

Three facsimiles are published with the text of the book of Abraham in the Pearl of Great Price. All are similar to Egyptian illustrations known from other sources.

**FACSIMILE NUMBER 1.** Representations similar to Facsimile 1 abound in Egyptian religious texts. A typical example appears in the 151st chapter of the *Book of the Dead*, showing the god Anubis embalming Osiris, who is lying on a lion couch. In some details, such as the posture of the reclining figure, Facsimile 1 differs from other Egyptian texts.

Only for Facsimile 1 is the original document known to be extant. Comparisons of the papyrus fragments as well as the hieroglyphic text accompanying this drawing demonstrate that it formed a part of an Egyptian religious text known as the *Book of Breathings*. Based on paleographic and historical evidence, this text can be reliably dated to about the first century A.D. Since reference is made to this illustration in the book of Abraham (Abr. 1:12), many have concluded that the *Book of Breathings* must be the text that the Prophet Joseph SMITH used in his translation. Because the *Book of Breathings* is clearly not the book of Abraham, critics claim this is conclusive evidence that Joseph Smith was unable to translate the ancient documents.

In the historical documents currently possessed by the Church, Joseph Smith never described fully the actual process he used in translating ancient documents. In reference to the Book of Mormon, he said that it was “not expedient” for him to relate all the particulars of its coming forth (HC 1:220; see BOOK OF MORMON: TRANSLATION BY JOSEPH SMITH). He did, in several instances, refer to the book of Abraham as a translation (HC 4:543, 548); and when the installments of the book of Abraham were published in the *Millennial Star*, it was described as being “translated by Joseph Smith” (July 1842, p. 34). Both Wilford WOODRUFF (in his journal) and Parley P. Pratt (in the July 1842 *Millennial Star*) maintained that the translation was done by means of the URIM AND THUMMIM, although Joseph Smith himself does not mention using this instrument anywhere in the translation.

One must consider, however, what Joseph Smith meant by translation. Section 7 of the DOCTRINE AND COVENANTS offers one standard measure. Here, the Prophet, using the Urim and Thummim, translated a “record made on parchment by John the Revelator.” Although it is not known whether Joseph Smith actually had this document, he provided a translation of it. Since it is not known just how Joseph Smith translated, it is reasonable to postulate that, when studying the Egyptian papyri purchased from Michael Chandler, Joseph Smith sought revelation from the Lord concerning them and received in that process the book of Abraham. He might then have searched through the papyri in his possession to find illustrations similar to those he had learned by revelation. This forms one possible explanation of

how drawings done about the first century A.D. were used to illustrate the book of Abraham.

**FACSIMILE NUMBER 2.** Egyptologists call Facsimile 2 a hypocephalus (Greek for “under the head”), and numerous examples are preserved in museums around the world. Their stated purpose was to keep the body warm (i.e., ready for resurrection) and to transform the deceased into a god in the hereafter. Joseph Smith explained that Facsimile 2 contained representations of God, the earth, the Holy Ghost, etc. His explanations are, in general, reasonable in light of modern Egyptological knowledge. For example, the four standing figures in the lower portion of the facsimile are said by Joseph Smith to represent “earth in its four quarters.” The Egyptians called these the four sons of Horus and, among other things, they were gods of the four quarters of the earth.

**FACSIMILE NUMBER 3.** Facsimile 3 presents a constantly recurring scene in Egyptian literature, best known from the 125th chapter of the *Book of the Dead*. It represents the judgment of the dead before the throne of Osiris. It is likely that it came at the end of the *Book of Breathings* text, of which Facsimile 1 formed the beginning, since other examples contain vignettes similar to this. Moreover, the name of Hor, owner of the papyrus, appears in the hieroglyphs at the bottom of this facsimile.

Joseph Smith explained that Facsimile 3 represents Abraham sitting on the pharaoh’s throne teaching principles of astronomy to the Egyptian court. Critics have pointed out that the second figure, which Joseph Smith says is the king, is the goddess Hathor (or Isis). There are, however, examples in other papyri, not in the possession of Joseph Smith, in which the pharaoh is portrayed as Hathor. In fact, the whole scene is typical of Egyptian ritual drama in which costumed actors played the parts of various gods and goddesses.

In summary, Facsimile 1 formed the beginning, and Facsimile 3 the end of a document known as the *Book of Breathings*, an Egyptian religious text dated paleographically to the time of Jesus. Facsimile 2, the hypocephalus, is also a late Egyptian religious text. The association of these facsimiles with the book of Abraham might be explained as Joseph Smith’s attempt to find illustrations from the papyri he owned that most closely matched what he had received in revelation when translating the Book of Abraham. Moreover, the Prophet’s explanations of each of the facsimiles



accord with present understanding of Egyptian religious practices.

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MICHAEL D. RHODES

#### STUDIES ABOUT THE BOOK OF ABRAHAM

**DOCTRINAL COMMENTARIES.** Doctrinal studies of the book of Abraham have usually been components of general commentaries on the Pearl of Great Price without focusing on the book of Abraham in particular. George Reynolds and Janne Sjodahl's *Commentary on the Pearl of Great Price* (Salt Lake City, 1965) is a typical example. The most comprehensive study of this sort is *Doctrinal Commentary on the Pearl of Great Price* (Salt Lake City, 1969) by Hyrum Andrus.

**HISTORICAL STUDIES.** In 1912 the pamphlet *Joseph Smith, Jr., as a Translator* by F. S. Spaulding, Episcopal bishop of Utah, attempted the first formal non-LDS study of the book of Abraham. It contained letters from eight leading Egyptologists concerning the three book of Abraham facsimiles and commenting on the "accuracy" of their interpretation by the Prophet Joseph SMITH. The scholars unanimously agreed that the Prophet was wrong. At the time, no Latter-day Saint scholar was capable of refuting their claims. It was not until 1936 that J. E. Homans, a non-Latter-day Saint writing under the pseudonym R. C. Webb, published *Joseph Smith as a Translator*, defending the Prophet's abilities as a translator, but not directly addressing the points that were made by the Egyptologists.

In 1967 eleven fragments of the Egyptian papyri once owned by Joseph Smith were rediscovered by Aziz S. Atiya and were then presented to the Church by the New York Metropolitan Museum of Art. Several pieces were determined to be from an Egyptian religious text known as the *Book of Breathings*. Three noted Egyptologists soon made translations of and commentaries on the fragments, which resulted in new attacks on Joseph

Smith's "inabilities" as a translator. The critics argued that the *Book of Breathings* bore no relationship to the book of Abraham, which Joseph Smith apparently claimed to have translated from these very papyri. Indeed, the *Book of Breathings* is a late text, originating about the first century A.D., some 2000 years after the time of Abraham. Against criticisms such as these, Hugh Nibley has consistently and ably defended Joseph Smith, maintaining that the book of Abraham should be evaluated on the basis of what it claims to be—Abraham's own account of his life. Nibley's research has shown that a significant number of links exist between the book of Abraham and ancient texts related to Abraham. These similarities seem too numerous and subtle to be attributed to mere coincidence.

In his explanation of Facsimile 2 in the book of Abraham, Joseph Smith maintained that certain information contained therein was not to be revealed to the world, "but is to be had in the Holy Temple of God." Studies of Egyptian temple ritual since the time of Joseph Smith have revealed parallels with Latter-day Saint temple celebrations and doctrine, including a portrayal of the creation and fall of mankind, WASHINGS AND ANOINTINGS, and the ultimate return of individuals to God's presence. Moreover, husband, wife, and children are sealed together for eternity, GENEALOGY is taken seriously; people will be judged according to their deeds in this life, and the reward for a just life is to live in the presence of God forever with one's family. It seems unreasonable to suggest that all such parallels occurred by mere chance.

A number of pseudepigraphic texts purporting to be accounts from the life of Abraham have come to light since Joseph Smith's day, such as the *Apocalypse of Abraham* and the *Testament of Abraham*, documents that exhibit notable similarities with the book of Abraham. For example, in chapter 12 of the *Testament of Abraham* there is a description of the judgment of the dead that matches in minute detail the scene depicted in Facsimile 3 of the book of Abraham and, incidentally, chapter 125 of the Egyptian *Book of the Dead*. In fact, parallels to almost every verse in the book of Abraham can be found in the pseudepigraphical writings about Abraham.

In summary, the numerous similarities that the book of Abraham and associated Latter-day Saint doctrines share with both Egyptian religious texts and recently discovered pseudepigraphical



writings may confirm further the authenticity of the Joseph Smith translation known as the book of Abraham. A major question about its authenticity continues to revolve around whether Joseph Smith translated the work from the papyrus fragments the Church now has in its possession or whether he used the URIM AND THUMMIM to receive the text of the book of Abraham by revelation, as is the case with the translation of the scroll of John the Revelator, found in Doctrine and Covenants section 7, or the BOOK OF MOSES, which is excerpted from the JOSEPH SMITH TRANSLATION OF THE BIBLE and is also found in the Pearl of Great Price. From these examples, it is evident that for Joseph Smith it was not necessary to possess an original text in order to have its translation revealed to him. In his function as PROPHET, SEER, and REVELATOR, many channels were open to him to receive information by divine inspiration.

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MICHAEL D. RHODES

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## BOOK OF COMMANDMENTS

The Prophet Joseph SMITH and a council of HIGH PRIESTS collected the Prophet's early revelations in November 1831, into the Book of Commandments. They originally decided to print 10,000 copies of the book at Independence, Missouri, but later reduced this number to 3,000. As editor of the Church's newspaper called *The Evening and*

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Publication plans were frustrated when a mob destroyed the printing establishment on July 20, 1833, when Phelps had printed only five 32-page signatures. These 160 pages contained sixty-five revelations, the last of which was not completely typeset. Although fire destroyed most of these uncut pages, Church members salvaged enough to put together about a hundred copies, only a few of which survive today. The revelations in the Book of Commandments became part of a larger collection titled the Doctrine and Covenants, first printed in 1835.

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## BOOK OF JOSEPH OF EGYPT

See: Joseph of Egypt: Writings of Joseph

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## BOOK OF LIFE

In a figurative sense, the book of life is the complete record of one's life, the sum total of thoughts, words, and deeds written in the soul, of which the Lord will take account in the day of judgment (Rev. 20:12; Alma 12:14).

The scriptures also speak of a book of life, or "the Lamb's book of life," as "the record . . . kept in heaven" (D&C 128:7) in which are written both the names and deeds of the faithful. It is also the heavenly register of those who inherit eternal life (Heb. 12:23; Alma 5:58; D&C 76:68), "the book of the names of the sanctified, even them of the celestial world" (D&C 88:2; cf. Mal. 3:16–17).

In the Bible, the phrase "book of the living" appears first in Psalm 69:28, and the notion of a heavenly ledger is alluded to often (Ex. 32:32–33;

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ROBERT J. WOODFORD

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## BOOK OF JOSEPH OF EGYPT

See: Joseph of Egypt: Writings of Joseph

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## BOOK OF LIFE

In a figurative sense, the book of life is the complete record of one's life, the sum total of thoughts, words, and deeds written in the soul, of which the Lord will take account in the day of judgment (Rev. 20:12; Alma 12:14).

The scriptures also speak of a book of life, or "the Lamb's book of life," as "the record . . . kept in heaven" (D&C 128:7) in which are written both the names and deeds of the faithful. It is also the heavenly register of those who inherit eternal life (Heb. 12:23; Alma 5:58; D&C 76:68), "the book of the names of the sanctified, even them of the celestial world" (D&C 88:2; cf. Mal. 3:16–17).

In the Bible, the phrase "book of the living" appears first in Psalm 69:28, and the notion of a heavenly ledger is alluded to often (Ex. 32:32–33;

Dan. 7:10; 12:1; Isa. 4:3; 65:6; see also Phil. 4:3; Rev. 3:5; 13:8; 21:27). Names of faithful Saints may be recorded in the book of life conditionally while they are in mortality (Luke 10:20) or “from the foundation of the world” (Rev. 17:8), but may be “blotted out” because of unrepented transgression (Rev. 3:5; 22:19; Alma 5:57; D&C 85:5, 11). Ultimately, only the names of those who qualify for eternal life remain written or “sealed” (*TPJS*, p. 9) in the Lamb’s book of life.

Latter-day Saints believe that essential items written in the “books yet to be opened” are linked to proper Church records, including those of essential gospel ordinances performed by priesthood authority for individuals and attested by authorized witnesses. In ancient covenant ceremonies, the names of the righteous were solemnly recorded, thus numbering them among “the living” (e.g., Num. 1:1–46; Mosiah 6:1–2). What is properly recorded on earth is recorded in heaven (D&C 128:7–8). Final sealing in the Lamb’s book requires, further, the approval of the Holy Spirit of Promise (D&C 132:19).

J. LEWIS TAYLOR

## BOOK OF MORMON

*[This entry introduces the Book of Mormon, with the Overview describing its basic nature, contents, and purposes; a brief article follows on the Title Page from the Book of Mormon; and the remaining articles are devoted to a brief explanation of each book in the Book of Mormon.]*

### Overview

Title Page from Book of Mormon

First Book of Nephi

Second Book of Nephi

Book of Jacob

Book of Enos

Book of Jarom

Book of Omni

The Words of Mormon

Book of Mosiah

Book of Alma

Book of Helaman

Third Nephi

Fourth Nephi

Book of Mormon

Book of Ether

Book of Moroni

*The teachings of the Book of Mormon are discussed in doctrinal articles throughout the Encyclopedia; see Doctrine; Gospel of Jesus Christ. See also Book of Mormon Religious Teachings and Practices; Jesus Christ in the Scriptures: the Book of Mormon; Prophecy: Prophecy in the Book of Mormon.*

*Concerning its essential relationship with the Bible and other scripture, see Bible; Book of Mormon, Biblical Prophecies about; Book of Mormon in a Biblical Culture; Isaiah; Scripture; Standard Works.*

*On the writing and composition of the Book of Mormon, see Book of Mormon Authorship; Book of Mormon Language; Book of Mormon Literature; Book of Mormon Plates and Records.*

*For information about its origin and publication, see Book of Mormon Editions; Book of Mormon Manuscripts; Book of Mormon Translation by Joseph Smith; Book of Mormon Translations; Book of Mormon Witnesses; Manuscript, Lost 116 Pages; Moroni, Visitations of. See, generally, Book of Mormon Studies.*

*Separate articles can be found on Book of Mormon Peoples; Jaredites; Lamanites; Nephites; Women in the Book of Mormon; articles on the main individuals in this scripture are listed under Book of Mormon Personalities.*

*Internal aspects of Book of Mormon culture and civilization are discussed in such entries as Book of Mormon Chronology; Book of Mormon Economy and Technology; Book of Mormon Geography; Book of Mormon, Government and Legal History in; Book of Mormon, History of Warfare in; Jesus Christ: Forty-Day Ministry and Other Post-Resurrection Appearances of Jesus Christ; Liahona; Secret Combinations; Sword of Laban; Three Nephites; Tree of Life.]*

## OVERVIEW

The Prophet Joseph SMITH called the Book of Mormon “the most correct of any book on earth, and the keystone of our religion” and said that a person “would get nearer to God by abiding by its precepts, than by any other book” (*TPJS*, p. 194), for it contains the fulness of the GOSPEL OF JESUS CHRIST (D&C 20:8–9). To members of The Church of Jesus Christ of Latter-day Saints, the Book of Mormon forms the doctrinal foundation of the Church and speaks the word of God to all the world.

The Book of Mormon both confirms and supplements the Bible: “Behold, this [the Book of Mormon] is written for the intent that ye may believe that [the Bible]; and if ye believe [the Bible] ye will believe [the Book of Mormon] also” (Morm.

Dan. 7:10; 12:1; Isa. 4:3; 65:6; see also Phil. 4:3; Rev. 3:5; 13:8; 21:27). Names of faithful Saints may be recorded in the book of life conditionally while they are in mortality (Luke 10:20) or “from the foundation of the world” (Rev. 17:8), but may be “blotted out” because of unrepented transgression (Rev. 3:5; 22:19; Alma 5:57; D&C 85:5, 11). Ultimately, only the names of those who qualify for eternal life remain written or “sealed” (*TPJS*, p. 9) in the Lamb’s book of life.

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The Book of Mormon both confirms and supplements the Bible: “Behold, this [the Book of Mormon] is written for the intent that ye may believe that [the Bible]; and if ye believe [the Bible] ye will believe [the Book of Mormon] also” (Morm.



*Jesus Christ Is the God of That Land*, by Minerva K. Teichert (1949, oil on board, 36" × 48"). Superimposed on the western hemisphere and flanked by Quetzal birds, native American symbols of liberty and freedom, this painting conveys the central message of the Book of Mormon "that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." Courtesy Springville Museum of Art.

7:9). The Bible is primarily a record of God's dealings with the forebears and descendants of Jacob or Israel in the ancient Near East. Latter-day Saints believe the Book of Mormon to be a record of God's dealings principally with another group of Israelites he brought to the Western Hemisphere from Jerusalem about 600 B.C. (see LEHI). They anticipated the birth and coming of Jesus Christ and believed in his ATONEMENT and gospel. Their complex, lengthy records were abridged by a prophet named MORMON, inscribed on plates of gold, and buried by his son, MORONI<sub>2</sub>, after internecine wars destroyed all of the believers in Christ in the New World except Moroni (A.D. 385).

**JOSEPH SMITH AND THE BOOK OF MORMON.** In his short lifetime, Joseph Smith brought forth many scriptures (see DOCTRINE AND COVENANTS; PEARL OF GREAT PRICE). His first prophetic calling was to bring forth the Book of Mormon. In 1823, at age seventeen, he was shown the hidden record by Moroni, then a resurrected angelic messenger from God (JS—H 1:27–54). After several visitations during the next four years, Joseph was allowed to remove the sacred record from its resting place in the hill CUMORAH, near Palmyra, New York. Despite many interruptions and persistent persecutions (JS—H 1:57–60), Joseph Smith trans-

lated the lengthy record in about sixty working days. Latter-day Saints bear testimony that he did this "through the mercy of God, by the power of God" (D&C 1:29), "by the inspiration of heaven" (*Messenger and Advocate* [Oct. 1834]:14–16; JS—H 1:71, n.). He had the assistance of several scribes, chiefly Oliver COWDERY, who wrote what Joseph Smith dictated. The book was published in Palmyra in 1830. At least eleven witnesses, in addition to Joseph Smith, saw and/or hefted the Book of Mormon plates before he returned them to Moroni (see BOOK OF MORMON WITNESSES).

**PURPOSES AND CONTENTS.** The Book of Mormon, as its modern subtitle states, stands with the Bible as "Another Testament of Jesus Christ." Its main purposes are summarized on its title page: to show the remnants of the Book of Mormon people what great things God did for their forefathers, to make known the covenants of the Lord, and to convince "Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." The central event in the Book of Mormon is the appearance of the resurrected Christ to righteous inhabitants of the Western Hemisphere after his ascension into heaven at Jerusalem. During his visit, Christ delivered a sermon that is similar to the SERMON ON THE MOUNT recorded in the New Testament, but with certain vital clarifications and additions. He declared his doctrine, the fulness of his gospel necessary to enter the kingdom of God; and he established his Church with its essential ordinances, and ordained disciples to preside over the Church. At this time, Christ also explained the promises of God to Israel, healed the sick and disabled; blessed the children and their parents; and expressed his great love, allowing each individual to come forward and touch the wounds he had received during his crucifixion (see 3 Ne. 11–26). The record of Jesus' visit and many other passages in the Book of Mormon verify the divine sonship, ministry, atonement, resurrection, and eternal status of the Lord Jesus Christ and show that the fulness of his gospel is the same for all people, whenever and wherever they have lived.

The ancestors of these people to whom Jesus appeared had been in the Western Hemisphere for about 600 years. The Book of Mormon opens with the family of Lehi in Jerusalem at the time of the biblical prophet Jeremiah. Lehi was warned by God about 600 B.C. to take his family and flee Jerusalem before it was destroyed by Babylon (1 Ne. 1:1–2). The account, written by Lehi's son NEPHI<sub>1</sub>,



In this wooden box, Joseph Smith kept the Book of Mormon plates. The inside of the box measures 14" × 16". The depth is 6 1/4" sloping to 4". The lid and bottom are walnut, and the sides are made from boxwood. The box was also used as a lap desk. In the possession of emeritus Church Patriarch Eldred G. Smith.

first tells of his family's departure from Jerusalem and of his dangerous return to the city with his brothers to obtain sacred records that contained their lineage, the five books of Moses, and a history of the Jews and writings of prophets down to Jeremiah's time (1 Ne. 3–5).

The group traveled in the wilderness until they reached a pleasant land by the sea where Nephi, with God's instruction, built a ship that took them to the New World (1 Ne. 17–18). Nephi's older brothers, LAMAN and LEMUEL, expressed resentment at Nephi's closeness to the Lord and did not want him to rule over them (1 Ne. 16:37–39; 18:10). When the family reached the New World, this antagonism led to a schism between the NEPHITES and LAMANITES that pervades the Book of Mormon.

As the Nephite sermons, prophecies, and historical records were compiled and handed down, the writers emphasized that those who keep God's commandments prosper. Unfortunately, many who prospered became proud and persecuted others, with war as the eventual result. The desolation of war humbled the people, who began again to call upon God.

Ancient American prophets, like biblical prophets such as Moses, Isaiah, and Daniel, were shown visions of the future of various nations. For example, Nephi foresaw Christopher COLUMBUS' discovery of America, the influx of Gentiles into the New World, and the American Revolution

(1 Ne. 13:12–15, 18–19), as well as the birth and earthly ministry of Jesus Christ. Christ's birth, ministry, and death were prophesied by Lehi, Nephi, BENJAMIN, SAMUEL THE LAMANITE, and other prophets. When MOSIAH<sup>1</sup> discovered a people who had left Jerusalem with MULEK, a son of Zedekiah (see Jer. 52:10; Omni 1:12–15; Hel. 8:21), and King Limhi's messengers found a record of the extinct JAREDITES, the Nephites learned that they were not the only people God had brought to the Western Hemisphere.

After the appearance of Jesus Christ, the Nephites and Lamanites enjoyed peace for more than 160 years (4 Ne. 1:18–24). Then, many who had been righteous broke their covenants with God, and the Church and their civilization began to collapse. At last, in A.D. 385, the few remaining Nephites were hunted and killed by Lamanites. The book ends with Moroni, the last Nephite, writing to the people of modern times, admonishing them to "come unto Christ, and be perfected in him" (Moro. 10:32).

**MODERN APPLICATIONS.** Latter-day Saints embrace the Book of Mormon as a record for all people. In addition to instructing their contemporaries and descendants, the prophets who wrote these ancient records foresaw modern conditions and selected lessons needed to meet the challenges of this world (Morm. 8:34–35). Their book is a record of a fallen people, urging all people to live righteously and prevent a similar fall today.

The Book of Mormon has had a profound effect on the Church and its members. It is so fundamental that Joseph Smith said, "Take away the Book of Mormon and the revelations and where is our religion? We have none" (*TPJS*, p. 71).

The Book of Mormon teaches that the living God has spoken to several peoples throughout the earth who have written sacred records as he has commanded (2 Ne. 29:11–12). The Book of Mormon is one such record.

It also stands as evidence to Latter-day Saints that God restored his true and living Church through Joseph Smith. The importance of this belief for Latter-day Saints cannot be overestimated, for they are confident that God watches over the people of the earth and loves them, and that he continues to speak to them through contemporary prophets who apply unchanging gospel principles to today's challenges.

The Book of Mormon also is important to Latter-day Saints as an aid in understanding the



Bible and the will of God. Nephi prophesied that many “plain and precious” truths and covenants would be taken from the gospel and the Bible after the deaths of the apostles (1 Ne. 13:26–27). Many questions that have arisen from the Bible are answered for Latter-day Saints by the Book of Mormon, such as the mode of and reasons for baptism (2 Ne. 31; 3 Ne. 11:23–26); the proper way to administer the sacrament of the Lord’s Supper (Moro. 4–5); the nature of the Resurrection (Alma 40); the effects of the FALL OF ADAM, and the reasons for evil and suffering in the world (2 Ne. 2). The Book of Mormon reinforces the LDS doctrine that the gospel of Jesus Christ existed before the Creation and has been revealed to prophets and believers throughout time.

Also sacred to Latter-day Saints is the Book of Mormon as a tutor in discerning the promptings of the Holy Ghost. Many Latter-day Saints, including those born into LDS families, trace their conversion to Jesus Christ and their commitment toward the Church to prayerful study of the Book of Mormon, and through it they learn to recognize the Holy Spirit. Thus, the book becomes a continuing symbol of personal revelation and of God’s love for and attention to the needs of each person. It also declares that all mankind will be judged by its precepts and commandments (Mosiah 3:24; Moro. 10:27; *see* JUDGMENT). It is evidence that God remembers every creature he has created (Mosiah 27:30) and every covenant he has made (1 Ne. 19:15; 3 Ne. 16:11). The Book of Mormon is the base from which millions have begun a personal journey of spiritual growth and of service to others.

For LDS children, the Book of Mormon is a source of stories and heroes to equal those of the Bible—Joseph in Egypt, Daniel in the lions’ den, the faithful Ruth, and brave Queen Esther. They tell and sing with enthusiasm about the army of faithful young men led by HELAMAN<sub>1</sub> (Alma 56:41–50); of the prophet ABINADI’s courage before wicked King Noah (Mosiah 11–17); of Nephi and his unwavering faithfulness (1 Ne. 3–18); of Abish, a Lamanite woman who for many years appears to be the lone believer in Christ in King Lamoni’s court until the missionary Ammon taught the gospel to the king and queen (Alma 19); and of Jesus’ appearances to the Nephites (3 Ne. 11–28). There are many favorites. The book is used to teach children doctrines, provide examples of the Christlike life, and remind them of God’s great love and hope for all his children.

The book is central to missionary work. It is the Church’s most important missionary tool and is destined to go to every nation, kindred, tongue, and people (Rev. 14:6–7). All LDS missionaries encourage those they contact to read and pray about the book as a means of receiving their own testimony from God about the truthfulness of the Book of Mormon, a witness of Jesus Christ.

Latter-day Saints are regularly admonished to make fuller use of the Book of Mormon. In 1832, two and one-half years after the book was published, the word of the Lord warned the Saints that they had treated the revelations too lightly and had neglected to “remember the new covenant, even the Book of Mormon” (D&C 84:57). Church leaders repeatedly encourage members to make the Book of Mormon a greater part of their lives. President Ezra Taft BENSON has counseled Latter-day Saints to read the book daily and to share it and the gospel message with all the world.

**READING THE BOOK OF MORMON.** This sacred record asks the reader to approach its words with faith and prayer. One of its teachings is that readers will “receive no witness until after the trial of [their] faith” (Ether 12:6). Therefore, although aspects of the book may seem unusual or improbable at first, it invites its readers to entertain them as possibilities until the whole picture becomes clear and other feelings are experienced and thoughts considered. Moreover, the final inscription of Moroni<sub>2</sub> on the title page asks readers to look beyond human weaknesses in the book: “If there are faults they are the mistakes of men; wherefore, condemn not the things of God.” He closed his own book within the Book of Mormon by exhorting all who receive these things to ask God, with a sincere heart and with real intent, having faith in Christ, if they are not true, and promises that God will manifest the truth of it (Moro. 10:4).

Latter-day Saints of all ages and interests find rewards in reading the Book of Mormon. At first, people tend to focus attention on its main messages and story lines. With further reading and pondering, they discover numerous themes, meaningful nuances, interesting details, and profound spiritual expressions.

The first-time reader may find the Book of Mormon difficult at times. Its style, as translated into English, is somewhat similar to that of the King James Version of the Bible, and the reader who is not familiar with the Bible will encounter some unfamiliar word usages. The 1981 edition of



the Book of Mormon is annotated with many Bible references and aids to facilitate a more detailed comparison.

Book of Mormon prophets Nephi, JACOB, and Abinadi quote extensively from Isaiah (see, e.g., 2 Ne. 6–8 [Isa. 49–51]; 2 Ne. 12–24 [Isa. 2–14]; Mosiah 14 [Isa. 53]), an Old Testament prophet whose poetic style and allusions have challenged readers of the Bible and also have proved difficult to many who study the Book of Mormon. Initially, some Church leaders encourage first-time readers to move through these chapters, understanding what is accessible and saving the rest for later study. In Isaiah's writings, Latter-day Saints find an important testimony of Christ and of the fulfillment of God's covenants with the house of Israel. Christ admonished his followers to "search these things diligently, for great are the words of Isaiah" (3 Ne. 23:11).

Another possible hurdle for readers is the book's nonchronological insertions. Nephi and Jacob and Jacob's descendants wrote first-person accounts from about 590 B.C. until about 150 B.C., and then Mormon (about A.D. 385) inserted a shorter chapter to explain his role as abridger of another record. Then the reader is returned via Mormon's abridgment to the history of Nephi's successors and of the descendants of ALMA<sup>1</sup>. As groups of people break away from and return to the main body, parts of their records are incorporated into the book, causing the reader to jump back to earlier events. Likewise, Moroni's abridgment of the very ancient book of Ether appears out of chronological order near the end. In addition, the Book of Mormon, like the Old Testament, describes events from widely separated intervals. As an abridgment, it contains only a small part of the proceedings of these ancient peoples.

**APPROACHING THE TEXT.** The arrangement of the Book of Mormon lends itself to many approaches. Three mutually supportive avenues are most often followed. First, the book serves as a source of guidance and doctrine, yielding lessons and wisdom applicable to contemporary life. This approach is recommended in the writings of Nephi, who wrote that he "did liken the scriptures unto [his people], that it might be for [their] profit and learning" (1 Ne. 19:23). Latter-day Saints find its pages rich with ennobling narratives, clear doctrines, eternal truths, memorable sayings, and principles. Knowing the conditions of the latter days, the ancient prophets periodically address the

individual reader directly. Latter-day Saints emphasize the need to read the Book of Mormon prayerfully, with faith in God, to benefit personally from its teachings and to come unto Christ.

A second approach to the Book of Mormon, adding historical dimension to the first approach, is to study the book as an ancient text. The reader who accepts the Book of Mormon as an ancient Hebrew lineage history written by prophets in the New World will find the book consistent with that description and setting. The book is a repository of ancient cultures that are as far removed from modern readers as are those of the Old and New Testaments. Continuing research has found Hebrew poetic forms, rhetorical patterns, and idioms, together with many Mesoamerican symbols, traditions, and artifacts, to be implicit in the book or consistent with it.

Finally, one may enjoy the Book of Mormon as a work of literature. Although the style may seem tedious or repetitive at times, there are order, purpose, and clarity in its language. Its words are often as beautiful and as memorable as passages in the Psalms, the Gospel of John, and other notable religious works of prose and poetry.

Most faithful readers of the Book of Mormon, however, do not define or limit themselves to any single approach or methodology, for these approaches are all transcended by the overriding implications of the book's divine origins and eternal purposes. Study and faith, reflection and application, all help a person know and comprehend the messages of the Book of Mormon. But for millions of Latter-day Saints, their most important experience with the Book of Mormon has been the spiritual knowledge that they have received of its truth. It has changed and enriched their lives and has brought Jesus Christ and his teachings closer to them.

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MONTE S. NYMAN  
LISA BOLIN HAWKINS

## TITLE PAGE FROM THE BOOK OF MORMON

Joseph SMITH once wrote, "I wish to mention here that the title-page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated; . . . and that said title-page is not . . . a modern composition, either of mine or of any other man who has lived or does live in this generation" (HC 1:71.).

The title page is therefore the translation of an ancient document, at least partially written by MORONI<sub>2</sub>, son of Mormon, in the fifth century A.D. It describes the volume as an "abridgment of the record of the people of Nephi, and also of the Lamanites" and "an abridgment taken from the Book of Ether also, which is a record of the people of Jared" (see BOOK OF MORMON PLATES AND RECORDS).

According to the title page, the Book of Mormon is addressed to LAMANITES, Jews, and

GENTILES and is designed to inform Lamanites of promises made to their forebears and to convince "Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations."

The title page was used as the description of the Book of Mormon on the federal copyright application filed June 11, 1829, with R. R. Lansing, Clerk of the District Court of the United States for the Northern District of New York, at Albany.

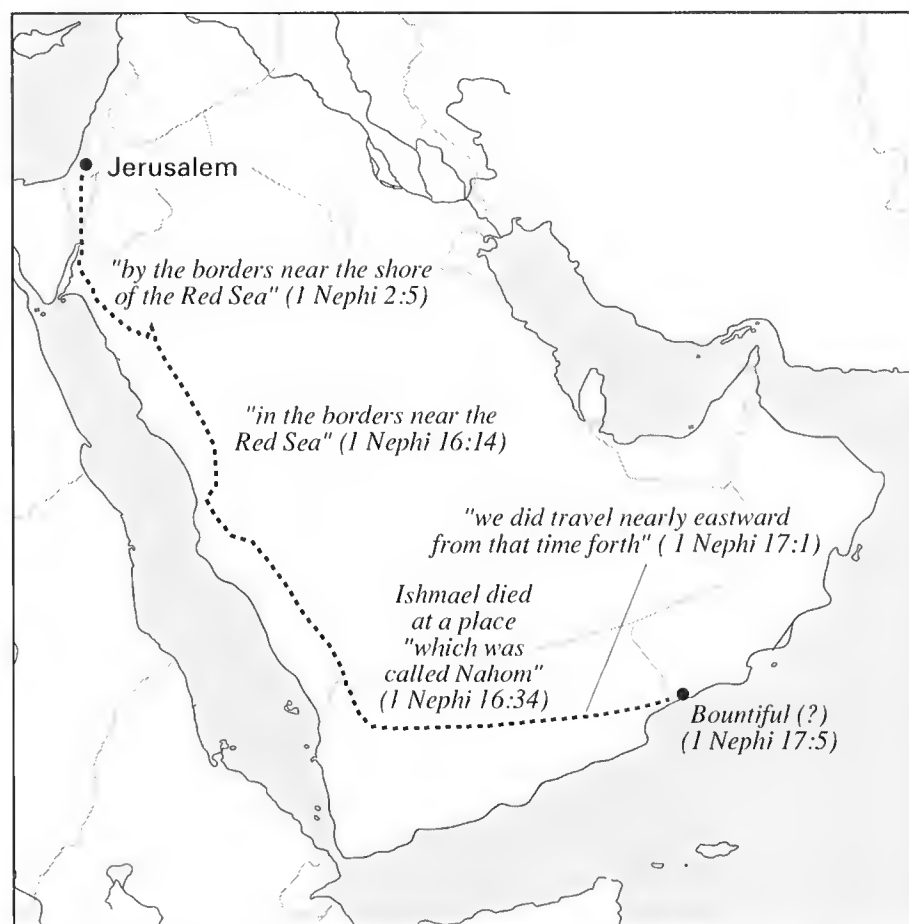
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ELDIN RICKS

## FIRST BOOK OF NEPHI

Written by NEPHI<sub>1</sub>, an ancient prophet who fled Jerusalem with his father, LEHI, and Lehi's family shortly after 600 B.C., this book tells of their travels



BYU Geography Department

Possible route of Lehi in the Old World, from Jerusalem to the ocean, e. 600–587 B.C.

under divine guidance to the Western Hemisphere. With its detailed testimony of the mission of Jesus Christ and its panoramic view of sacred history, 1 Nephi is the doctrinal and historical foundation for all of the Book of Mormon. Its stated intent is to testify that the God of Israel can save all who repent and exercise faith in him (1 Ne. 1:20; 6:4).

Composed several years after Nephi arrived in the “promised land,” the record, of which the First Book of Nephi was a part, contained prophesying and sacred preaching “for Christ’s sake, and for the sake of [his] people” (Jacob 1:4). Its fundamental message is that the God of Israel is merciful and has the power to save those who obey him (1 Ne. 1:20; 6:4; 22:30–31). Nephi supports this thesis with historical and prophetic evidence. He cites Israel’s exodus from Egypt twice as evidence of God’s redeeming power, and saw the same power at work in his family’s exodus from a doomed Jerusalem. A seer of remarkable spiritual stature, Nephi testified that greater acts of redemption lay in the future: God himself would come to earth to ransom man from death and sin (1 Ne. 11:33; 19:10), and before the end of the world, Israel would be redeemed.

The narrative of 1 Nephi is vivid and dramatic; acts of divine intervention dominate this account. It begins in the first year of the Judean King Zedekiah (1 Ne. 1:4; cf. 2 Kgs. 24:8–18; dated by Babylonian documents at 597 B.C.). Jerusalem had just capitulated after a brief Babylonian siege, and King Jehoiachin, together with many of Judah’s prominent citizens, had been deported. When Jerusalem persisted in its arrogance, a host of prophets, including Jeremiah and Lehi, warned of destruction. As people conspired to kill Lehi, he was warned by the Lord and escaped south into the desert. Twice his four sons returned to the region, once to obtain a copy of the scriptures written on plates of brass and again to convince Ishmael and his family to flee with them (chaps. 3–7). Guided by a miraculous brass compass (*see* LIAHONA), Lehi’s group then completed a grueling odyssey that covered eight years in the wilderness, arriving at a verdant spot on the southern coast of the Arabian Peninsula. There, Nephi was summoned by the Lord to a mountain where he was instructed to build a ship to carry the group to a land of promise. Through God’s frequent inspiration and protection, the ship was finished and the treacherous voyage completed (chaps. 16–18).

Through all these events, Lehi and Nephi were opposed by the oldest sons in the family,



Wadi Sayq, near the border between Yemen and Oman on the Gulf of Aden (1989). Areas with vegetation such as this along the southern coast of the Arabian peninsula match the description of the place where Lehi and his group built their ship (1 Nephi 17:5), but they were unknown to Westerners until after the Book of Mormon was published. Courtesy Warren Aston.

LAMAN and Lemuel, who were not only skeptical but sometimes violent in their opposition. The record vindicates Nephi in many ways. An angel once intervened to protect Nephi from his brothers; twice he escaped from them, being filled with the power of God. Several times, by his faith, he succeeded where they failed.

Records of powerful visions are interspersed throughout the narrative. Lehi received his prophetic commission in a vision as he prayed on Jerusalem’s behalf: He saw a pillar of fire dwelling upon a rock and God seated upon his throne and was given a book to read that decreed judgment upon the city (chap. 1). Soon after, Nephi heard the voice of the Lord, saying that Nephi would teach and rule over his elder brothers (chap. 2); and Lehi had a dream that centered around a magnificent tree, a river, an iron rod, and a great and spacious building (chap. 8; *see also* TREE OF LIFE). The family’s escape from a proud and materialistic Jerusalem and their subsequent quest for salvation in

the wilderness are vividly reflected in the imagery of this dream. Lehi also prophesied about the Babylonian captivity of the Jews, their eventual return to Palestine, and the coming of a Messiah who would redeem mankind from its lost and fallen state (chap. 10).

Inspired by Lehi's spiritual experiences and wanting to know the meaning of his father's dream, Nephi sought and received the same vision, together with its interpretation. This revelation puts the experiences of Lehi and his posterity into the context of God's redemptive plan and provides much of the historical and doctrinal framework for subsequent Book of Mormon prophecy: (1) Nephi saw the birth, ministry, and atoning sacrifice of the Son of God, and the rejection of his apostles by Israel; (2) he witnessed the division of Lehi's family, followed by the rise, decline, and destruction of his own posterity by the descendants of his brothers, and saw that the Lamb of God would visit various branches of Israel, including Nephi's posterity; (3) he saw a GREAT AND ABOMINABLE CHURCH among the Gentiles, as well as a dispensation of the gospel to the Gentiles and their crucial role in gathering Israel and a remnant of Nephi's seed; and (4) he was shown the final victory of God over the powers of evil at the end of the world (chaps. 11–14).

Citing other corroborating prophecies, 1 Nephi 19–22 reinforces those four themes, the mainstays of the Nephite outlook on world history. Nephi first gives a detailed testimony of the atoning sacrifice of the God of Israel, his rejection, and the scattering of God's covenant people, quoting ZENOS, ZENOCK, and NEUM (chap. 19); he then quoted ISAIAH to show that God will defer his anger and will eventually gather his people through the assistance of gentile kings and queens (chaps. 20–21); and, finally, he exhorts all to obey God's commandments and be saved, for in the last days the wicked shall burn and the Holy One of Israel shall reign (chap. 22).

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RULON D. EAMES

#### SECOND BOOK OF NEPHI

The Second Book of Nephi (2 Nephi) is a work written about 550 B.C. by the same author who wrote 1 Nephi and included it on his small PLATES. The second book contains four prophetic discourses and treatises from three Book of Mormon prophets, LEHI, JACOB, and Nephi<sub>1</sub>, as well as substantial excerpts of the prophecies of Isaiah from the brass plates. Additionally, 2 Nephi briefly records the difficult transition from the founding generation of Lehi's colony to the succeeding generation in their new homeland.

The first segment of the book consists of Lehi's admonitions and testament to his posterity before his death (1:1–4:11). He directed his opening words to his older sons, Laman, Lemuel, and Sam, as well as to the sons of Ishmael. He reminded them of God's mercy in leading them to a promised land, taught them concerning the COVENANT of righteousness that belongs to the land, warned of the loss of liberty and prosperity that will follow disobedience to God, and urged them to become reconciled to their brother Nephi as their leader (1:1–27).

Following this admonition, Lehi pronounced specific blessings on all of his descendants, either as individuals or as family groups. His blessings contain prophecies and promises concerning the future of each individual or group in the covenant land and are followed by counsel "according to the workings of the Spirit" (1:6). His instructions to his youngest sons, Jacob and Joseph, are doctrinally significant. He spoke to Jacob concerning God's plan of salvation for his children, teaching principles that are fundamental to understanding the gospel of Jesus Christ, including the doctrine of redemption through the Messiah, the necessity of opposition and agency, the role of Satan, and the importance of the fall of Adam and Eve (2:1–30). Lehi taught his son Joseph concerning the prophecies of his ancestor Joseph of Egypt, who foretold the latter-day mission of another Joseph (the Prophet Joseph SMITH) and of the coming forth of the Book of Mormon (3:1–25).

Nephi<sub>1</sub>, son of Lehi, is author of the next section, the only historical segment in the record (4:12–5:34). After recounting the death of Lehi and the subsequent rebellion of Laman, Lemuel, and the sons of Ishmael (4:12–13), Nephi noted that he was keeping two records: the large plates on which he wrote his people's secular history and the small plates on which he recorded "that which is pleas-

ing unto God,” including many excerpts from the plates of brass (4:14–15; 5:29–33).

As Nephi wrote of his delight in pondering the scriptures and “the things of the Lord,” he was moved to compose a beautiful psalm (4:16–35). In these verses, much like the biblical psalmist, Nephi used inspiring imagery and poetic parallelism to praise God for his goodness, to lament his own weaknesses, and to declare his devotion to the Lord.

Nephi closed this segment by telling of the partitioning of Lehi’s posterity into two distinct peoples, the NEPHITES (the believers) and the LAMANITES (the unbelievers). He described the theological, cultural, and geographical divisions that developed between the brother nations, lamenting that within forty years of separating they were at war one with another (5:1–34).

A sermon by Jacob constitutes the third entry in 2 Nephi (chaps. 6–10), followed by the fourth and final part, a long written discourse from Nephi (chaps. 11–33). Quoting substantial portions of Isaiah, both Nephi and Jacob emphasized two major themes: the history and future of God’s covenant people, and the mission of the Messiah. For his discourse on these topics, Nephi first quoted the text of Isaiah 2–14 in 2 Nephi 12–24 and then commented on them in chapters 25–30, incorporating portions of Isaiah 29 in his discussion. Jacob quoted Isaiah 50:1–52:2 in chapters 7–8. Apparently, Joseph Smith put these quotations from Isaiah in King James English, but with many variant readings reflecting the Nephite source.

Citing and reflecting on Isaiah, Jacob, and Nephi focused on such events as the Babylonian captivity and return (6:8–9; 25:10–11); the apostasy, scattering, and oppression of the house of Israel; and the latter-day gathering of their descendants, their restoration by conversion to the gospel of Christ, and the establishment of Zion—themes that concerned them because of their own Israelite ancestry (6:6–18; 8:1–25; 10:1–25; 25:14–17; 26:14–30:18). They further prophesied the destruction of the wicked before the second coming of the Savior followed by the subsequent era of peace (12:1–22; 21:1–24:3).

In their discourses, Jacob and Nephi taught of the Messiah’s earthly ministry, rejection, and crucifixion (6:9; 7:1–11; 9:1–54; 10:3–5; 17–19) and his gospel fundamentals of faith, repentance, baptism, and obedience (9:23–24; 31:1–21; *see* GOSPEL OF JESUS CHRIST); they then prophesied

his baptism, atoning sacrifice, and resurrection, followed by his ministry among the Nephites, his ultimate second coming, and the final judgment (9:5–27; 26:1–9; 31:4–12).

In chapter 29, Nephi made special mention of the Lord’s desire that the Book of Mormon be used as “a standard” by his people, along with the Bible (29:2), noting that other books will come forth. In closing the record, Nephi testified that the words therein are the words of Christ, the words by which readers shall be judged (33:10–15).

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#### BOOK OF JACOB

Written by JACOB, fifth son of LEHI, sometime after 545 B.C., the work follows the pattern outlined by NEPHI, for making entries on the small PLATES by including sacred sermons, significant revelations, prophecies, and some historical information. Jacob, a Nephite prophet, wrote to persuade all men to “come unto Christ” (Jacob 1:7).

The book appears to have been written in three stages. The first constitutes an important discourse by Jacob at the temple, in which he called his people to repent from immorality, materialism, and pride (chaps. 2–3). He counseled men and women to be generous with their possessions, promising that, if they sought the KINGDOM OF GOD before seeking riches, they would be blessed with sufficient wealth to assist others (2:17–19). Jacob strongly warned his people against sins of immorality because many had transgressed the law of CHASTITY, including practicing polygamy not authorized by the Lord (2:30). He reminded his hearers that the Lord “delight[s] in the chastity of women” and that the sins of the men had broken the hearts of their wives and children (2:22–35).

The second part contains prophecies concerning the ATONEMENT of Christ, the rejection of Jesus of Nazareth by many Jews, and the scattering and gathering of ISRAEL (chaps. 4–6). Jacob de-

sired that later generations would “know that we knew of Christ, and we had a hope of his glory many hundred years before his coming” (4:4). The major component of this section is Jacob’s quoting of the allegory of the tame and wild olive trees (chap. 5). Written by ZENOS, an Israelite prophet whose writings were preserved on the brass plates, this allegory outlines in symbolic narrative the prophetic story of the scattering and gathering of Israel, including Lehi’s descendants, from the establishment of Israel to the end of the earth.

The third segment recounts Jacob’s experience with an ANTI-CHRIST named Sherem, who with skill and power of language endeavored to flatter and deceive people away from belief in Christ (7:1–4). Sherem had accused Jacob of blasphemy and false prophecy and had tried to convince people that there would be no Christ. In the end, Sherem was confounded by Jacob and, after seeking for a sign, was smitten by God and died shortly thereafter (7:7–8, 13–20). Recovering from Sherem’s divisive teachings through searching the scriptures, Jacob’s people were able to experience anew the peace and love of God (7:23).

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CLYDE J. WILLIAMS

#### BOOK OF ENOS

Following the pattern set by his father and predecessors (Jacob 1:2–4; cf. Enos 1:13–16), Enos, son of JACOB, personally recorded the TESTIMONY and prophetic promises granted to him. Enos (c. 515–417 B.C.) is a figure who touches the heart. He typifies conversion, compassion, and confidence before the Lord. While he was hunting beasts, the words of his father “concerning eternal life, and the joy of the saints, sunk deep into [his] heart,” and his “soul hungered” (1:3–4). All day and into the night he “wrestle[d] . . . before God” in “mighty prayer” until he received a remission of his sins. He successively prayed for his own welfare, for the welfare of his brethren the NEPHITES, who strayed too easily from righteousness, and then for his brethren the LAMANITES, who had become increasingly ferocious and wild. Enos received a COVENANT declaration from the Lord that the Nephite records would be brought forth to the

Lamanites. He knew with a surety that he would see his Redeemer’s face with pleasure and would receive a place in the mansions of the Father (1:27).

MARILYN ARNOLD

#### BOOK OF JAROM

Jarom, son of ENOS, recorded a brief summary of the fortunes of the NEPHITES during his lifetime (c. 440–355 B.C.). Twice he justified the brevity of his account, pleading limited space and little new doctrine to add to the words of his predecessors. Reflecting an era of strict conservatism in the flourishing colony, Jarom recounted great Nephite efforts to observe the LAW OF MOSES and to anticipate the coming MESSIAH. Despite their larger numbers, the LAMANITES were unsuccessful in their frequent attacks on the prospering Nephites, and Jarom attributed the Nephite successes to the prophets, priests, and teachers who stirred them continually to repentance.

MARILYN ARNOLD

#### BOOK OF OMNI

This book concluded and filled the small PLATES of Nephi. It contains brief statements by a succession of record keepers who were descendants of JACOB but apparently not spiritual leaders: Omni, Amaron, Chemish, Abinadom, and Amaleki (fourth–second centuries B.C.). Amaleki, whose account is the longest of the five, described the important transition that occurred in Book of Mormon history when MOSIAH<sub>1</sub> led the escape of a band of faithful NEPHITES from the land of Nephi to Zarahemla (c. 200 B.C.). Here they discovered descendants of a group that had left Jerusalem with MULEK but had lost their religion and language. Amaleki connected the corruption of their language with the absence of written records, establishing the importance of record preservation. Mosiah brought with him the plates of brass containing “the record of the Jews” (Omni 1:14), including the laws that kings were required to have under the LAW OF MOSES (see Deut. 17:18–19). He was accepted as king over both these peoples and ruled for a generation. Amaleki survived Mosiah but had no heirs, so he transmitted his records to Mosiah’s son, King BENJAMIN.

MARILYN ARNOLD

## THE WORDS OF MORMON

MORMON was at work on his abridgment of the large PLATES of NEPHI<sub>1</sub> when he discovered the small plates of Nephi, a prophetic record from early NEPHITE history (W of M 1:3). Because he was deeply impressed with the messianic PROPHECIES that he read on the small plates, and in response to “the workings of the Spirit,” Mormon included that set of plates with his digest (W of M 1:4–7). But because that record ended a few years before the book of Mosiah began (c. A.D. 130), Mormon assumed the prerogative of an editor and appended this historical postscript to the small plates to bring its conclusion into correlation with the opening of the book of Mosiah. This appendage, called the Words of Mormon, was composed about A.D. 385.

ELDIN RICKS

## BOOK OF MOSIAH

The book of Mosiah is religiously rich, symbolically meaningful, chronologically complex, and politically significant. Although its disparate events range from 200 to 91 B.C., they are unified particularly by the theme of deliverance and by the reign of the Nephite king MOSIAH<sub>2</sub>.

Several groups figure prominently in this history: (1) the main body of Nephites under King BENJAMIN and his son Mosiah<sub>2</sub>, together with the people of Zarahemla (Mulekites), who outnumbered their Nephite rulers and neighbors; (2) the people of Zeniff, who failed in their attempt to reoccupy the Nephites' homeland, the land of Nephi; and (3) the people of ALMA<sub>1</sub>, who broke away from the people of Zeniff and became the people of Alma, followers of the martyred prophet ABINADI. The last two groups returned to Zarahemla shortly after Mosiah became king.

The book of Mosiah is drawn from several underlying textual sources: Benjamin's speech (124 B.C.); the record of Zeniff (c. 200–120 B.C.), including Alma's record of Abinadi's trial (c. 150 B.C.) and of his people (c. 150–118 B.C.); and the annals of Mosiah (124–91 B.C.).

**BENJAMIN'S SPEECH** (CHAPS. 1–6). The coronation of Mosiah occurred in a setting similar to the traditional Israelite assembly at the temple, together with sacrifices, covenant renewal, confessions, pronouncements regarding Christ's atoning

blood, and admonitions to serve God and help the poor. Benjamin died, and Mosiah reigned. He sponsored Ammon's expedition to find the people of Zeniff (7:1–8:21).

**RECORD OF ZENIFF** (CHAPS. 9–22). About seventy-five years earlier, Zeniff had established his colony; he fought two wars, and his wicked son Noah succeeded him. Twice, the prophet Abinadi delivered a condemnation of Noah; Abinadi rehearsed the Ten Commandments, quoted Isaiah 53, and discoursed on the atonement of Jesus Christ and the resurrection. As he was suffering death by fire, Abinadi prophesied that his death would prefigure Noah's. One of Noah's priests, Alma<sub>1</sub>, believed Abinadi's preaching, fled into the wilderness, and assembled a group of converts who escaped together from Noah's soldiers. Meanwhile, a military officer named Gideon opposed Noah, the Lamanites attacked, and Noah fled and was subsequently executed by his own people in the manner that Abinadi had predicted. Noah's son, Limhi, was left to reign for many years as a vassal king in servitude to the Lamanites. At length, Limhi and his people were delivered and escaped to Zarahemla.

**ALMA'S RECORD** (CHAPS. 23–24). The followers of Alma<sub>1</sub> practiced baptism and placed strong emphasis on unity, loving one another, and avoiding contention. In a speech that presaged Mosiah's final words establishing the reign of the judges, Alma<sub>1</sub> refused to become a king, wanting his people to be in bondage to no person. Nevertheless, they came under cruel bondage to the Lamanites, now led by some of Alma's former associates, the evil priests of Noah. Several years later, the people of Alma were miraculously delivered.

**THE ANNALS OF MOSIAH** (CHAPS. 25–29). The Nephites, the people of Zarahemla (Mulekites), the people of Limhi, and the people of Alma<sub>1</sub> were unified under Mosiah as king, with Alma as high priest. Alma was given authority to organize and regulate churches, but many members apostasized and persecuted the righteous. Among the wicked were his son ALMA<sub>2</sub> and the four sons of Mosiah. When they were confronted by an angel of the Lord, they repented and were converted. Mosiah translated the Jaredite record, passed the Nephite records and sacred artifacts to Alma<sub>2</sub>, and installed Alma<sub>2</sub> as the first chief judge according to the voice of the people.



The narratives in the book of Mosiah emphasize the theme of deliverance from bondage, whether physical or spiritual. In his address, Benjamin speaks of spiritual deliverance through the atoning blood of Christ, emphasizing mankind's dependence on God and its responsibility to the poor (both themes or typologies are similarly shaped in the Bible by the Exodus tradition). The account of the conversion of Alma<sub>2</sub> is a notable case of deliverance from spiritual bondage by calling upon the name of Jesus Christ (Mosiah 27; Alma 36). Two groups are delivered from physical bondage and oppression: Limhi's people and the converts of Alma after their enslavement by the Lamanites. As in the Exodus pattern, they "cried" to the Lord, who heard and delivered them from bondage. An emissary named Ammon expressly compared the deliverance of the people of Zeniff to the exodus of Israel from Egypt and of Lehi from Jerusalem (Mosiah 7:19–22, 33).

The book of Mosiah establishes several pairs of comparisons in a manner similar to a literary technique often used in the Bible: Alma<sub>1</sub> and Amulon are examples of good and bad priests; Benjamin and Noah are contrasting exemplars of noble and corrupt kingship. The extreme contrast between these kings is cited by Mosiah at the end of his reign to explain the wisdom in shifting the government of the Nephites from kingship to a reign of judges (Mosiah 29).

The Jaredite record is mentioned three times (Mosiah 8:9; 21:27; 28:11–19). In an attempt to get help from Mosiah's settlement, Limhi dispatched a search party; it did not find Mosiah, but found human remains, weapons of war, and twenty-four gold plates. The party returned this record to Limhi, who gave it to Mosiah, who translated it using two stones called "interpreters" (see URIM AND THUMMIM). The record told of the rise and fall of the Jaredites (see BOOK OF MORMON: BOOK OF ETHER).

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ALAN GOFF

#### BOOK OF ALMA

The book of Alma is the longest book in the Book of Mormon. It was abridged by MORMON, principally from the records of three men, ALMA<sub>2</sub> (chaps. 1–16, 27–44), Ammon (chaps. 17–26), and Alma's son HELAMAN<sub>1</sub> (chaps. 45–62), and concludes with remarks by Mormon (chap. 63). Its broad theme is that the preaching of the word of God in pure testimony is mightier than politics or the sword in establishing peace, justice, equality, and goodness (Alma 4:19; 31:5). The book demonstrates this theme through repeated examples of individuals who were converted to faith in the anticipated Savior, Jesus Christ, and examples of people who were given victory by God over their wicked and ambitious enemies.

The book of Alma covers thirty-nine years (91–52 B.C.). The first fourteen years are covered by two concurrent accounts—one encompassing the teachings and activities of Alma<sub>2</sub>, who resigned his judgeship in order to engage in missionary work in the land of Zarahemla (chaps. 1–16), and the other containing the words and deeds of the sons of King MOSIAH<sub>2</sub> and their companions as they made considerable personal sacrifice in their efforts to preach the gospel among the LAMANITES (chaps. 17–26).

The first section begins with the trial of Nehor before the chief judge Alma; Nehor was convicted and executed for the crime of enforcing PRIESTCRAFT with the sword (chap. 1). Alma then fought a civil war against Nehor's followers and prevailed (chaps. 2–4), but he soon relinquished the judgeship to devote full time to the ministry. He preached powerful sermons at the cities of Zarahemla (chaps. 5–6), Gideon (chap. 7), and Melek (chap. 8), and went to the wicked city of Ammonihah, where he was cast out, but ordered by an angel to return. In Ammonihah the second time, he met and was assisted by Amulek, who was instructed by an angel to find Alma (chap. 8). Although they were opposed by a skilled lawyer named Zeezrom, eventually they converted many, including Zeezrom. However, their male converts were expelled from the city, and Alma and Amulek were imprisoned and forced to watch the wives and children of their converts being burned to death. Eventually, Alma and Amulek were delivered when an earthquake destroyed the prison and killed their captors (chaps. 9–14). Shortly thereafter, this apostate city was annihilated by invading Lamanites (chap. 16).



During the same fourteen years, the sons of Mosiah and their companions were in the land southward. Ammon went to the land of Ishmael, and through his service to, and love of, King Lamoni, he converted the king and many of his people (chaps. 17–19), whom he taught to live the LAW OF MOSES in anticipation of the coming of Christ (Alma 25:15). Ammon and Lamoni then went to the land of Middoni to free his fellow missionaries from prison. En route they were confronted by Lamoni's father, the king of all the Lamanites, who took to the sword. Ammon withstood his blows, gained control over the king, and made him promise freedom for his brothers and autonomy for Lamoni and his people (chap. 20). Once Ammon's brother, Aaron, and his companions were free, they went to Lamoni's father, and taught and converted him, his household, and many of his people. These converted Lamanites, concerned about the return of prior blood guilt, made an oath never to shed blood again (chap. 23). Other Lamanites and dissident Nephites attacked these converts and killed 1,005, who would not defend themselves because of that oath. Many of the attacking Lamanites (but not the Nephite dissenters) felt remorse for their actions and laid down their arms and also became converted (chaps. 24–25). Eventually, Ammon led these converts, called Anti-Nephi-Lehies, to Nephite territory, where they settled in the land of Jershon (chap. 27). The Lamanites who were left behind became angry at the Nephites and then attacked and destroyed Ammonihah (Alma 25:1–2; described more fully in Alma 16:1–11).

After these developments, Korihor, an ANTI-CHRIST and advocate of blasphemous doctrines, confronted Alma as high priest in the court of the chief judge, where he asked for a sign from God, was struck dumb, and died shortly thereafter (chap. 30). Next, Alma led a delegation to preach to the Zoramites, a group that had defected from the Nephites. Many poverty-stricken Zoramites were reconverted and cast out by the other Zoramites. The unconverted promptly allied with the Lamanites, attacked the Nephites, and were defeated (chaps. 31–35, 43–44).

The chapters focusing on Alma also contain his blessings and instructions to his three sons (chaps. 36–42) and an account of his disappearance (being taken to heaven; chap. 45). The book of Alma ends with the detailed accounts by HELAMAN<sub>1</sub> of further wars between the Nephites and Lamanites (chaps.

43–62; *see* BOOK OF MORMON, HISTORY OF WARFARE IN). The final chapter (chap. 63) notes the deaths of Pahoran, Moroni, Helaman, and his brother Shiblon, marking the end of this era of righteous Nephite control of Zarahemla. It also tells of Hagoth, a shipbuilder who transported people to the north, but he was never heard from again after a second departure.

The book of Alma covers a critical period in Nephite history, the opening years of the Nephite judgeship (*see* BOOK OF MORMON, GOVERNMENT AND LEGAL HISTORY IN). The survival of this popularly based form of government was threatened several times in the course of the book, starting when Nehor's follower Amlici sought to become king. It was threatened again when the Zoramites (described above) defected. Further trouble arose when Amalickiah, a Zoramite, persuaded many of the lower judges to support him as king. A general named Moroni rallied the Nephite troops by raising a banner that he called the Title of Liberty; it proclaimed the need to remember and defend their God, their religion, their freedom, their peace, their wives, and their children. Amalickiah and a few of his men fled to the Lamanites, where he, through treachery and murder, established himself as king and led the Lamanites in a prolonged war against the Nephites. Amalickiah was killed after seven years of war, but the wars continued under his brother Ammoron for six more years. Those years became particularly perilous for the Nephites when "kingmen" arose in Zarahemla and expelled the Nephite government from the capital (discussed in *CWILN* 8:328–79). Moroni was forced to leave the battlefield to regain control of the capital before he could turn his full attention to defeating the Lamanites. In each case, the Nephites ultimately prevailed and gave thanks and praise to God.

In the book of Alma, the delineation of the Nephite and Lamanite nations along ancestral lines becomes blurred. Several groups of Nephites—Amlicites (chaps. 2–3), Zoramites (chaps. 31–35, 43), Amalickiahites (chaps. 46–62), and kingmen (chaps. 51, 61)—rejected Nephite religious principles and joined the Lamanites in an attempt to overthrow the Nephite government. Several groups of Lamanites—Anti-Nephi-Lehies (chaps. 17–27), converts from the army that marched against the Anti-Nephi-Lehies (chap. 25), and some Lamanite soldiers captured by Moroni (chap. 62)—embraced the gospel and Nephite way of life

and went to live among the Nephites. By the end of the book, these populations are distinguished more by ideology than by lineage. Those who desired government by the “voice of the people” and embraced the teachings of the gospel are numbered among the Nephites, while those who opposed them are called Lamanites.

Many important religious teachings are found in the book of Alma. Alma 5 is a speech given by Alma calling the people of the city of Zarahemla to repent and teaching all followers of Christ to judge the state of their former spiritual rebirth and present well-being. Alma 7, delivered to the righteous city of Gidcon, teaches believers to make the ATONEMENT of Christ a reality in their lives. Chapters 12 and 13 elucidate the mysteries of redemption, RESURRECTION, and the PRIESTHOOD after the order of the Son of God. Alma 32 and 33 are a sermon given by Alma to the Zoramite poor, explaining the correct manner of prayer, the relationship between humility and faith in Jesus Christ, and the process of increasing faith. Alma 34 is Amulek’s talk on the need for the “infinite and eternal sacrifice” made by the Son of God. In it Amulek also teaches the people how to pray and tells them how to live so that their prayers will not be vain.

Alma teaches his sons trust in God by telling of his personal CONVERSION (chap. 36). He also gives instructions about the keeping of sacred records and explains how God’s purposes are accomplished through small means (chap. 37). He teaches the evil of sexual sin (chap. 39), the nature of resurrection and restoration (chaps. 40–41), the purpose and consequences of the FALL OF ADAM, including spiritual and temporal death, and the relationship between JUSTICE AND MERCY (see chap. 42).

The war chapters include instances of, and statements about, justifiable reasons for war (chap. 48), along with the example of the protective power of faith exercised by the young warriors who fought under Helaman, none of whom died in battle, for they believed their mothers’ teachings that “God would deliver them” (Alma 56:47–48).

Overall, the book of Alma teaches through vivid, detailed narratives how personal ambition can lead to APOSTASY and war, and shows how the Lord gathers his people through the preaching of the gospel of Christ and delivers them in righteousness against aggression.

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CHERYL BROWN

## BOOK OF HELAMAN

The book of Helaman chronicles one of the most tumultuous periods in the history of the NEPHITES and LAMANITES (52–1 B.C.). The narrative focuses on the unexpected difficulties (e.g., the Lamanites’ invasion and unprecedented occupation of the land of Zarahemla narrated in chaps. 4 and 5) and unexpected resolutions that came from God (e.g., the withdrawal of the Lamanite occupation forces as the direct result of the missionary work of two sons of Helaman, NEPHI<sub>2</sub> and Lehi, in 5:49–52).

This book takes its name from its first author, HELAMAN<sub>2</sub>, son of HELAMAN<sub>1</sub>. Other contributors to the record were Nephi and Lehi, sons of Helaman<sub>2</sub> (16:25), and MORMON, the principal editor of the Book of Mormon, who added political and religious commentary.

The account opens after Helaman had received custody of the Nephite records from his uncle Shiblon (Alma 63:11) in the fortieth year of the reign of the judges (c. 52 B.C.; Hel. 1:1). The narrative falls into six major segments: the record of Helaman (chaps. 1–3); the record of Nephi (chaps. 4–6); the prophecy of Nephi (chaps. 7–11); Mormon’s editorial observations on God’s power (chap. 12); the prophecy of SAMUEL THE LAMANITE (chaps. 13–15); and a brief statement about the five-year period before Jesus’ birth (chap. 16). Several religious discourses are woven into the narrative, including Helaman’s admonition to his sons (5:6–12), Nephi’s psalm (7:7–9), Nephi’s sermon from the tower in his garden (7:13–29; 8:11–28), Nephi’s prayer (11:10–16), and Samuel’s long speech atop the walls of Zarahemla (13:5–39; 14:2–15:17).

Perhaps the most prominent person mentioned in the book is Nephi<sub>2</sub>. After Nephi resigned from the office of chief judge, he and his brother Lehi devoted themselves fully to preaching the message of the gospel (5:1–4). His defense of God’s providence affirmed the power of prophecy (8:11–

28) and, on a practical level, led to the conviction of the murderer of the chief judge (9:21–38). The Lord entrusted him with the power to seal the heavens so that no rain would fall (10:4–11), a power that Nephi used to bring about the cessation of civil strife and wickedness (11:1–18).

The rise of the GADIANTON ROBBERS (1:9–12; 2:3–11), a hostile and secret society within the Nephite and Lamanite polities, was perhaps the most disheartening and ominous occurrence during those fifty-one years. Mormon informs readers of both the organization's character (6:17–30) and its debilitating impact on society (2:13–14; 6:38–39; 11:24–34).

In contrast to these despairing observations is one of the book's central themes: the surprising ascendancy of the Lamanites in spiritual matters. After the Nephites were overrun by a Lamanite army led by Nephite dissidents in 35 B.C. and failed to regain lost territories (4:5–10), Nephi and Lehi went among the Lamanites to preach the gospel (5:16–20). Their remarkable success in converting listeners to Christ led to their imprisonment (5:21). But in an extraordinary outpouring of the Spirit of God, all in the prison were converted, an event that led to a spiritual reversal among the Lamanites and the eventual withdrawal of Lamanite military forces from Nephite lands (5:22–52). Thereafter, Lamanites carried out the work of the Church, preaching to both their own people and the Nephites (6:1–8, 34–36).

Almost thirty years later (c. 6 B.C.), a Lamanite prophet named Samuel prophesied at Zarahemla. He condemned the decadence of Nephite society, warning of destruction of both individuals and society (13:5–39, esp. 38; 14:20–15:3). He also prophesied that signs to be seen in the Western Hemisphere would accompany both the birth and death of Jesus (14:2–25). He declared the power of the Atonement in redeeming mankind from the fall of Adam and in bringing about the Resurrection. Finally, he spoke of the Lamanites' righteousness and the promises of God to them in the latter days (15:4–16).

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#### THIRD NEPHI

The book of 3 Nephi is the dramatic and spiritual climax of the Book of Mormon. It focuses on three advents of Jesus: first, as the child born in Bethlehem; second, as the resurrected Lord visiting the Nephites; and third, at his SECOND COMING as the final judge at the end of the world. Within a year of the devastating destructions at the time of his crucifixion, the resurrected Jesus descended among a group of righteous people in the Nephite city of Bountiful. He revealed himself unmistakably as the Lord and Savior of the world, expounded his gospel, and established his Church.

The book's author, NEPHI<sub>3</sub>, was the religious leader of an ethnically mixed group of Nephites and Lamanites at the time of Christ's birth. His book covers events from that time to A.D. 34. It appears Mormon copied much of Nephi's text verbatim into his abridgment.

Nephi's record begins at the time when the fulfillment of the messianic prophecies of SAMUEL THE LAMANITE miraculously saved believers from a threatened antimessianic persecution. The signs of Jesus' birth appeared—a night of daylight and a new star—vindicating the faith of those who believed the prophecies that Jesus would be born into the world (chap. 1).

After these signs, many were converted to the Church led by Nephi. On the other hand, greed, pleasure-seeking, and pride increased drastically, and the government was soon infiltrated with organized corruption that caused complete anarchy and a breakdown of the people into family tribes and robber bands. Prolonged attacks by these bands plagued the Nephites, who finally abandoned their own properties and formed a single body with enough provisions to subsist for seven years. The Nephites eventually prevailed, but these disruptions and wickedness brought on the collapse of the central government. Although most rejected Nephi<sub>3</sub>'s warnings and miracles, he baptized and ordained those who would believe and follow (chaps. 2–7).

The believers began looking for the calamitous signs of Christ's death, also prophesied by Samuel. A violent storm arose and massive earthquakes occurred demolishing many cities, killing thousands of the wicked, and leaving the more righteous survivors in a thick vapor of darkness for three days of mourning. After the tumult settled, the voice of Jesus Christ spoke out of the darkness,



*Jesus Christ Visits the Americas*, by John Scott (1969, oil on canvas, 47" × 121"). The resurrected Jesus Christ appeared to 2,500 men, women, and children who had gathered at their temple in Bountiful. He instructed them for three days (see 3 Ne. 11–28).

expressing his sadness over the unrepentant dead and his hope that those who were spared would receive him and his redemption. He announced that his sacrifice had ended the need for blood sacrifice as practiced under the law of Moses (chaps. 8–10).

Later, in radiant white, the resurrected Christ descended to show his wounds, to heal, to teach, and to ordain leaders for his Church. On the first day of several such visits, Jesus appeared to a group of 2,500 men, women, and children assembled at the temple in Bountiful. He ordained twelve disciples and gave them the power to baptize and bestow the gift of the Holy Ghost; he instructed the people in the principles, ordinances, and commandments of his gospel (see *SERMON ON THE MOUNT*); he explained that he had fulfilled the law of Moses; he healed the sick and blessed their families. He announced his plan to show himself to still other people not then known by the Jews or the Nephites. Finally, he entered into a covenant with them. The people promised to keep the commandments he had given them, and he administered to them the sacrament of bread and wine, in remembrance of his resurrected body that he had shown to them and of the blood through which he had wrought the Atonement (chaps. 11–18).

On the morning of the second day, the disciples baptized the faithful and gave them the gift of the Holy Ghost, and they were encircled by angels and fire from heaven. Jesus appeared again and

offered three marvelous prayers, explained God's covenant with Israel and its promised fulfillment, reviewed and corrected some items in the Nephite scriptures, and foretold events of the future world, quoting prophecies from Isaiah, Micah, and Malachi. He inspired even babes to reveal "marvelous things" (3 Ne. 26:16). Then he explained the past and future history of the world, emphasizing that salvation will extend to all who follow him (chaps. 19–26).

A third time, Jesus appeared to the twelve Nephite disciples alone. He named his Church and explained the principles of the final judgment. Three of the disciples were transfigured and beheld heavenly visions. Jesus granted these three disciples their wish to remain on earth as special servants until the end of the world (chaps. 27–28; see also *THREE NEPHITES*; *TRANSLATED BEINGS*).

Christ revisited the Nephites over an extended period, and told them that he would also visit the lost tribes of Israel.

His Church grew having all things common, with neither rich nor poor. This peaceful condition lasted nearly 180 years, and "surely there could not be a happier people" (4 Ne. 1:16).

Mormon wrote his abridgment of 3 Nephi more than three hundred years after the actual events. By then, the descendants of the Nephites who had been so blessed had degenerated into terminal warfare. Mormon's final, sober testimony to his future readers speaks of the Lord's coming in

the last days, which, like his coming to the land Bountiful, would be disastrous for the ungodly but glorious for the righteous (ehaps. 29–30).

The text of 3 Nephi fits several categories. First, it is a Christian testament, a Christian gospel. It contains many direct quotations from Jesus and establishes his new covenant. Recorded in a touching personal tone by a participating eyewitness of awesomely tragic and beautiful events, the account convincingly invites the reader to believe the gospel of Jesus Christ and to feel the love he has for all people.

The text also has been compared to the pseudographic forty-day literature that describes Christ's ministry to the faithful in the Holy Land after his resurrection (see JESUS CHRIST: FORTY-DAY MINISTRY AND OTHER POST-RESURRECTION APPEARANCES OF JESUS CHRIST; CWHN 8:407–34). Others have seen in chapters 11–18 a covenant ritual that profoundly expands the meaning of the Sermon on the Mount in the Gospel of Matthew (Welch, pp. 34–83). The account also resembles the apocalyptic message of the books of Enoch: From the type and purpose of the initial cataclysm, to the sublimity of its revelations to the faithful, to the creation of a righteous society, 3 Nephi is a story of theodicy, theophany, and theocracy.

The text yields practical instructions for sainthood. It is not a wishful utopian piece but a practical handbook of commandments to be accepted in covenantal ordinances and obeyed strictly, with devotion and pure dedication to God. This is not the genre of wisdom literature, not merely a book of moral suggestions for the good life. It explains Christ's gospel plainly, and makes the lofty ideals of the Sermon on the Mount livable by all who receive the Holy Ghost. Empowered by true Christian ordinances and the gifts of the Holy Spirit, the Nephites established a paradise surpassed in righteousness only by Enoch's Zion.

This Zion welcomes everyone, from every place and every time. It promises blessings to "all the pure in heart" who come unto Christ (3 Ne. 12:3–9, emphasis added). Thus, 3 Nephi urges all to accept and live Christ's gospel to perfect earthly society, and to join with the Zion of all the former and future righteous peoples so that, as Malachi states, the earth will not be "utterly wasted" at Christ's second coming (JS—H 1:39). This was Enoch's ancient achievement and Joseph Smith's modern hope. The text does not discuss God's mil-

lennial kingdom; nor does Christ here pray, "Thy kingdom come." For among those happy Nephites, it had come already.

[See also Jesus Christ in the Scriptures: the Book of Mormon.]

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#### FOURTH NEPHI

Abridged by MORMON, this brief work contains the writings of four Nephite prophets (A.D. 34–320): NEPHI<sub>4</sub>, son of NEPHI<sub>3</sub>, who was a disciple of the risen Jesus; Amos, son of Nephi<sub>4</sub>; and Amos and Ammaron, two sons of Amos. The first section of 4 Nephi briefly summarizes four generations of peace, righteousness, and equality that resulted from the conversion of the people to the GOSPEL OF JESUS CHRIST after the visit of the resurrected Savior. In contrast, the last section foreshadows the later destruction of the Nephite nation that followed a gradual and conscious rejection of the gospel message.

Fourth Nephi narrates an unparalleled epoch in human society when all the people followed the teachings of Christ for nearly two centuries. The book is best known for its account of the social and religious power of the love of God that overcame contention and other social and political ills (4 Ne. 1:15–16). The people experienced urban renewal, stable family life, unity in the Church, and social and economic equality, as well as divine miracles (1:3–13, 15–17). "Surely there could not [have been] a happier people . . . created by the hand of God" (1:16).

The book also previews the ensuing APOSTASY of most of the population from the teachings of Christ, introducing a state of wickedness and chaos that eventually led to total destruction. According to the account the individual and collective decline

was gradual and sequential, with the loss of social and religious order manifested in contention, PRIDE in prosperity, class distinctions with widening social divisions, rejection of Christ and his gospel, and persecution of the Church (1:24–46).

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#### BOOK OF MORMON

The short book of Mormon (A.D. 320–400/421), within the Book of Mormon, documents the extraordinary collapse of Nephite civilization, as had been foretold (1 Ne. 12:19–20; Alma 45:10–14). It consists of MORMON's abridgment of his larger and more complete history (Morm. 1–6), his final admonition both to future LAMANITES and to other remnants of the house of ISRAEL (chap. 7), and the prophetic warnings of Mormon's son MORONI<sub>2</sub> to future readers of the record (chaps. 8–9). Because Nephites of Mormon's day had rejected JESUS CHRIST and his gospel, superstition and magic replaced divine REVELATION (Morm. 1:13–19). A border skirmish (1:10) escalated into a major war, driving the Nephites from their traditional lands (2:3–7, 16, 20–21). Following a ten-year negotiated peace, they repulsed a Lamanite attack, which Mormon, former commander of the Nephite army, refused to lead. As conditions worsened, Mormon reluctantly agreed to command the Nephite army at CUMORAH, where they were destroyed (chaps. 3–6). With poignant anguish, Mormon lamented over his slain people: "O ye fair ones, how could ye have rejected that Jesus, who stood with open arms to receive you!" (6:17–22).

Mormon concluded his record by inviting Lamanites and other remnants of the house of Israel to learn of their forefathers, to lay down their weapons of war, and to repent of their SINS and believe that Jesus Christ is the Son of God. His final words are, "If it so be that ye believe in Christ, and are baptized, first with water, then with fire and with the Holy Ghost, . . . it shall be well with you in the day of judgment. Amen" (7:10).

After the final battle (A.D. 385), Moroni<sub>2</sub>—alone and unsure of his own survival—noted his father's death and concluded his father's record

(8:1–5). Fifteen years later (A.D. 400), Moroni recorded that survivors of his people had been hunted from place to place until they were no more except for himself. He also observed that the Lamanites were at war with one another and that the whole country witnessed continual bloodshed. For a second time he closed the work, promising that those who would receive this record in the future and not condemn it would learn of greater spiritual matters (8:6–13).

Moroni apparently returned to the record a third time (between A.D. 400 and 421). Having seen a vision of the future (8:35), he testified that the PLATES of the Book of Mormon would come forth by the power of God in a day when people would not believe in miracles. SECRET COMBINATIONS would abound, churches be defiled, and wars, rumors of wars, earthquakes, and pollutions be upon the earth. Moroni also spoke warnings to those in the latter days who do not believe in Christ and who deny the revelations of God, thus standing against the works of the Lord (8:14–9:27). He mentioned the difficulty of keeping records, written as they were in "reformed Egyptian" (9:31–33; cf. Ether 12:23–25). Moroni closed his father's volume with a testimony of the truth of his words (9:35–37).

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#### BOOK OF ETHER

The book of Ether is MORONI<sub>2</sub>'s abbreviated account of the history of the JAREDITES, who came to the Western Hemisphere at the time of the "great tower" of Babel and lived in the area later known as the Nephite "land northward," much earlier than Lehi's colony. Moroni retold their account, recorded on twenty-four plates of gold found by the people of Limhi and translated by MOSIAH<sub>2</sub> (Mosiah 28:11–19). Ether, the last prophet of the Jaredites and a survivor of their annihilation, inscribed those plates soon after the final destruction of his people. It is not known whether Moroni relied on Mosiah's translation or retranslated the Jaredite record in whole or in part. Moroni humbly claims not to have written "the hundredth part" of the record by Ether (Ether 15:33).



The structure of the book of Ether is much like the rest of the Book of Mormon. It tells of the emigration of people by land and sea from the Near East, the Lord's prophetic guidance of these people, and their rise, prosperity, and fall, all in direct relation to their obedience to the Lord's commandments in their promised land. Moroni included the book of Ether because his father MORMON had planned to do so (Mosiah 28:19) but for some reason did not complete the project. Both knew the value of this record and could see that the Jaredite history closely paralleled certain Nephite events.

Moroni appended this history to the Nephite account as a second witness against the evils and SECRET COMBINATIONS that led to the annihilation of both the Jaredites and the Nephites. Several of its themes reinforce the messages in the Nephite section of the Book of Mormon: the necessity to follow the prophets away from persistent and pernicious wickedness, the power of faith in the Lord demonstrated by Jared and the BROTHER OF JARED, the testimony that Jesus Christ is the eternal saving God, and the collapse of a nation when its people determinedly choose wickedness. Nevertheless, there are notable cultural differences between the Jaredite and the Nephite civilizations; for example, the Jaredites were ruled solely by kings, and they lacked Israelite law and customs, since they were pre-Mosaic.

Although condensed, the book reflects an epic style (see *CWIM* 5:153–449; 6:329–58). It begins with the emigration of the Jaredites from “the great tower” (Ether 1:33, cf. Gen. 11:9) and the valley of “Nimrod” (Ether 2:1; cf. Gen. 10:8) to a new land of promise in the Western Hemisphere. It then abridges a history of the Jaredite kings and wars, and concludes with the destruction of the Jaredite civilization. A brief outline of the book follows: Ether's royal lineage is given (chap. 1); the premortal Jesus appears to the brother of Jared in response to his prayers and touches sixteen small stones, causing them to shine to provide light as the Jaredite barges cross the sea (chaps. 2–6); the generations of Jaredite kings live, hunt, quarrel, enter into secret combinations, and Jaredite prophets warn of impending destruction (chaps. 7–11); Moroni attests that Ether was a prophet of great faith and knowledge (chaps. 12–13); Ether witnesses and records the annihilation of the Jaredite armies (chaps. 14–15).

The main figures and doctrinal statements appear mostly at the beginning and end of the book

of Ether. Moroni's editing is of key importance, for he infuses the story with major insights, admonitions, and comparisons. Jared is mentioned at the outset as the founder of the Jaredite people. The revelations and faith of the brother of Jared are given special significance at the beginning and end of the book. Shiz and Coriantumr are crucial historical and symbolic figures because they become the instruments of annihilation. Ether, the author of the underlying text, was an eyewitness to the final battles, and Moroni esteemed his prophecies as “great and marvelous” (Ether 13:13). The middle of the book recounts the more mundane events associated with the reigns of the Jaredite kings.

Several doctrines taught within the book of Ether are greatly valued among Latter-day Saints, namely, that prosperity in the promised land (the Americas) is conditioned on serving “the God of the land who is Jesus Christ” (Ether 2:12), that the premortal Christ had a SPIRIT BODY “like unto flesh and blood” (3:6), that God is a God of power and truth (3:4, 12), that three witnesses would verify the truth of the Book of Mormon (5:3), that the corruption and downfall of society can come because of secret combinations (8:22), that the Lord will show mankind its weakness so that through humility weak things may become strengths (12:27), and that a NEW JERUSALEM will eventually be built in the Western Hemisphere (13:3–12).

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MORGAN W. TANNER

#### BOOK OF MORONI

Between A.D. 400 and 421, MORONI<sub>2</sub>, the last custodian of the GOLD PLATES, compiled the final book in the Book of Mormon record. He wrote: “I had supposed not to have written any more; but I write a few more things, that perhaps they may be of worth unto my brethren” (Moro. 1:4). He then brought together loosely related but important items, including ORDINANCES performed both in the church of his day and in The Church of Jesus Christ of Latter-day Saints today (chaps. 2–6), one of his father's sermons (chap. 7), and two of his

father's letters (chap. 9). He concluded with his own testimony and exhortations to readers (chap. 10).

**ORDINANCES (CHAPS. 2–6).** Chapter 2 contains instructions given by the resurrected Jesus Christ to his twelve disciples in the Western Hemisphere at the time when he bestowed upon them the **GIFT OF THE HOLY GHOST**. This gift is conferred in the name of Jesus Christ and by the **LAYING ON OF HANDS** from one who has received authority. Chapter 3 explains that priests and teachers were ordained in the name of Jesus Christ by the laying-on of hands by one holding proper authority. The main function of priests and teachers was to teach repentance and faith in Jesus Christ. Chapters 4 and 5 contain the set prayers for blessing the **SACRAMENT** of the Lord's Supper, prayers currently used in the Church. Chapter 6 outlines the requirements for **BAPTISM**, which include a "broken heart," contrite spirit, and true repentance. Moroni then detailed how Church members recorded the names of all members, taught one another, met together in fasting and prayer, and partook of the sacrament often.

**MORMON'S SERMON AND LETTERS (CHAPS. 7–9).** Mormon's sermon (chap. 7) deals with faith, hope, and charity and includes teachings on how to distinguish between good and evil, the necessity of spiritual gifts, the nature of miracles, and instruction on how to obtain charity, "the pure love of Christ" (7:47).

The first letter (chap. 8) condemns **INFANT BAPTISM**. Mormon taught that children are made pure through the atonement of Christ and do not need the cleansing power of baptism until they are old enough to be accountable for their actions and can repent of their sins.

The second letter (chap. 9) recites the level of depravity to which the Nephites and **LANANITES** had fallen (before A.D. 385), offering reasons for their prophesied destruction ("they are without principle, and past feeling"—verse 20), along with Mormon's charge to his son to remain faithful to Christ in spite of their society's wickedness.

**EXHORTATION AND FAREWELL (CHAP. 10).** Moroni exhorts all who read the Book of Mormon to ponder and pray for a divine witness of its truthfulness (verses 3–5) and urges his readers not to deny the gifts of the Holy Ghost, which he enumerates (verses 8–19). He bears his personal

**TESTIMONY** of Jesus Christ and urges all to "come unto Christ, and be perfected in him, and deny yourselves of all ungodliness" (verse 32). He bids his readers farewell until he meets them on the final **JUDGMENT DAY** at "the pleasing bar of the great Jehovah" (verse 34).

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## BOOK OF MORMON, BIBLICAL PROPHECIES ABOUT

Latter-day Saints believe that the coming forth of the Book of Mormon as an instrument in God's hand for bringing his latter-day work to fruition was revealed to biblical prophets such as **ISAIAH** and **EZEKIEL** (cf. 1 Ne. 19:21; see **FOREKNOWLEDGE OF GOD**). Their prophecies about these matters, like those about the coming of Jesus Christ, are better understood when some of the historical events that surround them are known.

**JOSEPH'S PROPHECY.** Allusions are made to a branch that would be broken off in Jacob's blessing to Joseph, promising that he would become a fruitful bough whose "branches" would run "over the wall" and that his posterity would be heir to divine blessings (Gen. 49:22–26; 1 Ne. 19:24; cf. Deut. 33:13–17). A further prophecy in the Book of Mormon aids in interpreting Genesis 49.

According to a prophecy of Joseph in Egypt, preserved in the Book of Mormon (2 Ne. 3:4–21), two sets of records would be kept by two tribes of Israel—one (the Bible) written by the tribe of Judah and the other (Book of Mormon) kept by the tribe of Joseph (2 Ne. 3:12; cf. Ezek. 37:15–19). Those kept by the tribe of Joseph were written on **PLATES** of brass and largely parallel the biblical records (1 Ne. 5:10–16; 13:23). They were carried to a promised land in the Western Hemisphere by **LEHI**, a prophet and descendant of Joseph, who fled Jerusalem about 600 B.C. Lehi exclaimed, "Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off" (2 Ne. 3:5).



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Latter-day Saints believe that the coming forth of the Book of Mormon as an instrument in God's hand for bringing his latter-day work to fruition was revealed to biblical prophets such as **ISAIAH** and **EZEKIEL** (cf. 1 Ne. 19:21; see **FOREKNOWLEDGE OF GOD**). Their prophecies about these matters, like those about the coming of Jesus Christ, are better understood when some of the historical events that surround them are known.

**JOSEPH'S PROPHECY.** Allusions are made to a branch that would be broken off in Jacob's blessing to Joseph, promising that he would become a fruitful bough whose "branches" would run "over the wall" and that his posterity would be heir to divine blessings (Gen. 49:22–26; 1 Ne. 19:24; cf. Deut. 33:13–17). A further prophecy in the Book of Mormon aids in interpreting Genesis 49.

According to a prophecy of Joseph in Egypt, preserved in the Book of Mormon (2 Ne. 3:4–21), two sets of records would be kept by two tribes of Israel—one (the Bible) written by the tribe of Judah and the other (Book of Mormon) kept by the tribe of Joseph (2 Ne. 3:12; cf. Ezek. 37:15–19). Those kept by the tribe of Joseph were written on **PLATES** of brass and largely parallel the biblical records (1 Ne. 5:10–16; 13:23). They were carried to a promised land in the Western Hemisphere by **LEHI**, a prophet and descendant of Joseph, who fled Jerusalem about 600 B.C. Lehi exclaimed, "Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off" (2 Ne. 3:5).

**VISIT OF RESURRECTED JESUS.** A succession of prophets taught the gospel of Jesus Christ to Lehi's "branch" of Joseph's descendants and prophesied that after Jesus was resurrected, he would visit them (e.g., 2 Ne. 26:1). Regarding this circumstance, Jesus told his hearers in Palestine that he had "other sheep . . . which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16). When he appeared in the Western Hemisphere (c. A.D. 34), he allowed the multitude to touch the wounds in his hands and side and feet so that they would understand the reality of his resurrection (3 Ne. 11:10–15). Later, he specifically referred to his words recorded in John's gospel (3 Ne. 15:16–24; John 10:16), saying, "Ye are they of whom I said: Other sheep I have which are not of this fold" (3 Ne. 15:21). Further, he taught them his gospel, called twelve disciples (*see* APOSTLE), announced the fulfillment of the LAW OF MOSES, instituted the SACRAMENT, and organized his church—causing them to become of one fold with his disciples in Palestine, having him as their common shepherd (3 Ne. 11–29).

**RECORD FROM THE GROUND.** Latter-day Saints teach that Isaiah foresaw that part of this branch of Joseph's family would eventually be destroyed. He likened it to David's city Ariel, that would also be destroyed when hostile forces "camped against" or laid siege to it (Isa. 29:3). But despite the fact that many of the people of this branch would be slain, both Isaiah and Nephi explained that the voice of Joseph's descendants would be heard again as a voice "out of the ground"; their speech would "whisper out of the dust" (Isa. 29:4; 2 Ne. 26:16). For "the words of the faithful should speak as if it were from the dead" (2 Ne. 27:13; cf. 26:15–16; *see* "VOICE FROM THE DUST").

Perceiving how this would take place, NEPHI<sub>1</sub>, the first writer in the Book of Mormon, wrote about 570 B.C. to unborn generations: "My beloved brethren, all those who are of the house of Israel, and all ye ends of the earth, I speak unto you as the voice of one crying from the dust" (2 Ne. 33:13). Similarly, the last writer in the Book of Mormon, MORONI<sub>2</sub>, wrote about A.D. 400: "I speak unto you as though I spake from the dead; for I know that ye shall have my words" (Morm. 9:30; cf. Moro. 10:27). As he was about to bury the records, he wrote: "No one need say [the records] shall not come, for they surely shall, for the Lord

hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none can stay it" (Morm. 8:26; cf. *TPJS*, p. 98).

The phrase "out of the ground" is thus a metaphor for the voice of those who have died, but it also refers to records being buried in the earth until they come forth. The overall connection between Isaiah, chapter 29, and the Book of Mormon people is discussed in 2 Nephi, chapters 26–29 (cf. Morm. 8:23–26).

**THE RECORD APPEARS.** Parts of the GOLD PLATES were sealed when Joseph Smith received them. Isaiah spoke of "the words of a book that is sealed" that would be delivered to a "learned" person (Isa. 29:11). Latter-day Saints see the role of the "learned" person fulfilled by Professor Charles Anthon of Columbia College (New York), and these "words of a book" constitute the ANTHON TRANSCRIPT. The book itself, however, would be delivered to another (Joseph Smith) who would simply acknowledge, "I am not learned" (Isa. 29:12), but would be divinely empowered to translate it.

Isaiah foresaw that when the book would appear, people would be contending over God's word (Isa. 29:13). This circumstance would provide the context wherein God could perform his "marvelous work and a wonder," causing the "wisdom of their wise men" to perish and the "understanding of their prudent men [to] be hid" while the meek would "increase their joy in the Lord" and the "poor among men shall rejoice in the Holy One of Israel" (Isa. 29:14, 19). Meanwhile, those who had "erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isa. 29:22–24; cf. 2 Ne. 27:6–26).

**TWO RECORDS.** Ezekiel also prophesied concerning the two records—that of Joseph or Ephraim (i.e., the Book of Mormon) and that of Judah (i.e., the Bible)—that would be joined in the last days as an instrument provided by the Lord to gather his people back to himself (Ezek. 37:15–22; cf. 2 Ne. 3:11–12; *see* EZEKIEL, PROPHECIES OF; ISRAEL: GATHERING OF ISRAEL).

For Latter-day Saints, when Ezekiel spoke of "sticks" (probably waxed writing boards), he was illustrating the instruments by which God would bring peoples together in the latter days, just as he used the concept of the Resurrection to illustrate the gathering of God's people, which is the theme of chapters 34–37. Just as bodies are reconstituted

in the Resurrection, so will Israel be reconstituted in the gathering; and the formerly divided nations will become one (Ezek. 37:1–14). Thus, the publication of the Book of Mormon in 1830 was a sign that the divided tribes of Israel were to become one under God and that God's latter-day work was beginning to be implemented (Ezek. 37:21–28; cf. 1 Ne. 13:34–41; 3 Ne. 20:46–21:11).

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KEITH H. MESERVY

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## BOOK OF MORMON, GOVERNMENT AND LEGAL HISTORY IN THE

Because the Book of Mormon focuses on religious themes, information about political and legal institutions appears only as background for the religious account. Even so, it is apparent that several different political institutions characterized NEPHITE, LAMANITE, and JAREDITE society.

The Nephites were ruled by hereditary kings from c. 550 to 91 B.C., when the rule changed to a reign of judges. After the coming of Christ, two centuries of peace under the government of his Church were followed by a breakdown of society into tribal units and finally by the destruction of the Nephites.

From the beginning, the Nephite legal system was based on the LAW OF MOSES as it was written in the scriptures, as it was possibly practiced by Israel in the seventh century B.C., and as it was modified (slightly) over the years until the coming of Jesus Christ. As the Nephite prophets had long predicted (2 Ne. 25:24), Jesus fulfilled the law of Moses. After his coming, Nephite law consisted of the commandments of Christ.

**GOVERNMENT.** After leading his family and a few others out of Jerusalem, Lehi established his colony in the Western Hemisphere as a branch of Israel in a new promised land, but its organization was inherently unstable, for it seems to have given

no clear principle for resolving political disputes. The seven lineage groups established at Lehi's death and mentioned consistently in the Book of Mormon were Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites (Jacob 1:13; 4 Ne. 1:36–38; Morm. 1:8; Welch, 1989, p. 69). When this system proved unable to keep the peace, NEPHI<sub>1</sub> led away the first four of these family groups, who believed the revelations of God; established a new city; and accepted the position of Nephite king by popular acclamation. The other three groups eventually developed a monarchical system, with a Lamanite king receiving tribute from other Ishmaelite, Lamanite, and Lemuelite vassal kings.

This original split provides the basic political theme for much of Nephite and Lamanite history. Laman and Lemuel were Lehi's oldest sons, and they naturally claimed a right to rule. But a younger brother, Nephi, was chosen by the Lord to be their ruler and teacher (1 Ne. 2:22), and Nephi's account of this early history was written in part to document his calling as ruler (Reynolds). The conflict over the right to rule continued, providing much of the rhetorical base for the recurring wars between Lamanites and Nephites hundreds of years later.

Possibly because of the controversial circumstances in which Nephite kingship was established, its ideology was clear from earliest times. Nephite kings were popularly acclaimed (2 Ne. 5:18). They had a temple as their religious center (2 Ne. 5:16) and were careful to maintain venerable symbols of divinely appointed kingship in the sword of Laban, the Liahona, and ancient records (2 Ne. 5:12–14; cf. Ricks).

Only the first Nephite king (Nephi<sub>1</sub>) and the last three kings (MOSIAH<sub>1</sub>, BENJAMIN, and MOSIAH<sub>2</sub>) are named in the Book of Mormon. These four kings served as military leaders and prophets, and worked closely with other prophets in reminding people of their obligations to God and to one another. For example, in his final address to his people, King Benjamin reported to the people a revelation from God and put them under covenant to take the name of Christ upon them and to keep God's and the king's commandments.

Some Nephite kings were unrighteous. Noah, a king of one Nephite subgroup (the people of Zeniff), exploited the weaknesses of the Nephite system, sustaining himself and his council of corrupt priests in riotous living from the labors of the

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Some Nephite kings were unrighteous. Noah, a king of one Nephite subgroup (the people of Zeniff), exploited the weaknesses of the Nephite system, sustaining himself and his council of corrupt priests in riotous living from the labors of the

people. Doubts about the institution of kingship became acute when the oppressions of Noah were reported to the main body of Nephites. King Mosiah<sub>2</sub>, when his sons declined the monarchy, resolved the succession crisis by proposing to change the kingship into a system of lower and higher judges. This form of government was accepted by the people in 91 B.C. (Mosiah 29) and lasted, in spite of several crises and corruptions, for approximately a hundred years. Though the position of chief judge continued to have military and religious preeminence and was frequently passed from father to son, it differed from the kingship pattern in that the higher judges could be judged by lower judges if they broke the law or oppressed the people (Mosiah 29:29).

ALMA<sub>2</sub> became the first chief judge and served simultaneously as high priest, governor, and military chief captain. Because these offices required the approval of the people, who had rejected monarchy, critics have tended to confuse the Nephite system with the democracy of the United States. However, there was no representative legislature, the essential institution in American republican ideology. Also, the major offices were typically passed from father to son, without elections (Bushman, pp. 14–17); “the voice of the people” is reported many times as authorizing or confirming leadership appointments and other civic or political actions.

It appears that during the first two centuries after the coming of Christ, the Nephites operated under an ecclesiastical system without judges or kings, with courts constituted only of the church elders (4 Ne. 1:1–23; Moro. 6:7). With the eventual apostasy and collapse of the Nephite church, no civil institutions were in place to preserve law and order. Attempts to organize and conduct public affairs by reversion to a tribal system and, later, to military rule did not prevent the final destruction of the civilization.

The Book of Mormon also gives a brief account of the Jaredites, a much earlier civilization that began at the time of the great tower and was monarchical from beginning to end. Jaredite kings seem to have been autocrats, and succession was more often determined through political and military adventurism than through legal procedures.

**LAW.** Until the coming of Christ, the Nephites and converted Lamanites strictly observed the law of Moses as they knew and understood it (2 Ne.

5:10; 25:24–26; Jarom 1:5; Jacob 4:4–5; Alma 25:15; 30:3; Hel. 13:1; 3 Ne. 1:24–25). Preserved on the brass plates, the law of Moses was the basis of their criminal and civil law, as well as of the rules of purity, temple sacrifice, and festival observances of the Nephites; they knew, however, that the law of Moses would be superseded in the future messianic age (2 Ne. 25:24–27).

Recent publications (Welch, 1984, 1987, 1988, 1989, 1990) have identified a rich array of legal information in the text of the Book of Mormon. Procedural and administrative aspects of Nephite law developed from one century to another, while the substance of the customary law changed very little. Nephite leaders seem to have viewed new legislation as presumptuous and generally evil (Mosiah 29:23) and any change of God’s law without authority as blasphemous (Jacob 7:7). Their religious laws included many humanitarian provisions and protections for persons and their religious freedom and property. These rules were grounded in a strong principle of legal equality (Alma 1:32; 16:18; Hel. 4:12).

In two early incidents, Jacob, the brother of Nephi<sub>1</sub>, was involved in controversies concerning the law. The first involved the claimed right of some Nephites to have concubines (Jacob 2:23–3:11), and the second arose when Sherem accused Jacob of desecrating the law of Moses (Jacob 7:7).

The trial of ABINADI (Mosiah 11–17) indicates that, at least in the case of Noah, the king had jurisdiction over political issues but took counsel on religious matters from a body of priests: Causes of action were brought against Abinadi for cursing the ruler, testifying falsely, giving a false prophecy, and committing blasphemy (Mosiah 12:9–10, 14; 17:7–8, 12). Legal punishments in the Book of Mormon were often fashioned so as to match the nature of the crime; thus, Abinadi was burned for reviling the king, whose life he had said would be valued as a garment in a furnace (Mosiah 12:3; 17:3).

At the time the Nephites abandoned monarchy, Mosiah<sub>2</sub> instituted a major reform of Nephite procedural law. A system of judges and other officers was instituted; lower judges were judged by a higher judge (Mosiah 29:28); judges were paid for the time spent in public service (Alma 11:3); a standardized system of weights and measures was instituted (Alma 11:4–19); slavery was formally prohibited (Alma 27:9); and defaulting debtors faced banishment (Alma 11:2). There were

officers (Alma 11:2) and lawyers who assisted, but their official functions are not clear. It appears that ordinary citizens had sole power to initiate lawsuits (otherwise, the judges would have brought the action against Nephi<sub>2</sub> in Helaman 8:1).

The trial of Nehor was an important precedent, establishing the plenary and original jurisdiction of the chief judge (Alma 1:1–15). It appears that under the terms of Mosiah 29, the higher judges were intended only to judge if the lower judges judged falsely. But in the trial of Nehor, Alma<sub>2</sub> took the case directly, enhancing the power of the chief judge.

The reform also protected freedom of belief, but certain overt conduct was punished (Alma 1:17–18; 30:9–11). The case of Korihor established the rule that certain forms of speech (blasphemy, inciting people to sin) were punishable under the Nephite law even after the reform of Mosiah.

All this time, the underlying Nephite law remained the law of Moses as interpreted in light of a knowledge of the gospel. Public decrees regularly prohibited murder, plunder, theft, adultery, and all iniquity (Mosiah 2:13; Alma 23:3). Murder was defined as “deliberately killing” (2 Ne. 9:35), which excluded cases where one did not lie in wait (on Nephi’s slaying of Laban, cf. Ex. 21:13–14 and 1 Ne. 4:6–18). Theft was typically a minor offense, but robbery was a capital crime (Hel. 11:28), usually committed by organized outsiders and violent and politically motivated brigands, who were dealt with by military force (as they were typically in the ancient Near East).

Evidently, technical principles of the law of Moses were consistently observed in Nephite civilization. For example, the legal resolution of an unobserved murder in the case of Seantum in Helaman 9 shows that a technical exception to the rule against self-incrimination was recognized by the Nephites in the same way that it was by later Jewish jurists, as when divination detected a *corpus delicti* (Welch, Feb. 1990). The execution of Zemnarilah by the Nephites adumbrated an obscure point attested in later Jewish law that required the tree from which a criminal was hanged to be chopped down (3 Ne. 4:28; Welch, 1984). The case of the Ammonite exemption from military duty suggests that the rabbinic understanding of Deuteronomy 20 in this regard was probably the same as the Nephites’ (Welch, 1990, pp. 63–65).

One may also infer from circumstantial evidence that the Nephites observed the traditional

ritual laws of Israelite festivals. One example might be the assembly of Benjamin’s people in tents around the temple and tower from which he spoke. There are things in the account that are similar to the New Year festivals surrounding the Feast of Tabernacles and the Day of Atonement (Tvedtnes, in Lundquist and Ricks, *By Study and Also by Faith*, Salt Lake City, 1990, 2:197–237).

With the coming of the resurrected Christ, recorded in 3 Nephi, the law of Moses was fulfilled and was given new meaning. The Ten Commandments still applied in a new form (3 Ne. 12); the “performances and ordinances” of the law became obsolete (4 Ne. 1:12), but not the “law” or the “commandments” as Jesus had reformulated them in 3 Nephi 12–14.

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NOEL B. REYNOLDS

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Much of the Book of Mormon deals with military conflict. In diverse, informative, and morally instructive accounts, the Book of Mormon reports a wide variety of military customs, technologies, and tactics similar to those found in many premodern societies (before A.D. 1600–1700), especially some distinctive Israelite beliefs and conventions as adapted to the region of Mesoamerica.

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The Book of Mormon teaches that war is a result of iniquity. Wars and destructions were brought upon the Nephites because of the contentions, murderings, idolatry, whoredoms, and abominations “which were among themselves,” while those who were “faithful in keeping the commandments of the Lord were delivered at all times” from captivity, death, or unbelief (Alma 50:21–22).

The Book of Mormon implicitly condemns wars of aggression. Until their final calamity, all Nephite military objectives were strictly defensive. It was a mandatory, sacred obligation of all able-bodied Nephite men to defend their families, country, and religious freedoms (Alma 43:47; 46:12), but only as God commanded them (*see WAR AND PEACE*).

**WARFARE.** In the Book of Mormon, aside from the Ammonite converts who swore an oath against bloodshed and a remarkable period of peace following the visitation of Christ, armed conflict at different levels of intensity was a nearly constant phenomenon. Several prophets and heroes of the Book of Mormon were military men who fought in defense of their people, reflecting the grim realities of warfare in ancient history.

Religion and warfare were closely connected in the Book of Mormon. Certain elements of the Israelite patterns of “holy war” were continued in the Book of Mormon, such as the important ancient idea that success in war was due fundamentally to the will of God and the righteousness of the people (Alma 2:28; 44:4–5; 50:21; 56:47; 57:36; 58:33; Morm. 2:26). Nephite armies consulted prophets before going to battle (Alma 16:5; 43:23–24; 3 Ne. 3:19) and entered into covenants with God before battle. On one occasion, the Nephite soldiers swore a solemn oath, covenanting to obey God’s commandments and to fight valiantly for the cause of righteousness; casting their garments on the ground at the feet of their leader and inviting God to cast themselves likewise at the feet of their enemies if they should violate their oath (Alma 46:22; cf. 53:17). A purity code for warriors may be seen in the account of the stripling warriors of Helaman (Alma 56–58).

As was the case in all premodern situations, warfare in the Book of Mormon was closely bound to the natural environment and ecology: weather, altitude, terrain, food supply, seasonality, and agricultural cycles. Geography determined some of

the strategy and tactics in Book of Mormon warfare (Sorenson, 1985, pp. 239–76). The favorable times for campaigns in the Book of Mormon appear to have been between the eleventh and the fourth months, which has been compared with the fact that military action often took place during the cool and dry post-harvest months from November through April in Mesoamerica (*see* Alma 16:1; 49:1; 52:1; 56:27; Ricks and Hamblin, pp. 445–77).

Animals, either used as beasts of burden or ridden into battle, evidently were not widely available or practical in the Nephite world: No animal is ever mentioned as being used for military purposes in the Book of Mormon.

Technologically, Nephite soldiers fought, in one way or other, with missile or melee weapons in face-to-face, hand-to-hand encounters, frequently wearing armor. They used metallurgy for making weapons and armor, and engineering for building fortifications. In the Book of Mormon, Nephi taught his people to make swords modeled after the sword of Laban (2 Ne. 5:14–15). Innovations described include a proliferation of fortifications (once thought absent in ancient America) and Nephite armor in the first century B.C. (Alma 43:19; 48), soon copied by the Lamanites (Alma 49:24). It has been pointed out that the weapons (swords, scimitars, bows, and arrows) and armor (breastplates, shields, armshields, bucklers, and headplates) mentioned in the Book of Mormon are comparable to those found in Mesoamerica; coats of mail, helmets, battle chariots, cavalry, and sophisticated siege engines are absent from the Book of Mormon and Mesoamerica, despite their importance in biblical descriptions (Ricks and Hamblin, pp. 329–424).

The ability to recruit, equip, train, supply, and move large groups of soldiers represented a major undertaking for these societies, often pressing them beyond their limits and thereby ultimately contributing to their collapse. As the story of MORONI<sub>1</sub> and Pahoran illustrates, warfare exerted terrible social and economic pressure on Nephite society (Alma 58–61). Nephite army sizes coincided with general demographic growth: Armies numbered in the thousands in the first century B.C. and in the tens of thousands in the fourth century A.D.

It appears that Book of Mormon military organization was aristocratic and dominated by a highly trained hereditary elite. Thus, for example, military leaders such as Moroni<sub>1</sub>, his son Moronihah,



and MORMON each became the chief captain at a young age (Alma 43:17; 62:39; Morm. 2:1).

Book of Mormon armies were organized on a decimal system of hundreds, thousands, and ten thousands, as they typically were in ancient Israel and many other ancient military organizations.

The book of Alma chronicles the grim realities, strain, and pain of war, vividly and realistically (CWHN 7:291–333). Preparations for war were complex; provisioning, marching, and counter-marching are frequently mentioned. Manpower was recruited from the ordinary ranks of the citizenry; soldiers had to be equipped and organized into units for marching and tactics and mobilized at central locations.

Some battles were fought at prearranged times and places, as when Mormon met the Lamanites at Cumorah (Morm. 6:2; cf. 3 Ne. 3:8). But much was typified by guerrilla warfare or surprise attacks: The Gadianton robbers typically raided towns, avoided open conflict, made terrorizing demands, and secretly assassinated government officials.

Actual battlefield operations usually represented only a small portion of a campaign. Scouts and spies reconnoitered for food, trails, and the location of enemy troops. Battle plans were generally made shortly before the enemy was encountered and frequently took the form of a council, as Moroni held in Alma 52:19.

When actual fighting began, controlling the army undoubtedly proved difficult. Soldiers generally fought in units distinguished by banners held by an officer. Moroni's banner, or "title of liberty," apparently served such functions (Alma 43:26, 30; 46:19–21, 36).

As far as one can determine, attacks typically began with an exchange of missiles to wound and demoralize the enemy; then hand-to-hand combat ensued. The battle described in Alma 49 offers a good description of archery duels preceding hand-to-hand melees. When panic began to spread in the ranks, complete collapse could be sudden and devastating. The death of the king or commander typically led to immediate defeat or surrender, as happened in Alma 49:25. The death of one Lamanite king during the night before the New Year proved particularly demoralizing (Alma 52:1–2). Most casualties occurred during the flight and pursuit after the disintegration of the main units; there are several examples in the Book of Mormon

of the rout, flight, and destruction of an army (e.g., Alma 52:28; 62:31).

Laws and customary behavior also regulated military relations and diplomacy. Military oaths were taken very seriously. Oaths of loyalty from troops and oaths of surrender from prisoners are mentioned frequently in the Book of Mormon, and treaties were concluded principally with oaths of nonaggression (Alma 44:6–10, 20; 50:36; 62:16; 3 Ne. 5:4–5). Legally, robbers or brigands were considered to be military targets, not common offenders (Hel. 11:28). Further elements of martial law in the Book of Mormon included the suspension of normal judicial processes and transferral of legal authority to commanding military officers (Alma 46:34), restrictions on travel, warnings before the commencement of hostilities (3 Ne. 3; cf. Deut. 20:10–13), the extraordinary granting of military exemption on condition that those exempted supply provisions and support (Alma 27:24; cf. Deut. 20:8; Babylonian Talmud, *Sotah* 43a–44a), and requirements of humanitarian treatment for captives and women.

**WARS.** Eighty-five instances of armed conflict can be identified in the Book of Mormon (Ricks and Hamblin, pp. 463–74). Some were brief skirmishes; others, prolonged campaigns. Some were civil wars; others, intersectional. Causes of war varied, and alliances shifted accordingly. The main wars include the following:

In the early tribal conflicts (c. 550–200 B.C.), social, religious, and cultural conflicts led to repeated Lamanite aggression after the Nephites separated from the Lamanites. The Nephites did not flourish under these circumstances, and to escape further attacks they eventually left the land of Nephi, moving northward to Zarahemla.

King Laman's son (c. 160–150 B.C.), envious of Nephite prosperity and angry at them for taking the records (especially the plates of brass, Mosiah 10:16), attacked both the people of Zeniff (Nephites who had returned to the land of Nephi) and the people of BENJAMIN (Nephites and Mulekites in the land of Zarahemla). As a result of these campaigns, Zeniff became a tributary to the Lamanites; Benjamin's victory more firmly united the land of Zarahemla under his rule (W of M; Mosiah 9–10).

The war of Amlici (87 B.C.) was a civil war in Zarahemla, sparked by the shift of government

from a kingship to judgeship and by the execution of Nehor. Amlici, a follower of Nehor, militated in favor of returning to a kingship. This civil war was the first recorded time Nephite dissenters allied themselves with Lamanites; it resulted in an unstable peace (Alma 2–3).

The sudden destruction of Ammonihah (81 B.C.), a center of the recalcitrant followers of Nehor, was triggered by Lamanite anger toward certain Nephites who had caused some Lamanites to kill other Lamanites (Alma 16; 24–25).

The Ammonite move (77 B.C.) from Lamanite territory to the land of Jershon to join the Nephites led to a major Lamanite invasion of Nephite lands (Alma 28).

Three years later, many Zoramite poor were converted by the Nephites and moved from Antionum (the Zoramite capital) to Jershon (the land given to the Ammonites with guarantees of protection by the Nephites). The loss of these workers ignited the Zoramite attack allied with Lamanites and others against the Nephites (Alma 43–44). New forms of armor introduced by the Nephites figured prominently in this war.

During this turbulent decade, a politically ambitious man named Amalickiah, with Lamanite allies, sought to reestablish a kingship in Zarahemla after the disappearance of ALMA<sub>2</sub>. Amalickiah was defeated (72 B.C.), but he swore to return and kill Moroni<sub>1</sub> (Alma 46–50). A seven-year campaign ensued (67–61 B.C.), fought in two arenas, one southwest of Zarahemla and the other in the seaboard north of Zarahemla. Outlying towns fell, and the capital city was plagued with civil strife. At length, a costly victory was won by the Nephites (Alma 51–62).

In the short war of Tubaloth (51 B.C.), Ammoron's son Tubaloth and Coriantumr (a descendant of King Zarahemla) captured but could not hold the land of Zarahemla during the political chaos that followed the rebellion of Paanchi after the death of the chief judge Pahoran (Hel. 1). In the aftermath, the Gadianton robbers rose to power, and some Nephites began migrating to the north.

The war of Moronihah (38, 35–30 B.C.) followed the appointment of NEPHI<sub>2</sub> as chief judge (Hel. 4). Nephite dissenters, together with Lamanites, occupied half of the Nephite lands, and Nephi<sub>2</sub> resigned the judgment seat.

The wars of Gadianton and Kishkumen (26–19

B.C.) began with the assassinations of two consecutive chief judges, Cezoram and his son; greed and struggles for power brought on conflicts with the Gadianton robbers around Zarahemla. Lamanites joined with Nephites against these robbers until a famine, called down from heaven by the prophet Nephi<sub>2</sub>, brought a temporary Nephite victory (Hel. 6–11).

Giddianhi and Zemnarihah (A.D. 13–22) led menacing campaigns against the few righteous Nephites and Lamanites who remained and joined forces at this time (3 Ne. 2–4). Low on supplies, the Gadianton robbers became more open and aggressive; they claimed rights to Nephite lands and government. The coalition of Nephites and Lamanites eventually defeated the robbers.

The final Nephite wars (A.D. 322, 327–328, 346–350) began after heavy population growth and infestation of robbers led to a border dispute, and the Nephites were driven to a narrow neck of land. The Nephites fortified the city of Shem and managed to win a ten-year peace treaty (Morm. 1–2), but the Nephites eventually counterattacked in the south. Gross wickedness existed on both sides (Morm 6; Moro. 9), until at a prearranged battleground the Nephites met the Lamanites and were annihilated (c. A.D. 385).

Many chapters in the Book of Mormon deal with war, and for several reasons.

1. The inevitability of war was a fundamental concern in virtually all ancient civilizations. Disposable economic resources were often largely devoted to maintaining a military force; conquest was a major factor in the transformation and development of Book of Mormon societies, as it was in the growth of most world civilizations.
2. The Book of Mormon is a religious record, and for the people of the Book of Mormon, as in nearly all ancient cultures, warfare was fundamentally sacred. It was carried out in a complex mixture of religious ritual and ideology.
3. Mormon, the compiler and abridger of the Book of Mormon, was himself a military commander. Many political and religious rulers in the Book of Mormon were closely associated with, if not the same as, their military commanders or elites.
4. Important religious messages are conveyed through these accounts. Wars in Nephite history

verify the words of their prophets such as ABINADI and SAMUEL THE LAMANITE (Morm. 1:19). Wars were instruments of God's judgment (Morm. 4:5) and of God's deliverance (Alma 56:46–56). Ultimately they stand as a compelling witness to warn people today against falling victim to the same fate that the Nephites and Jaredites finally brought upon themselves (Morm. 9:31; Ether 2:11–12).

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## BOOK OF MORMON AUTHORSHIP

Many studies have investigated Book of Mormon authorship because the book presents itself as a composite work of many ancient authors. Those who reject Joseph SMITH's claim that he translated the book through divine power assume that he or one of his contemporaries wrote the book. Various claims or arguments have been advanced to support or discount these competing positions.

Disputes about the book's authorship arose as soon as its existence became public knowledge. The first general reaction was ridicule. Modern minds do not easily accept the idea that an angel can deliver ancient records to be translated by an untrained young man. Moreover, most Christians in 1830 viewed the CANON of scripture as complete with the Bible; hence, the possibility of additional scripture violated a basic assumption of their faith. Opponents of Joseph Smith, such as Alexander Campbell, also argued that the Book of Mormon was heavily plagiarized from the Bible and that it reflected themes and phraseology current in New York in the 1820s. Many critics have speculated that Sidney RIGDON or Solomon Spaulding played a role in writing the book (see SPAULDING MANUSCRIPT). It has also been suggested that Joseph Smith borrowed ideas from another book (see VIEW OF THE HEBREWS). Though these varieties of objections and theories are still defended in many

quarters, they are not supported by modern authorship studies and continue to raise as many questions as they try to answer (e.g., *CWHN* 8:54–206).

Some have suggested that Joseph Smith admitted that he was the author of the Book of Mormon because the title page of the first edition lists him as "Author and Proprietor." This language, however, comes from the federal copyright statutes and legal forms in use in 1829 (1 *Stat.* 125 [1790], amended 2 *Stat.* 171 [1802]). In the preface to the same 1830 edition, Joseph Smith stated that he translated Mormon's handwriting "by the gift and power of God" (see BOOK OF MORMON TRANSLATION). The position of The Church of Jesus Christ of Latter-day Saints has invariably been that the truth of Joseph Smith's testimony can be validated through the witness of the HOLY GHOST.

Scholarly work has produced a variety of evidence in support of the claim that the texts of the Book of Mormon were written by multiple ancient authors. These studies significantly increase the plausibility of Joseph Smith's account of the origin of the book.

The internal complexity of the Book of Mormon is often cited as a strong indication of multiple authorship. The many writings reportedly abridged by MORMON are intricately interwoven and often expressly identified (see BOOK OF MORMON PLATES AND RECORDS). The various books within the Book of Mormon differ from each other in historical background, style, and distinctive characteristics, yet are accurate and consistent in numerous minute details.

Historical studies have demonstrated that many things either not known or not readily knowable in 1829 about the ancient Near East are accurately reflected in the Book of Mormon. This body of historical research was expanded by the work of Hugh W. Nibley (see BOOK OF MORMON STUDIES), who has recently discovered that ancient communities, such as Qumran, have many characteristics parallel to those of Book of Mormon peoples (*CWHN* 5–8). The Jews at Qumran were "sectaries," purists who left Jerusalem to avoid corruption of their covenants; they practiced ablutions (a type of baptism) before the time of Christ and wrote one of their records on a copper scroll that they sealed and hid up to come forth at a future time. One of Nibley's analyses demonstrates that King BENJAMIN's farewell speech to his people

verify the words of their prophets such as ABINADI and SAMUEL THE LAMANITE (Morm. 1:19). Wars were instruments of God's judgment (Morm. 4:5) and of God's deliverance (Alma 56:46–56). Ultimately they stand as a compelling witness to warn people today against falling victim to the same fate that the Nephites and Jaredites finally brought upon themselves (Morm. 9:31; Ether 2:11–12).

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(Mosiah 2–5) is a good example of the ancient year-rite festival (*CWHN* 6:295–310). Subsequent studies have suggested that King Benjamin's people might have been celebrating the Israelite festival of Sukkoth and doing things required by Jewish laws not translated into English until after the Book of Mormon was published (Tvedtnes, 1990).

Structural studies have identified an artistic literary form, chiasmus, that appears in rich diversity in both the Bible and the Book of Mormon (see *BOOK OF MORMON LITERATURE*). The most significant structural studies of the Book of Mormon derive from John W. Welch's analysis (Reynolds, pp. 33–52). Little known in 1829, this literary form creates inverted parallelism such as is found in this biblical passage in Leviticus 24:17–21:

He that killeth any man . . .  
 He that killeth a beast . . .  
 If a man cause a blemish . . .  
     Breach for breach,  
     Eye for eye  
     Tooth for tooth.  
 As he hath caused a blemish . . .  
 He that killeth a beast . . .  
 He that killeth a man . . .

And from the Book of Mormon, in Alma 41:13–14 (cf. Welch, pp. 5–22):

Good for that which is good  
 Righteous for that which is righteous  
 Just for that which is just  
     Merciful for that which is merciful  
     Therefore my son  
     See that you are merciful  
     Deal justly  
     Judge righteously  
 And do good continually.

Although chiasmus can appear in almost any language or literature, it was prevalent in the biblical period around the early seventh century B.C., the time of the Book of Mormon prophets LEHI and NEPHI<sub>1</sub>. The especially precise and beautiful crafting of several Book of Mormon texts further supports the idea that their authors deliberately and painstakingly followed ancient literary conventions, which is inconsistent with seeing the New England born Joseph Smith as the author of these passages.

Other stylistic studies have examined the frequency of Hebrew root words, idioms, and syntax in the Book of Mormon (Tvedtnes, 1970). Some Book of Mormon names that have no English

equivalents have Hebrew cognates (Hoskisson; *CWHN* 6:281–94). There are also discernible differences between the vocabularies and abridging techniques of Mormon and his son Moroni (see Keller).

Extensive statistical studies, including stylometry (or wordprinting), have been conducted on the Book of Mormon (Reynolds, pp. 157–88; cf. Hilton). Blocks of writing were analyzed to identify the writers' near-subconscious tendencies to use nonecontextual word patterns in peculiar ratios and combinations. Wordprinting has been used to ascertain the authorship of such works as twelve disputed *Federalist Papers* and a posthumously published novel by Jane Austen. When applied to the Book of Mormon, wordprinting reveals that the word patterns of the Book of Mormon differ significantly from the personal writings of Joseph Smith, Solomon Spaulding, Sidney Rigdon, and Oliver COWDERY, who served as Joseph Smith's scribe. Furthermore, patterns of Nephi<sub>1</sub> are consistent among themselves but different from those of ALMA<sub>2</sub>. The results of objectively measuring these phenomena indicate an extremely low statistical probability that the Book of Mormon could have been written by one author. The introduction of new vocabulary into the text is at a low rate, which is consistent with the uniform role of Joseph Smith as translator.

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## BOOK OF MORMON IN A BIBLICAL CULTURE

One does not need to look beyond the prevailing revivalist sects in America to discover why the earliest Mormon elders won an immediate hearing for their sacred book. Firm calls for personal righteousness and obedience to the moral requirements of the Judeo-Christian scriptures were by 1830 the dominant motifs in all Protestant communions. Moreover, each of the American sects shared speculations about the ancient and future history of Indians and Jews.

These interests and beliefs were also predominant among Methodist, Congregational, and Baptist ministers serving congregations in and around Cheshire, in northern England. Heber C. Kimball's *Journal*, giving an account of his mission to Great Britain, shows how the flowering of biblical study and of millennial speculation prepared the soil for early Mormon evangelization there. He reported that even clergymen in the Church of England told their congregations that the teachings of the Latter-day Saints reveal the same principles taught by the apostles of old.

The Book of Mormon also gives clear direction on several matters that the Christian scriptures seem to have left unclear, including baptism by immersion and the promises that all believers, and not just the apostles, might be "filled with the Holy Ghost"; that Christian believers can be made pure in heart (as John Wesley had insisted in the previous century); that the experience of salvation received by a free response to free grace is available to all persons, and not simply to the "elect"; and that obedience and works of righteousness are the fruit of that experience. The book also affirms the veracity of the biblical accounts of the scattering of Israel by affirming that Native Americans originated from descendants of Joseph and Judah.

The persuasive power of the new scriptures and of the missionaries who expounded them, therefore, lay in their testimony to beliefs that were central to evangelical Protestant sects in both Jacksonian America and early Victorian England. An early LDS missionary, Parley P. Pratt, told his English hearers that two errors in interpretation of the Bible had produced widespread uncertainty. One was the belief that direct inspiration by the Holy Ghost was not intended for all ages of the Church; and the other was that the Jewish and Christian scriptures contained all truth necessary

to salvation and comprised a sufficient rule of faith and practice.

Some nineteenth-century deacons and elders and a few evangelical pastors struggled with grave temptations to doubt the truth and relevance of large portions of the book upon which they had been taught to stake their eternal destiny. True, the details of the histories recounted in the two sacred books were radically different. But they fit together wondrously. And their moral structure, the story they told of Jesus, their promise of salvation, and their description of humankind's last days were remarkably similar. Though the new scriptures had similarities with evangelical Arminianism, at the expense of the Calvinist views long dominant in colonial America, the same was true of the early nineteenth-century teachings of many Protestants, even Presbyterians, to say nothing of Methodists and Disciples of Christ. In the voice of two witnesses, the Bible and the Book of Mormon, Latter-day Saints declared the truth confirmed, just as the prophet NEPHI<sup>1</sup> had predicted (cf. 2 Ne. 29:8).

In five important ways, the Book of Mormon seems to some who are not members of the Church to strengthen the authority of Holy Scripture. First in importance is the volume's affirmation that the Christian religion is grounded upon both the Old and New Testaments. The book affirms what recent biblical scholarship is now making plain: the continuity of the theology, ethics, and spirituality that the two Testaments proclaimed. In the Book of Mormon, Jesus is the Lord who gave the law to Moses, and the risen Christ is identical to the prophet Isaiah's MESSIAH. He delivers exactly the same message of redemption, faith, and a new life of righteousness through the Holy Spirit that the New Testament attributes to him.

Second, the Book of Mormon reinforces the unifying vision of biblical religion, grounding it in the conviction of a common humanity that the stories of creation declared, God's promise to Abraham implied, and Jesus affirmed. Puritan MILLENARIANISM may have inspired an ethnocentric view of Anglo-Saxon destiny, but the image of the future in the Book of Mormon is a wholly opposite one. It envisions a worldwide conversion of believers and their final gathering into the kingdom of God. This begins where John Wesley's "world parish" leaves off.

Third, the biblical bond linking holiness to hope for salvation, both individual and social, also

finds confirmation in the Book of Mormon. Certainly, Methodists had no corner on that linkage, for Baptist preachers, Charles G. Finney's Congregationalists, Alexander Campbell's Disciples of Christ, and Unitarians like William E. Channing affirmed it. Ancient Nephites heeded the word of their prophets and looked forward to the second coming of Jesus Christ, the Son of Righteousness. When he appeared to their descendants in the New World, Jesus repeated even more understandably the words of the SERMON ON THE MOUNT that he had proclaimed in the Old.

Fourth, Joseph Smith's translation of an ancient sacred book helped bring to fruition another movement, long growing among Puritans, Pietists, Quakers, and Methodists, to restore to Christian doctrine the idea of the presence of the Holy Spirit in the lives of believers. Charles G. Finney came eventually to believe, for example, that the baptism of the Holy Spirit, or the experience of entire SANCTIFICATION, would remedy the inadequacies of righteousness and love that he saw in his converts. So, of course, did almost all Methodists. Observers from both inside and outside the restored Church testified that in the early years something akin to modern pentecostal phenomena took place among at least the inner circle of the Saints. By the 1830s, evangelicals in several traditions were greatly expanding their use of the example of the Day of Pentecost to declare that God's power is at work in the world.

Fifth, the Book of Mormon shared in the restoration of some Christian expectations that in the LAST DAYS biblical prophecies will be literally fulfilled. Those who by faith and baptism become Saints will be included among God's people, chosen in "the eleventh hour." They, too, should gather in ZION, a NEW JERUSALEM for the New World, and a restored Jerusalem in the Old; and Christ will indeed return.

Whatever LDS interpretations of the King James Version of the Holy Scriptures developed later, the mutually supportive role of the Bible and the Book of Mormon was central to the thinking of Joseph Smith, the early missionaries, and their converts.

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TIMOTHY L. SMITH

## BOOK OF MORMON CHRONOLOGY

The Book of Mormon contains a chronology that is internally consistent over the thousand-year NEPHITE history, with precise Nephite dates for several events, including the crucifixion of Jesus Christ. However, its chronology has not been unequivocally tied to other calendars because of uncertainties in biblical dates and lack of details about the Nephite calendars. Even less information exists about JAREDITE chronology (Sorenson, 1969).

INTERNAL NEPHITE CHRONOLOGY. Nephites kept careful track of time from at least three reference points:

1. Years were counted from the time LEHI left Jerusalem (Enos 1:25; Mosiah 6:4); not only was this an important date of origin, but also an angel had said that the Savior would come "in 600 years" from that time (1 Ne. 19:8).
2. Time was also measured from the commencement of the reign of the judges (c. 91 B.C.; cf. 3 Ne. 1:1), which marked a major political reform ending five centuries of Nephite kingship (Jacob 1:9-11; Alma 1:1), during which the years of each king's reign were probably counted according to typical ancient practices (1 Ne. 1:4; Mosiah 29:46).
3. The Nephites later reckoned time from the sign of the birth of Christ (3 Ne. 2:8).

The Book of Mormon links all three systems in several passages that are apparently consistent. Table 1 lists several events using the Nephite systems.

Most of the Nephite record pertains to three historical periods: the time of Lehi and his sons (c. 600-500 B.C.), the events preceding and following the coming of Christ (c. 150 B.C.-A.D. 34), and the destruction of the Nephites (c. A.D. 300-420). Thus, the relatively large book of Alma covers only thirty-nine years, while the much smaller books of Omni and 4 Nephi each cover more than two hundred years.

LDS editions of the Book of Mormon show dates in Nephite years, deduced from the text, at the bottom of the pages. The exact nature of the Nephite year, however, is not described. The Nephite year began with the "first day" of the "first month" (Alma 51:37-52:1; 56:1), and it probably had twelve months because the eleventh month was at "the latter end" of the year (Alma 48:2, 21;



finds confirmation in the Book of Mormon. Certainly, Methodists had no corner on that linkage, for Baptist preachers, Charles G. Finney's Congregationalists, Alexander Campbell's Disciples of Christ, and Unitarians like William E. Channing affirmed it. Ancient Nephites heeded the word of their prophets and looked forward to the second coming of Jesus Christ, the Son of Righteousness. When he appeared to their descendants in the New World, Jesus repeated even more understandably the words of the SERMON ON THE MOUNT that he had proclaimed in the Old.

Fourth, Joseph Smith's translation of an ancient sacred book helped bring to fruition another movement, long growing among Puritans, Pietists, Quakers, and Methodists, to restore to Christian doctrine the idea of the presence of the Holy Spirit in the lives of believers. Charles G. Finney came eventually to believe, for example, that the baptism of the Holy Spirit, or the experience of entire SANCTIFICATION, would remedy the inadequacies of righteousness and love that he saw in his converts. So, of course, did almost all Methodists. Observers from both inside and outside the restored Church testified that in the early years something akin to modern pentecostal phenomena took place among at least the inner circle of the Saints. By the 1830s, evangelicals in several traditions were greatly expanding their use of the example of the Day of Pentecost to declare that God's power is at work in the world.

Fifth, the Book of Mormon shared in the restoration of some Christian expectations that in the LAST DAYS biblical prophecies will be literally fulfilled. Those who by faith and baptism become Saints will be included among God's people, chosen in "the eleventh hour." They, too, should gather in ZION, a NEW JERUSALEM for the New World, and a restored Jerusalem in the Old; and Christ will indeed return.

Whatever LDS interpretations of the King James Version of the Holy Scriptures developed later, the mutually supportive role of the Bible and the Book of Mormon was central to the thinking of Joseph Smith, the early missionaries, and their converts.

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TABLE 1 SELECTED EVENTS IN NEPHITE HISTORY

Lehi	Nephtie Years Judges	Christ	Event	Reference
1		(-600)	Lehi departs from Jerusalem	1 Ne. 10:4; 19:8
9		(-592)	Lehi's group arrives in Bountiful	1 Ne. 17:4-5
56		(-545)	Jacob receives plates from Nephi	Jacob 1:1
200		(-401)	Law of Moses strictly observed	Jarom 1:5
477		(-124)	King Benjamin's speech	Mosiah 6:3-4
510	1	(-91)	Alma <sub>1</sub> , Mosiah die; Alma <sub>2</sub> first judge	Mosiah 29:44-46
	9	(-83)	Nephihah becomes judge	Alma 4:20-8:2
	15	(-77)	The return of the sons of Mosiah	Alma 17:1-6
	18	(-74)	Korihor refuted	Alma 30
			Alma's Mission to the Zoramites	Alma 31:6-35:12
	18	(-74)	War because of Zoramites	Alma 35:13; 43:3-4
			Moroni leads army	Alma 43:17
	37	(-55)	Nephites begin migrating northward	Alma 63:4-6
	42	(-50)	Helaman <sub>2</sub> becomes judge; Gadianon	Hel. 2:1-5
	53	(-39)	Helaman <sub>2</sub> dies; Nephi <sub>2</sub> chief judge	Hel. 3:37
	58	(-34)	Zarahemla captured	Hel. 4:5
	67	(-25)	Most Nephites join Gadianon	Hel. 6:16, 21
	73	(-19)	Nephi invokes a famine	Hel. 11:2-5
	75	(-17)	Gadianon robbers expelled	Hel. 11:6-17
	77	(-15)	Most Nephites reconverted	Hel. 11:21
	80	(-12)	Robbers return	Hel. 11:24-29
	86	(-6)	Samuel the Lamanite prophesies	Hel. 13:1-16:9
601	92	(1)	Sign of the birth of Christ	3 Ne. 1:1,4,19
609	100	9	Begin to reckon time from Christ	3 Ne. 2:5-8
		13	Severe war with robbers begins	3 Ne. 2:11-13
		19	Major Nephite victory	3 Ne. 4:5, 11-15
		26	Nephites prosper	3 Ne. 6:1-4
		30	Nephite society disintegrates	3 Ne. 6:14-7:13
		34	Destruction; Christ appears	3 Ne. 8:2-28:12
		36	All converted; property held in common	4 Ne. 1:2-3
		201	Private ownership reinstituted	4 Ne. 1:24-25
		231	Tribalization reemerges	4 Ne. 1:35-38
		245	The wicked outnumber righteous	4 Ne. 1:40
		300	Nephites as wicked as Lamanites	4 Ne. 1:45
		326	Mormon leads army	Morm. 2:2
		350	Treaty with Lamanites and Robbers	Morm. 2:28
		362	Mormon refuses to lead Nephites	Morm. 3:8-11
		385	Nephites destroyed; Mormon dies	Morm. 6:5-8:3
		421	Moroni seals up the record	Moro. 10:1-2

NOTE: Years in parentheses are calculated, with the year -600 beginning just over 600 Nephtie years before the birth of Christ.

49:1), but the lengths of the months and of the year itself are not mentioned.

Until the coming of Christ, the Nephties observed the LAW OF MOSES (2 Ne. 25:24; Alma 25:15), which generally used lunar months (new moon to new moon). The Savior was crucified on the *fourteenth* day of the first lunar month of the

Jewish calendar (John 19:14; Lev. 23:5), but on the *fourth* day of the first Nephtie month (3 Ne. 8:5). This may imply that Nephtie months at that time were not lunar and that their civil calendar may have differed from their religious calendar.

John L. Sorenson (1990) has observed that during the reign of the judges warfare was mostly

limited to four consecutive Nephite months. These months can be approximately correlated with our calendar because even today warfare in Mesoamerica (the probable area of BOOK OF MORMON GEOGRAPHY for most of Nephite history) is conducted mostly during the dry season after the fall harvest. This correlation implies that the Nephite year at that time began in December (*see* BOOK OF MORMON, HISTORY OF WARFARE IN). This would mean that because the crucifixion of Christ (presumably in early April) occurred in the first Nephite month, the Nephites probably shifted their calendar to begin the first month in April at the same time they began reckoning time from the birth of Christ. This conclusion is consistent with the Nephite record that Christ was born some time after the end of the Nephite year (3 Ne. 1:1–9).

**EXTERNAL CHRONOLOGY.** Evidence supports two possible lengths for Nephite years: 365 days and 360 days. Each can be correlated to external history. The internal chronology is consistent, so that if the exact nature of the Nephite calendar were known, only one reference point in external history would be needed to fix the entire Nephite chronology. However, at least two such dates would be required to determine the length of the Nephite year. Three principal events are common to both Nephite and Old World sources: (1) the first year of the reign of Zedekiah, King of Judah; (2) the birth of Christ; and (3) the death of Christ. Because there are varying degrees of uncertainty about these three reference points, alternative correlation methods have been proposed, each using two of these dates.

First, Orson PRATT proposed that the Nephites used a 365-day year, as had the Egyptians previously and as did the Mesoamericans afterward (*Millennial Star* 28 [Dec. 22, 1866]:810). It has been noted (Lefgren) that such a year agrees, to the very day, with one choice for the birth and death dates of Christ—namely, Thursday, APRIL 6, 1 B.C., and Friday, April 1, A.D. 33, respectively (Gregorian calendar). Both of these dates are supported by other arguments (J. Pratt, 1985 and 1990). This theory assumes that the third system of Nephite reckoning began on the very day of the birth of Christ, which is not explicitly stated in the Book of Mormon but is consistent with Sorenson's conclusions above.

Second, most historians believe that the first year of King Zedekiah began in 598–96 B.C. Lehi

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## BOOK OF MORMON COMMENTARIES

Because the Book of Mormon is the best known and most widely circulated LDS book, many commentaries on and reference books about it have been written to assist readers. Inasmuch as its historical timeline spans from c. 2200 B.C. to A.D. 421 and its doctrinal content is extensive, it is difficult for a one-volume work to meet the many needs and interests. The references cited herein contain bibliographies that will provide readers with additional sources.

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[See also other Book of Mormon entries.]

II. DONL PETERSON

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## BOOK OF MORMON ECONOMY AND TECHNOLOGY

The Book of Mormon reports information about three pre-Hispanic American peoples. Although its writers do not offer a detailed picture of the economic and material culture of their societies, numerous incidental details are preserved in the account. In many cases, though not in every instance, archaeology confirms the general details. The problems that remain in matching the Book of Mormon to its presumed ancient setting are no doubt due both to the scant information given in the book itself and to incompleteness in the archaeological record.

Testing what the Book of Mormon says about pre-Columbian material culture is more difficult than it might at first appear to be. For instance, it is a historically well-established fact that craft techniques can be lost; thus one cannot confidently assume that technologies mentioned for limited

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Book of Mormon populations survived after the destruction of the Nephites. Nor can one assume what Old World technologies were successfully transferred to the New. Many crafts would not have been known to the small colonist parties, and even among the skills that were transported across the sea, many may not have proved useful or adaptable in the new environment. For that matter, items attested in early portions of the Book of Mormon may not safely be assumed to have survived into subsequent history within the record itself.

The economy of Book of Mormon peoples seems, on the whole, to have been relatively simple. Although many Nephites and Jaredites lived in cities of modest size (a point whose plausibility has been enhanced by recent research), their societies were agriculturally based. Trade was mentioned for some periods, but was constrained by frequent wars. In the infrequently mentioned times of free travel, trade barriers fell, and Lamanites and Nephites predictably prospered (e.g., Hel. 6:7–9).

Despite the economy's agrarian base, wealth was manifested in terms of movable flocks, herds, costly clothing, gold, silver, and "precious things" rather than land (Jacob 2:12–13; Enos 1:21; Jarom 1:8; Mosiah 9:12; Alma 1:6, 29; 17:25; 32:2; Ether 10:12). The ideology of the leading Book of Mormon peoples undoubtedly contributed to this phenomenon: They referred to themselves as a righteous remnant obliged to abandon their comfortable dwellings and depart into the wilderness because of their religious convictions. Since entire populations seem to have moved often, land may not have been a stable source of wealth (2 Ne. 5:5–11; Omni 12–13, 27–30; Mosiah 9; 18:34–35; 22; 24:16–25; Alma 27; 35:6–14; 63:4–10; Hel. 2:11; 3:3–12; 4:5–6, 19; 3 Ne. 3:21–4:1; 7:1–2). Ideally, wealth was to be shared with the poor and for the common good, but strong contrasts between rich and poor are evident more often than not.

Agriculture in the Book of Mormon involved livestock and sown crops. For example, in the fifth century B.C., the Nephites "did till the land, and raise all manner of grain, and of fruit, and flocks of herds, and flocks of all manner of cattle of every kind, and goats, and wild goats, and also many horses" (Enos 1:21). In the second century B.C., the people of Zeniff cultivated corn, wheat, barley,

"neas," and "sheum" (Mosiah 9:9; cf. Alma 11:7). Early nineteenth-century American language usage suggests that Book of Mormon "corn" may denote maize or "Indian corn," which was and is a staple in diets in most parts of native America. Some of the other listed items remain less certain. Only in 1982 was evidence published demonstrating the presence of cultivated pre-Columbian barley in the New World (Sorenson, 1985, p. 184). "Neas" is not identifiable; but the word "sheum" appears to be cognate with early Akkadian *she-um*, a grain probably of the barley type (see F.A.R.M.S. Staff, "Weights and Measures").

Book of Mormon mention of horses in pre-Columbian America has drawn much criticism, and no definitive answer to this question is at present available. Linguistic data suggest that Book of Mormon "horse" need not refer to *equus*, but could indicate some other quadruped suitable for human riding, as Mesoamerican art suggests (Sorenson, 1985, p. 295). Moreover, some little-noticed archaeological evidence indicates that in certain areas the American Pleistocene horse could have survived into Book of Mormon times (*Update*, June 1984).

Most transportation was evidently on human backs; in the two contexts that the Book of Mormon mentions "chariots," it appears that their use was quite limited (Alma 18:9–12; 20:6; 3 Ne. 3:22). Chariots are never mentioned in military settings. Wheels are nowhere mentioned in the Book of Mormon (except in a quote from Isaiah). Thus, it is unknown what Nephite "chariots" may have been. "Highways" and "roads" are mentioned as used by the Nephites (3 Ne. 6:8). Some Latter-day Saints consider these to be reflected in the extensively documented road systems of ancient Mexico. "Ships" of unknown form were used during the middle of the first century B.C. for travel on the "west sea" coast (Alma 63:6) and for shipping timber to the north (Hel. 3:10), and at times maritime travel was evidently extensive (Hel. 3:14). Fine pearls are also mentioned as costly items (4 Ne. 1:24).

"Silk and fine-twined linen" are mentioned (e.g., Alma 1:29; Ether 10:24) along with common (cotton?) cloth. The "silk" is unlikely to have been produced from silkworms as in China, but similar fabrics were known, at least in Mesoamerica. For example, in Guatemala fiber from the wild pineapple plant, and among the Aztecs rabbit hair, served



The use of cement appears extensively in Mesoamerican archaeology around the first century A.D., as, for example, in these cement buildings at Teotihuacan in the Valley of Mexico. The Book of Mormon states that some Nephite dissenters who moved into a land northward “became exceeding expert in the working of cement” and built “cities both of wood and of cement” beginning in 46 B.C. (Hel. 3:7, 11). Courtesy John W. Welch.

to make silklike fabrics. Although flax apparently was not known in America prior to the arrival of the Spaniards (linen was made from flax in the Old World), several vegetable-based fabrics with similar characteristics are well attested in ancient America (*Update*, Nov. 1988).

Care must be exercised when reading the Book of Mormon, or any other text originating in a foreign or ancient culture, to avoid misunderstanding unfamiliar things in light of what is familiar. For instance, the Nephites are said to have used “money,” but since the Israelites in Lehi’s day lacked minted coinage, Nephite “money” was probably noncoined.

A well-integrated system of dry measures and metal-weight units is outlined in Alma 11; some analysts have pointed out that the system sketched is strikingly simple, efficient, and rational (Smith). In its binary mathematical configuration and its use of barley and silver as basic media of exchange, the Nephite system recalls similar systems known in Egypt and in the Babylonian laws of Eshnunna (F.A.R.M.S. Staff, “Weights and Measures”; *Update*, March 1987).

Making weapons of “steel” and “iron” is mentioned by the Nephites only during their first few generations (2 Ne. 5:15; Jarom 1:8; iron is mentioned only as a “precious” ornamental metal during the time of Mosiah 11:8). Just what these terms originally meant may not be clear. Jaredite “steel” and “iron” and other metals are mentioned twice

but are not described (Ether 7:9; 10:23). The weapons of the common soldier were distinctly simpler: stones, clubs, spears, and the bow and arrow (e.g., Alma 49:18–22).

The relative simplicity of Book of Mormon society does not imply lack of sophistication by ancient standards. For example, it would seem that literacy was not uncommon among either Nephites or Jaredites. The founding leaders of the migrations were definitely literate, and the Nephites in their middle era are said to have produced “many books and many records of every kind” (Hel. 3:15). The Lamanites and Mulekites, on the other hand, were less consistent record keepers (Omni 1:17–18; Mosiah 24:4–6; Hel. 3:15). The Jaredites and Nephites kept their most sacred records on almost imperishable metal PLATES, although some of their books were on flammable material (Alma 14:8). The plates that Joseph Smith had in his possession, and that he and other contemporary eyewitnesses described, seem well within the skill of pre-Hispanic metallurgists (Putnam; Sorenson, 1985, pp. 278–88), and the manner of their burial has rich precedent in the Eastern Hemisphere (Wright).

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DANIEL C. PETERSON

## BOOK OF MORMON EDITIONS (1830–1981)

Two major goals of each published edition of the Book of Mormon have been (1) to faithfully reproduce the text; and (2) to make the text accessible to the reader. The goal of textual accuracy has led later editors to earlier editions and, when available, to the original and printer's manuscripts (see *BOOK OF MORMON MANUSCRIPTS*). The goal of accessibility has led to some modernization and standardization of the text itself and the addition of reader's helps (introductory material, versification, footnotes, chapter summaries, dates, pronunciation guides, and indexes).

Four editions were published during Joseph SMITH's lifetime:

1. 1830: 5,000 copies; published by E. B. Grandin in Palmyra, New York. In general, the first edition is a faithful copy of the printer's manuscript (although on one occasion the original manuscript rather than the printer's was used for typesetting). For the most part, this edition reproduces what the compositor, John H. Gilbert, considered grammatical "errors." Gilbert added punctuation and determined the paragraphing for the first edition. In the Preface, Joseph Smith explains the loss of the Book of Lehi—116 pages of manuscript (see

MANUSCRIPT, LOST 116 PAGES). The testimonies of the Three and the Eight Witnesses were placed at the end of the book. In this and all other early editions, there is no versification.

2. 1837: Either 3,000 or 5,000 copies; published by Parley P. PRATT and John Goodson, Kirtland, Ohio. For this edition, hundreds of grammatical changes and a few emendations were made in the text. The 1830 edition and the printer's manuscript were used as the basis for this edition.

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Two additional British editions, one in 1849 (edited by Orson PRATT) and the other in 1852 (edited by Franklin D. Richards), show minor editing of the text. In the 1852 edition, Richards added numbers to the paragraphs to aid in finding passages, thereby creating the first—although primitive—versification for the Book of Mormon.

Three other important LDS editions have involved major changes in format as well as minor editing:

1. 1879: Edited by Orson Pratt. Major changes in the format of the text included division of the long chapters in the original text, a true versification system (which has been followed in all subsequent LDS editions), and footnotes (mostly scriptural references).

2. 1920: Edited by James E. Talmage. Further changes in format included introductory material, double columns, chapter summaries, and new footnotes. Some of the minor editing found in this edition appeared earlier in the 1905 and 1911 editions, also under the editorship of Talmage.

3. 1981: Edited by a committee headed by members of the Quorum of the Twelve. This edition is a



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THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS (RLDS) also has its own textual tradition. Prior to 1874, the RLDS used an edition of the Book of Mormon published by James O. Wright (1858, New York), basically a reprinting of the 1840 Nauvoo edition. The first and second RLDS editions (1874, Plano, Illinois; and 1892, Lamoni, Iowa) followed the 1840 text and had their own system of versification. Unlike the later LDS editions, all RLDS editions have retained the original longer chapters.

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A critical text of the Book of Mormon was published in 1984–1987 by the Foundation for Ancient Research and Mormon Studies. This is the first published text of the Book of Mormon to show the precise history of many textual variants. Although this textual study of the editions and manuscripts of the Book of Mormon is incomplete and preliminary, it is helpful for a general overview of the textual history of the Book of Mormon.

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ROYAL SKOUSEN

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## BOOK OF MORMON GEOGRAPHY

Although the Book of Mormon is primarily a religious record of the NEPHITES, LAMANITES, and JAREDITES, enough geographic details are embedded in the narrative to allow reconstruction of at least a rudimentary geography of Book of Mormon lands. In the technical usage of the term "geography" (e.g., physical, economic, cultural, or political), no Book of Mormon geography has yet been written. Most Latter-day Saints who write geographies have in mind one or both of two activities: first, internal reconstruction of the relative size and configuration of Book of Mormon lands based upon textual statements and allusions; second, speculative attempts to match an internal geography to a location within North or South America. Three questions relating to Book of Mormon geography are discussed here: (1) How can one reconstruct a Book of Mormon geography? (2) What does a Book of Mormon geography look like? (3) What hypothetical locations have been suggested for Book of Mormon lands?

RECONSTRUCTING INTERNAL BOOK OF MORMON GEOGRAPHY. Although Church leadership officially and consistently distances itself from issues regarding Book of Mormon geography in order to focus attention on the spiritual message of the book, private speculation and scholarship in this area have been abundant. Using textual clues, laymen and scholars have formulated over sixty possible geographies. Dissimilarities among them stem from differences in (1) the interpretation of scriptural passages and statements of General Authorities; (2) procedures for reconciling scriptural information; (3) initial assumptions concerning the text and traditional LDS identification of certain fea-

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tures mentioned (especially the hill CUMORAH and the “narrow neck of land,” which figure prominently in the text); and (4) personal penchants and disciplinary training.

Those who believe that reconstructing a Book of Mormon geography is possible must first deal with the usual problems of interpreting historical texts. Different weights must be given to various passages, depending upon the amount and precision of the information conveyed. Many Book of Mormon cities cannot be situated because of insufficient textual information; this is especially true for Lamanite and Jaredite cities. The Book of Mormon is essentially a Nephite record, and most geographic elements mentioned are in Nephite territory.

From textual evidence, one can approximate some spatial relationships of various natural features and cities. Distances in the Book of Mormon are recorded in terms of the time required to travel from place to place. The best information for reconstructing internal geography comes from the accounts of wars between Nephites and Lamanites during the first century B.C., with more limited information from Nephite missionary journeys. Travel distance can be standardized to a degree by controlling, where possible, for the nature of the terrain (e.g., mountains versus plains) and the relative velocity (e.g., an army’s march versus travel with children or animals). The elementary internal geography presented below is based on an interpretation of distances thus standardized and directions based on the text.

**AN INTERNAL BOOK OF MORMON GEOGRAPHY.** Numerous attempts have been made to diagram physical and political geographies depicting features mentioned in the text, but this requires many additional assumptions and is difficult to accomplish without making approximate relationships appear precise (Sorenson, 1991). The description presented below of the size and configuration of Book of Mormon lands and the locations of settlements within it summarizes the least ambiguous evidence.

Book of Mormon lands were longer from north to south than from east to west. They consisted of two land masses connected by an isthmus (“a narrow neck of land”) flanked by an “east sea” and a “west sea” (Alma 22:27, 32). The land north of the narrow neck was known as the “land northward” and that to the south as the “land south-

ward” (Alma 22:32). The Jaredite narrative took place entirely in the land northward (Omni 1:22; Ether 10:21), but details are insufficient to place their cities relative to one another. Most of the Nephite narrative, on the other hand, took place in the land southward. Travel accounts for the land southward indicate that the Nephites and Lamanites occupied an area that could be traversed north to south by normal travel in perhaps thirty days.

The land southward was divided by a “narrow strip of wilderness” that ran from the “sea east” to the “sea west” (Alma 22:27). Nephites occupied the land to the north of this wilderness, and the Lamanites, that to the south. Sidon, the only river mentioned by name, ran northward between eastern and western wildernesses from headwaters in the narrow strip of wilderness (Alma 22:29). The Sidon probably emptied into the east sea—based on the description of the east wilderness as a rather wide, coastal zone—but its mouth is nowhere specified.

The relative locations of some important Nephite cities can be inferred from the text. Zarahemla was the Nephite capital in the first century B.C. That portion of the land southward occupied by the Nephites was known as the “land of Zarahemla” (Hel. 1:18). The city of Nephi, the original Nephite colony, by this time had been occupied by Lamanites and served at times as one of their capitals for the land south of the narrow wilderness divide (Alma 47:20). Based upon the migration account of Alma<sup>1</sup>, the distance between the cities of Zarahemla and Nephi can be estimated to be about twenty-two days’ travel by a company that includes children and flocks, mostly through mountainous terrain (cf. Mosiah 23:3; 24:20, 25).

The distance from Zarahemla to the narrow neck was probably less than that between Zarahemla and Nephi. The principal settlement near the narrow neck was the city of Bountiful, located near the east sea (Alma 52:17–23). This lowland city was of key military importance in controlling access to the land northward from the east-sea side.

The relative location of the hill Cumorah is most tenuous, since travel time from Bountiful, or the narrow neck, to Cumorah is nowhere specified. Cumorah was near the east sea in the land northward, and the limited evidence suggests that it was probably not many days’ travel from the narrow neck of land (Mosiah 8:8; Ether 9:3). It is also

probable that the portion of the land northward occupied by the Jaredites was smaller than the Nephite-Lamanite land southward.

Book of Mormon lands encompassed mountainous wildernesses, coastal plains, valleys, a large river, a highland lake, and lowland wetlands. The land also apparently experienced occasional volcanic eruptions and earthquakes (3 Ne. 8:5–18). Culturally, the Book of Mormon describes an urbanized, agrarian people having metallurgy (Hel. 6:11), writing (1 Ne. 1:1–3), lunar and solar calendars (2 Ne. 5:28; Omni 1:21), domestic animals (2 Ne. 5:11), various grains (1 Ne. 8:1), gold, silver, pearls, and “costly apparel” (Alma 1:29; 4 Ne. 1:24). Based upon these criteria, many scholars currently see northern Central America and southern Mexico (Mesoamerica) as the most likely location of Book of Mormon lands. However, such views are private and do not represent an official position of the Church.

**HYPOTHESIZED LOCATIONS OF BOOK OF MORMON LANDS.** Two issues merit consideration in relation to possible external correlations of Book of Mormon geography. What is the official position of the Church, and what are the pervading opinions of its members?

In early Church history, the most common opinion among members and Church leaders was that Book of Mormon lands encompassed all of North and South America, although at least one more limited alternative view was also held for a time by some. The official position of the Church is that the events narrated in the Book of Mormon occurred somewhere in the Americas, but that the specific location has not been revealed. This position applies both to internal geographies and to external correlations. No internal geography has yet been proposed or approved by the Church, and none of the internal or external geographies proposed by individual members (including that proposed above) has received approval. Efforts in that direction by members are neither encouraged nor discouraged. In the words of John A. Widtsoe, an apostle, “All such studies are legitimate, but the conclusions drawn from them, though they may be correct, must at the best be held as intelligent conjectures” (Vol. 3, p. 93).

Three statements sometimes attributed to the Prophet Joseph Smith are often cited as evidence of an official Church position. An 1836 statement asserts that “Lehi and his company . . . landed on the continent of South America, in Chili [*sic*],

thirty degrees, south latitude” (Richards, Little, p. 272). This view was accepted by Orson Pratt and printed in the footnotes to the 1879 edition of the Book of Mormon, but insufficient evidence exists to clearly attribute it to Joseph Smith (“Did Lehi Land in Chili [*sic*]?”; cf. Roberts, Vol. 3, pp. 501–503, and Widtsoe, Vol. 3, pp. 93–98).

In 1842 an editorial in the Church newspaper claimed that “Lehi . . . landed a little south of the Isthmus of Darien [Panama]” (*T&S* 3 [Sept. 15, 1842]:921–22). This would move the location of Lehi’s landing some 3,000 miles north of the proposed site in Chile. Although Joseph Smith had assumed editorial responsibility for the paper by this time, it is not known whether this statement originated with him or even represented his views. Two weeks later, another editorial appeared in the *Times and Seasons* that, in effect, constituted a book review of *Incidents of Travel in Central America, Chiapas and Yucatan*, by John Lloyd Stephens. This was the first accessible book in English containing detailed descriptions and drawings of ancient Mayan ruins. Excerpts from it were included in the *Times and Seasons*, along with the comment that “it will not be a bad plan to compare Mr. Stephens’ ruined cities with those in the Book of Mormon: light cleaves to light, and facts are supported by facts. The truth injures no one” (*T&S* 3 [Oct. 1, 1842]:927).

In statements since then, Church leaders have generally declined to give any opinion on issues of Book of Mormon geography. When asked to review a map showing the supposed landing place of Lehi’s company, President Joseph F. Smith declared that the “Lord had not yet revealed it” (Cannon, p. 160 n.). In 1929, Anthony W. Ivins, counselor in the First Presidency, added, “There has never been anything yet set forth that definitely settles that question [of Book of Mormon geography]. . . . We are just waiting until we discover the truth” (*CR*, Apr. 1929, p. 16). While the Church has not taken an official position with regard to location of geographical places, the authorities do not discourage private efforts to deal with the subject (Cannon).

The unidentified *Times and Seasons* editorialist seems to have favored modern Central America as the setting for Book of Mormon events. As noted, recent geographies by some Church members promote this identification, but others consider upstate New York or South America the correct setting. Considerable diversity of opinion remains among Church members regarding Book

of Mormon geography; however, most students of the problem agree that the hundreds of geographical references in the Book of Mormon are remarkably consistent—even if the students cannot always agree upon precise locations.

Of the numerous proposed external Book of Mormon geographies, none has been positively and unambiguously confirmed by archaeology. More fundamentally, there is no agreement on whether such positive identification could be made or, if so, what form a “proof” would take; nor is it clear what would constitute “falsification” or “disproof” of various proposed geographies. Until these methodological issues have been resolved, all internal and external geographies—including supposed archaeological tests of them—should, at best, be considered only intelligent conjectures.

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JOHN E. CLARK

## BOOK OF MORMON LANGUAGE

The language of the Book of Mormon exhibits features typical of a translation from an ancient Near Eastern text as well as the stamp of nineteenth-century English and the style of the King James

Version (KJV) of the Bible. That the language of the Book of Mormon should resemble that of the KJV seems only natural, since in the time of the Prophet Joseph SMITH, the KJV was the most widely read book in America and formed the standard of religious language for most English-speaking people (see *CWHN* 8:212–18). Furthermore, the Book of Mormon shares certain affinities with the KJV: both include works of ancient PROPHETS of ISRAEL as well as accounts of part of the ministry of Jesus Christ, both are translations into English, and both are to become “one” in God’s hand as collections of his word to his children (Ezek. 37:16–17; 1 Ne. 13:41; D&C 42:12).

LANGUAGES USED BY THE NEPHITES. Statements in the Book of Mormon have spawned differing views about the language in which the book was originally written. In approximately 600 B.C., NEPHI<sub>1</sub>—the first Book of Mormon author and one who had spent his youth in JERUSALEM—wrote, “I make a record [the small plates of Nephi] in the language of my father, which consists of the learning of the Jews and the language of the Egyptians” (1 Ne. 1:2). One thousand years later, MORONI<sub>2</sub>, the last Nephite prophet, noted concerning the PLATES of Mormon that “we have written this record . . . in the characters which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates [metal leaves] had been sufficiently large we should have written in Hebrew; but the Hebrew hath been altered by us also. . . . But the Lord knoweth . . . that none other people knoweth our language” (Morm. 9:32–34). In light of these two passages, it is evident that Nephite record keepers knew Hebrew and something of Egyptian. It is unknown whether Nephi, Mormon, or Moroni wrote Hebrew in modified Egyptian characters or inscribed their plates in both the Egyptian language and Egyptian characters or whether Nephi wrote in one language and Mormon and Moroni, who lived some nine hundred years later, in another. The mention of “characters” called “reformed Egyptian” tends to support the hypothesis of Hebrew in Egyptian script. Although Nephi’s observation (1 Ne. 1:2) is troublesome for that view, the statement is ambiguous and inconclusive for both views.

Nephite authors seem to have patterned their writing after the plates of brass, a record containing biblical texts composed before 600 B.C. that was in the possession of descendants of JOSEPH OF

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Nephite authors seem to have patterned their writing after the plates of brass, a record containing biblical texts composed before 600 B.C. that was in the possession of descendants of JOSEPH OF



EGYPT (1 Ne. 5:11–16). At least portions of this record were written in Egyptian, since knowledge of “the language of the Egyptians” enabled LEHI, father of Nephi, to “read these engravings” (Mosiah 1:2–4). But whether it was the Egyptian language or Hebrew written in Egyptian script is again not clear. Egyptian was widely used in Lehi’s day, but because poetic writings are skewed in translation, because prophetic writings were generally esteemed as sacred, and because Hebrew was the language of the Israelites in the seventh century B.C., it would have been unusual for the writings of Isaiah and Jeremiah—substantially preserved on the brass plates (1 Ne. 5:13; 19:23)—to have been translated from Hebrew into a foreign tongue at this early date. Thus, Hebrew portions written in Hebrew script, Egyptian portions in Egyptian script, and Hebrew portions in Egyptian script are all possibilities. If the brass plates came into being while the Israelites were still in Egypt, then earlier portions (e.g., prophecies of Joseph in Egypt) were possibly written in Egyptian and later portions (e.g., words of Jeremiah) in Hebrew.

Concerning Book of Mormon composition, Mormon 9:33 indicates that limited space on the GOLD PLATES dictated using Egyptian characters rather than Hebrew. In Lehi’s day, both Hebrew and Egyptian were written with consonants only. Unlike Hebrew, Egyptian had bi-consonantal and even triconsonantal signs. Employing such characters—particularly in modified form—would save space.

Written characters were handed down and altered according to Nephite speech (Morm. 9:32). This observation suggests that at least later generations of Nephites used Egyptian characters to write their contemporary spoken language, an altered form of Hebrew. It is extremely unlikely that a people isolated from simultaneous contact with the two languages could have maintained a conversational distinction between, and fluency in the two languages over a thousand-year period. Thus, if Egyptian characters were altered as the living language changed, then the Nephites were probably using such characters to write their spoken language, which was largely Hebrew.

Though some of Lehi’s group that left Jerusalem may have spoken Egyptian, a reading knowledge of the script on the brass plates would have allowed them to “read these engravings” (Mosiah 1:4). But the possibility that Lehi’s colony could maintain spoken Egyptian as a second language through a thousand years without merging it with

Hebrew or losing it is beyond probability. Therefore, the fact that the Nephites had “altered” the Egyptian characters according to their “manner of speech” underscores the probability that they were writing Hebrew with Egyptian characters. In addition, Moroni’s language (c. A.D. 400) was probably different enough from that of Lehi (c. 600 B.C.) that reading Lehi’s language may have required as much study in Moroni’s day as Old English requires of modern English-speaking people.

**LANGUAGE AMONG NATIVE AMERICANS.** Because Moroni’s time represents a near midpoint between Lehi and the present, a consideration of the near end of the continuum could be helpful. The vague picture presented by statements in the text might be brought into focus by examining American Indian languages. The time depth from Latin to modern Romance languages is only slightly less than that from Lehi to the present. Similarities among Romance languages are plentiful and obvious, while language similarities between Native American languages and Hebrew or Egyptian are generally viewed as neither plentiful nor obvious. Though some professionals have alluded to similarities, no study has yet convinced scholars of Near Eastern links with any pre-Columbian American language.

One study, however, holds promise for demonstrating links to the Uto-Aztecan language family (Stubbs, 1988). Though other language groups offer suggestive leads, Uto-Aztecan yields more than seven hundred similarities to Hebrew, in phonological, morphological, and semantic patterns consistent with modern linguistic methods. While a handful of Egyptian words are identifiable, they are minimal compared to their Hebrew correspondents.

**HEBRAISMS IN THE BOOK OF MORMON.** Many typical Hebrew language patterns have been identified in the Book of Mormon, though several are also characteristic of other Near Eastern languages. For example, the cognate accusative, literally redundant in English, is used in Hebrew for emphasis: “They feared a fear” (Ps. 14:5, Hebrew text). Similar structures appear in the Book of Mormon: “to fear exceedingly, with fear” (Alma 18:5), another possible translation of the same cognate accusative (cf. 1 Ne. 3:2; 8:2; Enos 1:13).

Hebrew employs prepositional phrases as adverbs more often than individual adverbs, a feature typical of Book of Mormon language: “in



haste" (3 Ne. 21:29) instead of "hastily" and "with gladness" (2 Ne. 28:28) instead of "gladly."

Tvedtnes has noted a possible example of Hebrew agreement: "This people is a free people" (Alma 30:24; emphasis added). In English, "people" is usually considered grammatically plural, but in Hebrew it is often singular. While this phrase in Alma may have been verbless, it may also have contained the third-person singular pronoun /hu/ placed between the two noun phrases or at the end as an anaphoric demonstrative functioning as a copula verb. Uto-Aztec Indian languages also have the word /hu/, which is a third-person singular pronoun in some languages but a "be" verb in others.

Possession in English is shown in two constructs—"the man's house" and "the house of the man"—but only the latter construct is employed in Hebrew. The lack of apostrophe possession in the Book of Mormon is consistent with a translation from the Hebrew construct. Further, the "of" construct is common for adjectival relationships in Hebrew. Correspondingly, the Book of Mormon consistently employs phrases such as "plates of brass" (1 Ne. 3:12) instead of "brass plates" and "walls of stone" (Alma 48:8) rather than "stone walls."

Sentence structures and clause-combining mechanisms in Hebrew differ from those in English. Long strings of subordinate clauses and verbal expressions, such as those in Helaman 1:16–17 and Mosiah 2:20–21 and 7:21–22, are acceptable in Hebrew, though unorthodox and discouraged in English: "Ye all are witnesses . . . that Zeniff, who was made king, . . . he being over-zealous, . . . therefore being deceived by . . . king Laman, who having entered into a treaty, . . . and having yielded up [various cities], . . . and the land round about—and all this he did, for the sole purpose of bringing this people . . . into bondage" (Mosiah 7:21–22).

Frequent phrases such as "from before" and "by the hand of" represent rather literal translations from Hebrew. For example, "he fled from before them" (Mosiah 17:4), instead of the more typically English "he fled from them," portrays the common Hebrew compound preposition /millifne/.

While many words and names found in the Book of Mormon have exact equivalents in the Hebrew Bible, certain others exhibit Semitic characteristics, though their spelling does not always match known Hebrew forms. For example, "Rabbanah" as "great king" (Alma 18:13) may have affin-

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Claims that Joseph Smith composed the Book of Mormon by merely imitating King James English, using biblical names and inventing others, typically exhibit insensitivities about its linguistic character. Names such as "Alma" have been thought peculiar inventions. However, the discovery of the name "Alma" in a Jewish text (second century A.D.), the seven hundred observed similarities between Hebrew and Uto-Aztec, literary patterns such as chiasmus, and numerous other features noted in studies since 1830 combine to make the fabrication of the book an overwhelming challenge for anyone in Joseph Smith's day.

[See also Book of Mormon Authorship; Book of Mormon Literature; Book of Mormon Names; Book of Mormon, Near Eastern Background; Book of Mormon Translation by Joseph Smith.]

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cally effective sermons, diverse letters, allegory, figurative language, imagery, symbolic types, and wisdom literature. In recent years these aspects of Joseph Smith's 1829 English translation have been increasingly appreciated, especially when compared with biblical and other ancient forms of literature.

There are many reasons to study the Book of Mormon as literature. Rather than being "formless," as claimed by one critic (Bernard DeVoto, *American Mercury* 19 [1930]:5), the Book of Mormon is both coherent and polished (although not obtrusively so). It tells "a densely compact and rapidly moving story that interweaves dozens of plots with an inexhaustible fertility of invention and an uncanny consistency that is never caught in a slip or contradiction" (CWHN 7:138).

Despite its small working vocabulary of about 2,225 root words in English, the book distills much human experience and contact with the divine. It presents its themes artfully through simple yet profound imagery, direct yet complex discourses, and straightforward yet intricate structures. To read the Book of Mormon as literature is to discover how such literary devices are used to convey the messages of its content. Attention to form, diction, figurative language, and rhetorical techniques increases sensitivity to the structure of the text and appreciation of the work of the various authors. The stated purpose of the Book of Mormon is to show the LAMANITES, a remnant of the House of ISRAEL, the covenants made with their fathers, and to convince Jew and Gentile that Jesus is the Christ (see Book of Mormon title page). MORMON selected materials and literarily shaped the book to present these messages in a stirring and memorable way.

While the discipline of identifying and evaluating literary features in the Book of Mormon is very young and does not supplant a spiritual reading of the text, those analyzing the book from this perspective find it a work of immediacy that shows as well as tells as great literature usually does. It no longer fits Mark Twain's definition of a classic essentially as a book everyone talks about but no one reads; rather, it is a work that "wears you out before you wear it out" (J. Welch, "Study, Faith, and the Book of Mormon," *BYU 1987-88 Devotional and Fireside Speeches*, p. 148. [Provo, Utah, 1988]). It is increasingly seen as a unique work that beautifully and compellingly reveals and speaks to the essential human condition.

POETRY. Found embedded in the narrative of the Book of Mormon, poetry provides the best examples of the essential connection between form and content in the Book of Mormon. When many inspired words of the Lord, angels, and prophets are analyzed according to ancient verse forms, their meaning can be more readily perceived. These forms include line forms, symmetry, parallelism, and chiasmic patterns, as defined by Adele Berlin (*The Dynamics of Biblical Parallelism* [Bloomington, Ind., 1985]) and Wilford Watson (*Classical Hebrew Poetry* [Sheffield, 1984]). Book of Mormon texts shift smoothly from narrative to poetry, as in this intensifying passage:

But behold, the Spirit hath said this much unto me, saying: Cry unto this people, saying—

Repent ye, and prepare the way of the Lord, and walk in his paths, which are straight; for behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth [Alma 7:9].

The style of the Book of Mormon has been criticized by some as being verbose and redundant, but in most cases these repetitions are orderly and effective. For example, parallelisms, which abound in the Book of Mormon, serve many functions. They add emphasis to twice-repeated concepts and give definition to sharply drawn contrasts. A typical synonymous parallelism is in 2 Nephi 9:52:

Pray unto him continually *by day*,  
and *give thanks* unto his holy name *by night*.

Nephi's discourse aimed at his obstinate brothers includes a sharply antithetical parallelism:

Ye are *swift* to do *iniquity*  
But *slow* to *remember* the Lord your God. [1 Ne. 17:45.]

Several fine examples of chiasmus (an a-b-b-a pattern) are also found in the Book of Mormon. In the Psalm of Nephi (2 Ne. 4:15-35), the initial appeals to the *soul* and *heart* are accompanied by negations, while the subsequent mirror uses of *heart* and *soul* are conjoined with strong affirmations, making the contrasts literarily effective and climactic:

Awake, my *soul*! No longer droop in sin.  
Rejoice, O my *heart*, and give place no more for  
the enemy of my soul.  
Do not anger again because of mine enemies.

Do not slacken my strength because of mine afflictions.

Rejoice, O my *heart*, and cry unto the Lord, and say:

O Lord, I will praise thee forever;  
yea, my *soul* will rejoice in thee, my God, and the rock of my salvation. [2 Ne. 4:28–30.]

Other precise examples of extended chiasmus (a–b–c—c–b–a) are readily discernible in Mosiah 5:10–12 and Alma 36:1–30 and 41:13–15. This literary form in Alma 36 effectively focuses attention on the central passage of the chapter (Alma 36:17–18); in Alma 41, it fittingly conveys the very notion of restorative justice expressed in the passage (cf. Lev. 24:13–23, which likewise uses chiasmus to convey a similar notion of justice).

Another figure known as a *fortiori* is used to communicate an exaggerated sense of multitude, as in Alma 60:22, where a “number parallelism” is chiastically enclosed by a twice-repeated phrase:

Yea, will ye sit in idleness  
while ye are surrounded with *thousands* of those,  
yea, and *tens of thousands*,  
who do also sit in idleness?

Scores of Book of Mormon passages can be analyzed as poetry. They range from Lehi’s brief desert poems (1 Ne. 2:9–10, a form Hugh Nibley identifies as an Arabic *qasida*) [CWHN 6:270–75] to extensive sermons of Jacob, Abinadi, and the risen Jesus (2 Ne. 6–10; Mosiah 12–16; and 3 Ne. 27).

**NARRATIVE TEXTS.** In the Book of Mormon, narrative texts are often given vitality by vigorous conflict and impassioned dialogue or personal narration. Nephi relates his heroic actions in obtaining the brass plates from Laban; Jacob resists the false accusations of Sherem, upon whom the judgment of the Lord falls; Ammon fights off plunderers at the waters of Sebus and wins the confidence of king Lamoni; Amulek is confronted by the smooth-tongued lawyer Zeezrom; Alma<sub>2</sub> and Amulek are preserved while their accusers are crushed by collapsing prison walls; Captain Moroni<sub>1</sub> engages in a showdown with the Lamanite chieftain Zerahemnah; Amalickiah rises to power through treachery and malevolence; a later prophet named NEPHI<sub>2</sub> reveals to an unbelieving crowd the murder of their chief judge by the judge’s own brother; and the last two Jaredite kings fight to the mutual destruction of their people.

Seen as a whole, the Book of Mormon is an epic account of the history of the NEPHITE nation. Extensive in scope with an eponymic hero, it presents action involving long and arduous journeys and heroic deeds, with supernatural beings taking an active part. Encapsulated within this one-thousand-year account of the establishment, development, and destruction of the Nephites is the concentrated epic of the rise and fall of the Jaredites, who preceded them in type and time. (For its epic milieu, see CWHN 5:285–394.) The climax of the book is the dramatic account of the visit of the resurrected Jesus to an assemblage of righteous Nephites.

**SERMONS AND SPEECHES.** Prophetic discourse is a dominant literary form in the Book of Mormon. Speeches such as King BENJAMIN’s address (Mosiah 1–6), Alma<sub>2</sub>’s challenge to the people of Zarahemla (Alma 5), and Mormon’s teachings on faith, hope, and charity (Moro. 7) are crafted artistically and have great rhetorical effectiveness in conveying their religious purposes. The public oration of SAMUEL THE LAMANITE (Hel. 13–15) is a classic prophetic judgment speech. Taking rhetorical criticism as a guide, one can see how Benjamin’s ritual address first aims to persuade the audience to reaffirm a present point of view and then turns to deliberative rhetoric—“which aims at effecting a decision about future action, often the very immediate future” (Kennedy, *New Testament Interpretation Through Rhetorical Criticism* [1984], p. 36). King Benjamin’s speech is also chiasmic as a whole and in several of its parts (Welch, pp. 202–205).

**LETTERS.** The eight epistles in the Book of Mormon are conversational in tone, revealing the diverse personalities of their writers. These letters are from Captain Moroni<sub>1</sub> (Alma 54:5–14; 60:1–36), Ammoron (Alma 54:16–24), Helaman<sub>1</sub> (Alma 56:2–58:41), Pahoran (Alma 61:2–21), Giddianhi (3 Ne. 3:2–10), and Mormon (Moro. 8:2–30; 9:1–26).

**ALLEGORY, METAPHOR, IMAGERY, AND TYPOLOGY.** These forms are also prevalent in the Book of Mormon. ZENOS’s allegory of the olive tree (Jacob 5) vividly incorporates dozens of horticultural details as it depicts the history of God’s dealings with Israel. A striking simile curse, with Near Eastern parallels, appears in Abinadi’s prophetic denunciation: The life of King Noah shall be “as a garment in a furnace of fire, . . . as a stalk, even as

a dry stalk of the field, which is run over by the beasts and trodden under foot" (Mosiah 12:10–11).

An effective extended metaphor is Alma's comparison of the word of God to a seed planted in one's heart and then growing into a fruitful TREE OF LIFE (Alma 32:28–43). In developing this metaphor, Alma uses a striking example of synesthesia: As the word enlightens their minds, his listeners can know it is real—"ye have *tasted* this *light*" (Alma 32:35).

Iteration of archetypes such as tree, river, darkness, and fire graphically confirms Lehi's understanding "that there is an opposition in all things" (2 Ne. 2:11) and that opposition will be beneficial to the righteous.

A figural interpretation of God-given words and God-directed persons or events is insisted on, although not always developed, in the Book of Mormon. "All things which have been given of God from the beginning of the world, unto man, are the typifying of [Christ]" (2 Ne. 11:4); all performances and ordinances of the law of Moses "were types of things to come" (Mosiah 13:31); and the LIAISON, or compass, was seen as a type: "For just as surely as this director did bring our fathers, by following its course, to the promised land, shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow into a far better land of promise" (Alma 37:45). In its largest typological structure, the Book of Mormon fits well the seven phases of revelation posited by Northrop Frye: creation, revolution or exodus, law, wisdom, prophecy, gospel, and apocalypse (*The Great Code: The Bible and Literature* [New York, 1982]).

**WISDOM LITERATURE.** Transmitted sayings of the wise are scattered throughout the Book of Mormon, especially in counsel given by fathers to their sons. Alma counsels, "O remember, my son, and learn wisdom in thy youth; yea, learn in thy youth, to keep the commandments of God" (Alma 37:35; see also 38:9–15). Benjamin says, "I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God" (Mosiah 2:17). A memorable aphorism is given by Lehi: "Adam fell that men might be; and men are, that they might have joy" (2 Ne. 2:25). Pithy sayings such as "fools mock, but they shall mourn" (Ether 12:26) and "wickedness never was happiness" (Alma 41:10) are often repeated by Latter-day Saints.

**APOCALYPTIC LITERATURE.** The vision in 1 Nephi 11–15 (sixth century B.C.) is comparable in form with early APOCALYPTIC literature. It contains a vision, is delivered in dialogue form, has an otherworldly mediator or escort, includes a commandment to write, treats the disposition of the recipient, prophesies persecution, foretells the judgment of the wicked and of the world, contains cosmic transformations, and has an otherworldly place as its spatial axis. Later Jewish developments of complex angelology, mystic numerology, and symbolism are absent.

**STYLE AND TONE.** Book of Mormon writers show an intense concern for style and tone. Alma desires to be able to "speak with the trump of God, with a voice to shake the earth," yet realizes that "I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me" (Alma 29:1–3). Moroni<sub>2</sub> expresses a feeling of inadequacy in writing: "Lord, the Gentiles will mock at these things, because of our weakness in writing. . . . Thou hast also made our words powerful and great, even that we cannot write them; wherefore, when we write we behold our weakness, and stumble because of the placing of our words" (Ether 12:23–25; cf. 2 Ne. 33:1). Moroni's written words, however, are not weak. In cadences of ascending strength he boldly declares:

O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ? . . . Who will despise the works of the Lord? Who will despise the children of Christ? Behold, all ye who are despisers of the works of the Lord, for ye shall wonder and perish [Morm. 8:38, 9:26].

The styles employed by the different writers in the Book of Mormon vary from the unadorned to the sublime. The tones range from Moroni's strident condemnations to Jesus' humblest pleading: "Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive" (3 Ne. 9:14).

A model for communication is Jesus, who, Moroni reports, "told me in plain humility, even as a man telleth another in mine own language, concerning these things; and only a few have I written, because of my weakness in writing" (Ether 12:39–40). Two concepts in this report are repeated throughout the Book of Mormon—plain speech and inability to write about some things. "I have

spoken plainly unto you," Nephi says, "that ye cannot misunderstand" (2 Ne. 25:28). "My soul delighteth in plainness," he continues, "for after this manner doth the Lord God work among the children of men" (2 Ne. 31:3). Yet Nephi also delights in the words of Isaiah, which "are not plain unto you" although "they are plain unto all those that are filled with the spirit of prophecy" (2 Ne. 25:4). Containing both plain and veiled language, the Book of Mormon is a spiritually and literarily powerful book that is direct yet complex, simple yet profound.

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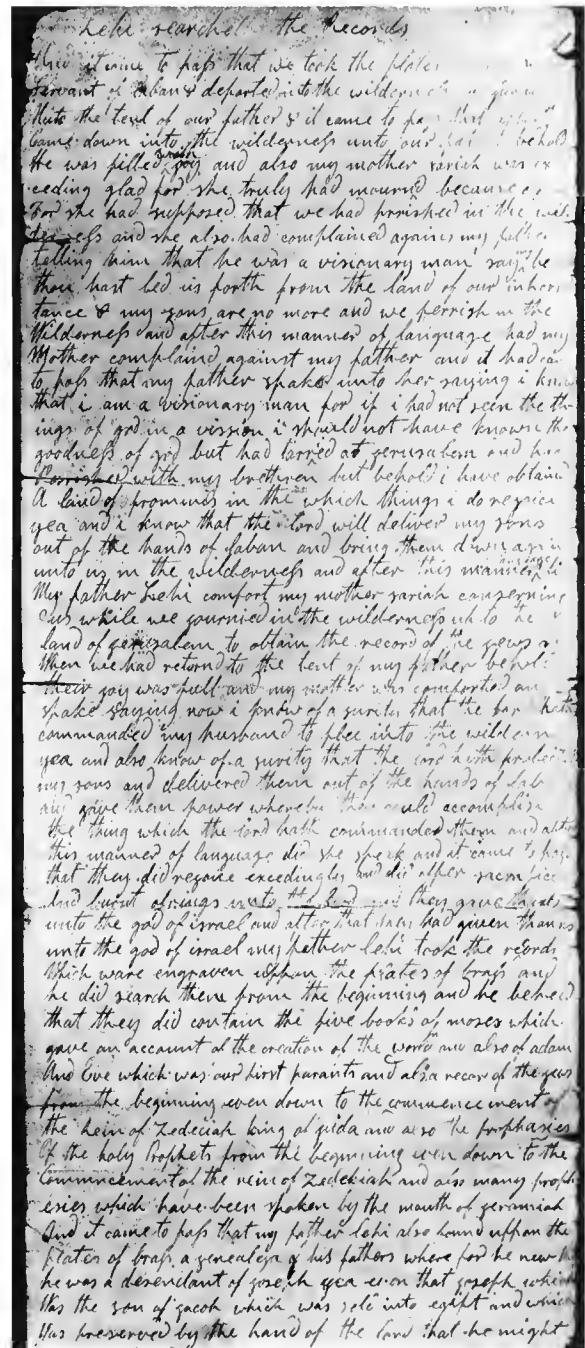
RICHARD DILWORTH RUST  
DONALD W. PARRY

## BOOK OF MORMON MANUSCRIPTS

The printed versions of the Book of Mormon derive from two manuscripts. The first, called the original manuscript (O), was written by at least three scribes as Joseph SMITH translated and dictated. The most important scribe was Oliver COWDERY. This manuscript was begun no later than April 1829 and finished in June 1829.

A copy of the original was then made by Oliver Cowdery and two other scribes. This copy is called the printer's manuscript (P), since it was the one normally used to set the type for the first (1830) edition of the Book of Mormon. It was begun in July 1829 and finished early in 1830.

The printer's manuscript is not an exact copy of the original manuscript. There are on the average three changes per original manuscript page.



A page from the original Book of Mormon manuscript, covering 1 Nephi 4:38-5:14. It shows how fluent Joseph Smith's dictation was. He did not change or revise the text as he dictated. Oliver Cowdery, one of his scribes, stated, "Day after day I continued, uninterrupted, to write from his mouth . . . a voice dictated by the inspiration of heaven."



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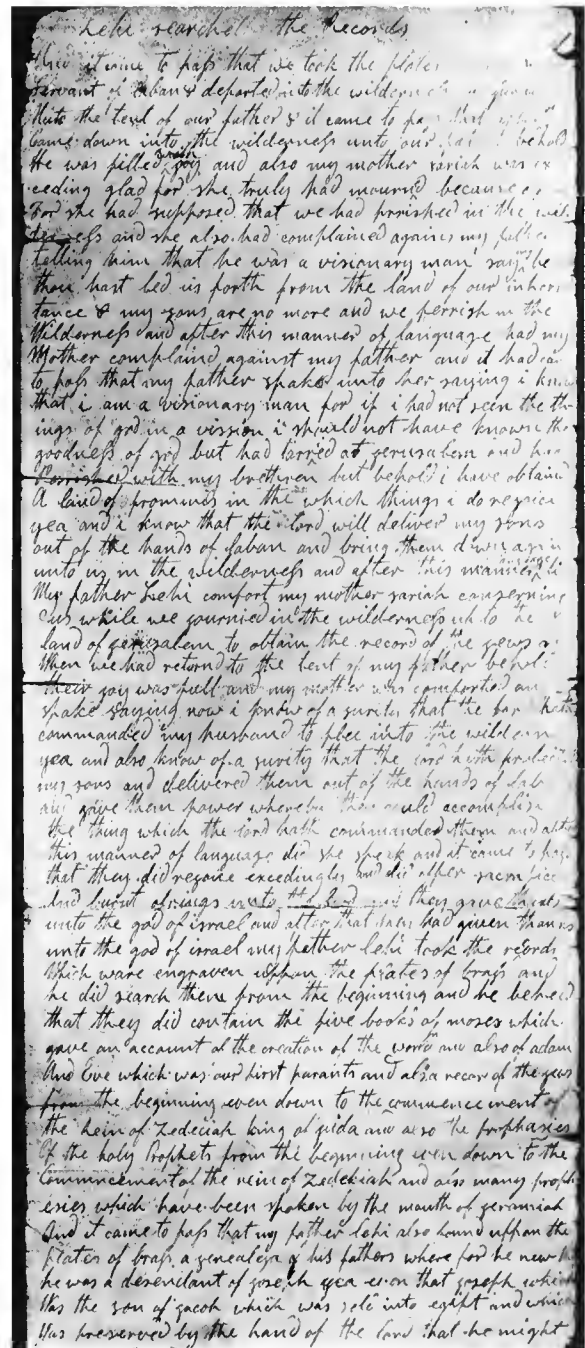
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These changes appear to be natural scribal errors; there is little or no evidence of conscious editing. Most of the changes are minor, and about one in five produce a discernible difference in meaning. Because they were all relatively minor, most of the errors thus introduced into the text have remained in the printed editions of the Book of Mormon and have not been detected and corrected except by reference to the original manuscript. About twenty of these errors were corrected in the 1981 edition.

The compositor for the 1830 edition added punctuation, paragraphing, and other printing marks to about one-third of the pages of the printer's manuscript. These same marks appear on one fragment of the original, indicating that it was used at least once in typesetting the 1830 edition.

In preparation for the second (1837) edition, hundreds of grammatical changes and a few textual emendations were made in P. After the publication of this edition, P was retained by Oliver Cowdery. After his death in 1850, his brother-in-law, David WHITMER, kept P until his death in 1888. In 1903 Whitmer's grandson sold P to the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, which owns it today. It is wholly extant except for two lines at the bottom of the first leaf.

The original manuscript was not consulted for the editing of the 1837 edition. However, in producing the 1840 edition, Joseph Smith used O to restore some of its original readings. In October 1841, Joseph Smith placed O in the cornerstone of the NAUVOO HOUSE. Over forty years later, Lewis Bidamon, Emma SMITH's second husband, opened the cornerstone and found that water seepage had destroyed most of O. The surviving pages were handed out to various individuals during the 1880s.

Today approximately 25 percent of the text of O survives: 1 Nephi 2 through 2 Nephi 1, with gaps; Alma 22 through Helaman 3, with gaps; and a few other fragments. All but one of the authentic pages and fragments of O are housed in the archives of the LDS Historical Department; one-half of a sheet (from 1 Nephi 14) is owned by the University of Utah.

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ROYAL SKOUSEN

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## BOOK OF MORMON NAMES

The Book of Mormon contains 337 proper names and 21 gentiles (or analogous forms) based on proper names. Included in this count are names that normally would not be called proper, such as kinds of animals, if they appear as transliterations in the English text and not as translations. Conversely, proper names that appear only in translation are not included, such as Bountiful and Desolation. Of these 337 proper names, 188 are unique to the Book of Mormon, while 149 are common to the Book of Mormon and the Bible. If the textual passages common to the Book of Mormon and the Bible are excluded, 53 names occur in both books.

It would seem convenient to divide the Book of Mormon collection or listing of names (onomasticon) into three groups because it mentions (1) JAREDITES, (2) the community founded by LEHI (which might be termed "Lehites"), and (3) the people referred to as the people of Zarahemla (who might be called "Mulekites"), each of which contributed to the history of the Book of Mormon and therefore to the list of proper names (see BOOK OF MORMON PEOPLES). While this grouping can be made with some degree of accuracy for Jaredite names, it is not easy to maintain the distinction between Lehite and Mulekite, because a portion of the Lehites united with the Mulekites sometime before 130 B.C.; practically nothing is known about Mulekite names before that time. For the present, Lehite and Mulekite names must be treated together. Given this grouping of the Book of Mormon onomasticon, 142 of the 188 unique Book of Mormon names are Lehite-Mulekite, 41 are Jaredite, and 5 are common to both groups.

Much preliminary work remains to be done on the Book of Mormon onomasticon. The transliteration system of the English text must be clarified: does the j of the text indicate only the Nephite phoneme /y/ or can it also represent /h/ in the name "Job," as it does once in the King James Version? A reliable critical analysis of the text is needed: what is the range of possible spellings of Cumorah that might indicate phonemic values? Linguistic phenomena beg explanation: there are no exclusively Book of Mormon names that begin with /b/; but several begin with /p/. Q and x do not occur in any Book of Mormon name. V, w, and y do not occur in any exclusively Book of Mormon name. D, f, and u do not begin any exclusively Book of Mormon name.

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Like proper names in most languages, the proper names of the Book of Mormon probably had semantic meanings for Book of Mormon peoples. Such meanings are evident from several instances wherein the Book of Mormon provides a translation for a proper name. For example, Irreantum means “many waters” (1 Ne. 17:5), and Rabbanah is interpreted as “powerful or great king” (Alma 18:13). The single greatest impediment to understanding the semantic possibilities for the Book of Mormon proper names remains the lack of the original Nephite text. The transliterations of the English text allow only educated conjectures and approximations about the nature of the names and their possible semantic range. In addition, such postulations, if to be of any value, must be based on a knowledge of the possible linguistic origins of the names, such as Iron Age Hebrew and Egyptian for Lehite and Mulekite names.

The proper names of the Book of Mormon can provide information about the text and the language(s) used to compose it. When studied with apposite methodology, these names testify to the ancient origin of the Book of Mormon. For example, Jershon is the toponym for a land given by the Nephites to a group of Lamanites as an inheritance; based on the usual correspondence in the King James Version of *j* for the Hebrew phoneme /y/, Book of Mormon Jershon could correspond to the Hebrew root *yrš* meaning “to inherit,” thus providing an appropriate play on words in Alma 27:22: “and this land Jershon is the land which we will give unto our brethren for an inheritance.” Similarly, one Book of Mormon name used for a man that might have seemed awkward, Alma, now is known from two second-century A.D. Hebrew documents of the Bar Kokhba period (Yadin, p. 176) and thus speaks for a strong and continuing Hebrew presence among Book of Mormon peoples.

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## BOOK OF MORMON NEAR EASTERN BACKGROUND

According to the Book of Mormon, the JAREDITES, the NEPHITES, and the “Mulekites” (see MULEK) migrated to the Western Hemisphere from the Near East in antiquity, a claim that has been challenged. While Book of Mormon students readily admit that no direct, concrete evidence currently exists substantiating the links with the ancient Near East that are noted in the book, evidence can be adduced—largely external and circumstantial—that commands respect for the claims of the Book of Mormon concerning its ancient Near Eastern background (*CWHN* 8:65–72). A few examples will indicate the nature and strength of these ties, particularly because such details were not available to Joseph Smith, the translator of the Book of Mormon, from any sources that existed in the early nineteenth century (see BOOK OF MORMON TRANSLATION BY JOSEPH SMITH).

1. LEHI (c. 600 B.C.) was a righteous, wellborn, and prosperous man of the tribe of Manasseh who lived in or near Jerusalem. He traveled much, had a rich estate in the country, and had an eye for fine metalwork. His family was strongly influenced by the contemporary Egyptian culture. At a time of mounting tensions in Jerusalem (the officials were holding secret meetings by night), he favored the religious reform party of Jeremiah, while members of his family were torn by divided loyalties. One of many prophets of doom in the land, “a visionary man,” he was forced to flee with his family, fearing pursuit by the troops of one Laban, a high military official of the city. Important records that Lehi needed were kept in the house of Laban (1 Ne. 1–5; *CWHN* 6:46–131; 8:534–35). This closely parallels the situation in Lachish at the time, as described in contemporary records discovered in 1934–1935 (H. Torczyner, *The Lachish Letters*, 2

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## BOOK OF MORMON NEAR EASTERN BACKGROUND

According to the Book of Mormon, the JAREDITES, the NEPHITES, and the “Mulekites” (see MULEK) migrated to the Western Hemisphere from the Near East in antiquity, a claim that has been challenged. While Book of Mormon students readily admit that no direct, concrete evidence currently exists substantiating the links with the ancient Near East that are noted in the book, evidence can be adduced—largely external and circumstantial—that commands respect for the claims of the Book of Mormon concerning its ancient Near Eastern background (*CWHN* 8:65–72). A few examples will indicate the nature and strength of these ties, particularly because such details were not available to Joseph Smith, the translator of the Book of Mormon, from any sources that existed in the early nineteenth century (see BOOK OF MORMON TRANSLATION BY JOSEPH SMITH).

1. LEHI (c. 600 B.C.) was a righteous, wellborn, and prosperous man of the tribe of Manasseh who lived in or near Jerusalem. He traveled much, had a rich estate in the country, and had an eye for fine metalwork. His family was strongly influenced by the contemporary Egyptian culture. At a time of mounting tensions in Jerusalem (the officials were holding secret meetings by night), he favored the religious reform party of Jeremiah, while members of his family were torn by divided loyalties. One of many prophets of doom in the land, “a visionary man,” he was forced to flee with his family, fearing pursuit by the troops of one Laban, a high military official of the city. Important records that Lehi needed were kept in the house of Laban (1 Ne. 1–5; *CWHN* 6:46–131; 8:534–35). This closely parallels the situation in Lachish at the time, as described in contemporary records discovered in 1934–1935 (H. Torczyner, *The Lachish Letters*, 2

vols., Oxford, 1938; cf. *CWHN* 8:380–406). The Bar Kokhba letters, discovered in 1965–1966, recount the manner in which the wealthy escaped from Jerusalem under like circumstances in both earlier and later centuries (Y. Yadin, *Bar Kokhba*, Chaps. 10 and 16, Jerusalem, 1971; cf. *CWHN* 8:274–88).

2. Lehi's flight recalls the later retreat of the Desert Sectaries of the Dead Sea, both parties being bent on "keeping the commandments of the Lord" (cf. 1 Ne. 4:33–37; *Battle Scroll* [1QM] x.7–8). Among the Desert Sectaries, all volunteers were sworn in by covenant (*Battle Scroll* [1QM] vii.5–6). In the case of NEPHI<sub>1</sub>, son of Lehi, he is charged with having "taken it upon him to be our ruler and our teacher. . . . He says that the Lord has talked with him . . . [to] lead us away into some strange wilderness" (1 Ne. 16:37–38). Later in the New World, Nephi, then MOSIAH<sub>1</sub>, and then ALMA<sub>1</sub> (c. 150 B.C.) led out more devotees, for example, the last-named, to a place of trees by "the waters of Mormon" (2 Ne. 5:11–10; Omni 1:12–13; Mosiah 18). The organization and practices instigated by Alma are like those in the Old World communities: swearing in, baptism, one priest to fifty members, traveling teachers or inspectors, a special day for assembly, all labor and share alike, called "the children of God," all defer to one pre-eminent Teacher, and so on (Mosiah 18; 25). Parallels with the Dead Sea Scroll communities are striking, even to the rival Dead Sea colonies led by the False Teacher (*CWHN* 6:135–44, 157–67, 183–93; 7:264–70; 8:289–327).

3. "And my father dwelt in a tent" (1 Ne. 2:15). Mentioned fourteen times in 1 Nephi, the sheikh's tent is the center of everything. When Lehi's sons returned from Jerusalem safely after fleeing Laban's men and hiding in caves, "they did rejoice . . . and did offer sacrifices . . . on an altar of stones . . . and gave thanks" (1 Ne. 2:7; 5:9). Taking "seeds of every kind" for a protracted settlement, "keeping to the more fertile parts of the wilderness," they hunt along the way, making "not much fire," living on raw meat, guided at times by a "Liahona"—a brass ball "of curious workmanship" with two divination arrows that show the way. One long camping was "at a place we call Shazer" (cf. Arabic *shajer*, trees or place of trees); and they buried Ishmael at Nahom, where his daughters mourned and chided Lehi (1 Ne. 16; cf. Arabic *Nahm*, a moaning or sighing together, a chiding).



Canaanite horned altar or incense burner from Megiddo in ancient Palestine (c. 1900 B.C.) in the Rockefeller Museum, Jerusalem. This distinctive style of altar was also used by the Israelites (see Lev. 4:7; 1 Kings 1:50; 2:28). Courtesy LaMar C. Berrett.

Lehi vividly describes a *sayl*, a flash flood of "filthy water" out of a wadi or stream bed that can sweep one's camp away (1 Ne. 8:13, 32; 12:16), a common event in the area where he was traveling. At their first "river of water" Lehi recited a formal "*qasida*," an old form of desert poetry, to his sons Laman and Lemuel, urging them to be like the stream and the valley in keeping God's commands (1 Ne. 2). He describes the terror of those who in "a mist of darkness . . . did lose their way, wandered off and were lost." He sees "a great and spacious building," appearing to stand high "in the air . . . filled with people, . . . and their manner of dress was exceeding fine" (1 Ne. 8; cf. the "skyscrapers" of southern Arabia, e.g., the town of Shibam). The building fell in all its pride like the fabled Castle of Ghumdan. Other desert imagery abounds (*CWHN* 5:43–92).

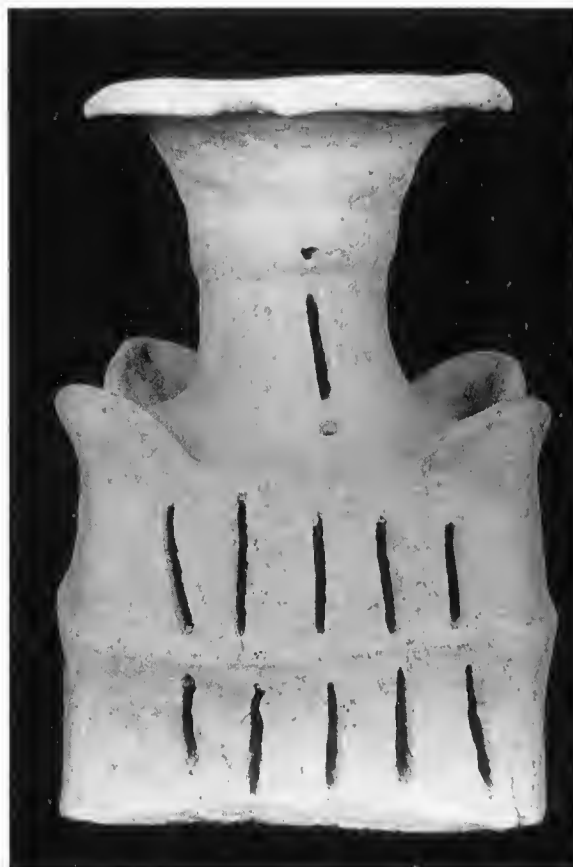
4. Among lengthier connected accounts, MORONI<sub>1</sub> (c. 75 B.C.), leading an uprising against an oppressor, "went forth among the people waving

the rent part of his garment" to show the writing on it (Alma 46:19–20). The legendary Persian hero Kaveh did the same thing with his garment. The men of Moroni "came running, . . . rending their garments. . . as a covenant [saying] . . . may [God] cast us at the feet of our enemies . . . to be trodden underfoot" (Alma 46:21–22). Both the rending of and the treading on the garments were ancient practices (CWHN 6:216–18; 7:198–202; 8:92–95). The inscription on the banner, "in memory of our God, our religion, and our peace, our wives, and our children" (Alma 46:12), is similar to the banners and trumpets of the armies in the Dead Sea *Battle Scroll* ([1QM] iii.1–iv.2). Before the battle Moroni goes before the army and dedicates the land southward as Desolation, and the rest he named "a chosen land, and the land of liberty" (Alma 46:17). In the *Battle Scroll* ([1QM] vii.8ff.) the high priest similarly goes before the army and dedicates the land of the enemy to destruction and that of Israel to salvation (CWHN 6:213–16). Moroni compares his torn garment-banner to the coat of Joseph, half of which was preserved and half decayed: "Let us remember the words of Jacob, before his death . . . as this remnant of [the coat] hath been preserved, so shall a remnant of [Joseph] be preserved." So Jacob had both "sorrow . . . [and] joy" at the same time (Alma 46:24–25). An almost identical story is told by the tenth-century savant Tha'alabi, the collector of traditions from Jewish refugees in Persia (CWHN 6:209–21; 8:249, 280–81).

5. There is a detailed description of a coronation in the Book of Mormon that is paralleled only in ancient nonbiblical sources, notably Nathan hababli's description of the coronation of the Prince of the Captivity. The Book of Mormon version in Mosiah 2–6 (c. 125 B.C.) is a classic account of the well-documented ancient "Year Rite": (a) The people gather at the temple, (b) bringing firstfruits and offerings (Mosiah 2:3–4); (c) they camp by families, all tent doors facing the temple; (d) a special tower is erected, (e) from which the king addresses the people, (f) unfolding unto them "the mysteries" (the real ruler is God, etc.); (g) all accept the covenant in a great acclamation; (h) it is the universal birthday, all are reborn; (i) they receive a new name, are duly sealed, and registered in a national census; (j) there is stirring choral music (cf. Mosiah 2:28; 5:2–5); (k) they feast by families (cf. Mosiah 2:5) and return to their homes (CWHN 6:295–310).

This "patternism" has been recognized only since the 1930s.

6. The literary evidence of Old World ties with the Book of Mormon is centered on Egyptian influences, requiring special treatment. The opening colophon to Nephi's autobiography in the Book of Mormon is characteristic: "I, Nephi . . . I make it with mine own hand" (1 Ne. 1:1, 3). The characters of the original Book of Mormon writing most closely resemble Meroitic, a "reformed Egyptian" known from an Egyptian colony established on the upper Nile River in the same period (see ANTHON TRANSCRIPT; BOOK OF MORMON LANGUAGE). Proper names in the Book of Mormon include Ammon (the most common name in both 26th Dynasty Egypt [664–525 B.C.] and the Book of Mormon); Alma, which has long been derided for its usage as a man's name (now found in the Bar Kokhba letters as "Alma, son of Judah"); Aha, a



Similar to the horn altar from Israel is this four-cornered altar or incense burner from Oaxaca, Mexico, dating to the Monte Alban I period (c. 500–100 B.C.) Specimen in Museo-Frissell, Oaxaca, Mexico. Courtesy F.A.R.M.S.

Nephite general (cf. Egyptian *aha*, “warrior”); Paankhi (an important royal name of the Egyptian Late Period [525–332 B.C.]); Hermounts, a country of wild beasts (cf. Egyptian Hermonthis, god of wild places); Laman and Lemuel, “pendant names” commonly given to eldest sons (cf. Qabil and Habil, Harut and Marut); Lehi, a proper name (found on an ancient potsherd in Ebion Gezer about 1938); Manti, a form of the Egyptian god Month; Korihor (cf. Egyptian Herhor, Horihor); and Giddianhi (cf. Egyptian Djhwiti-ankhi, “Thoth is my life”), etc. (CWNH 5:25–34; 6:281–94; 7:149–52, 168–72; 8:281–82; see BOOK OF MORMON NAMES).

7. The authenticity of the GOLD PLATES on which the Book of Mormon was inscribed has often been questioned until the finding of the Darius Plates in 1938. Many other examples of sacred and historical writing on metal plates have been found since (C. Wright in *By Study and Also by Faith*, 2:273–334, ed. J. Lundquist and S. Ricks, Salt Lake City, 1990). The brass (bronze) plates recall the Copper Scroll of the Dead Sea Scrolls, the metal being used to preserve particularly valuable information, namely the hiding places of treasures—scrolls, money, sacred utensils—concealed from the enemy. The Nephites were commanded, “They shall hide up their treasures . . . when they shall flee before their enemies;” but if such treasures are used for private purposes thereafter, “because they will not hide them up unto [God], cursed be they and also their treasures” (Hel. 13:19–20; CWHN 5:105–107; 6:21–28; 7:56–57, 220–21, 272–74).

8. In sharp contrast to other cultures in the book, the JAREDITES carried on the warring ways of the steppes of Asia “upon this north country” (Ether 1, 3–6). Issuing forth from the well-known dispersion center of the great migrations in western Asia, they accepted all volunteers in a mass migration (Ether 1:41–42). Moving across central Asia they crossed shallow seas in barges (Ether 2:5–6). Such great inland seas were left over from the last ice age (CWHN 5:183–85, 194–96). Reaching the “great sea” (possibly the Pacific), they built ships with covered decks and peaked ends, “after the manner of Noah’s ark” (Ether 6:7), closely resembling the prehistoric “magur boats” of Mesopotamia. The eight ships were lit by shining stones, as was Noah’s Ark according to the Palestinian Tal-

mud, the stones mentioned in the Talmud and elsewhere being produced by a peculiar process described in ancient legends. Such arrangements were necessary because of “the furious wind . . . [that] did never cease to blow” (Ether 6:5, 8). In this connection, there are many ancient accounts of the “windflood”—tremendous winds sustained over a period of time—that followed the Flood and destroyed the Tower (CWHN 5:359–79; 6:329–34; 7:208–10).

9. The society of the Book of Ether is that of the “Epic Milieu” or “Heroic Age,” a product of world upheaval and forced migrations (cf. descriptions in H. M. Chadwick, *The Growth of Literature*, 3 vols., Cambridge, 1932–1940). On the boundless plains loyalty must be secured by oaths, which are broken as individuals seek ever more power and gain. Kings’ sons or brothers rebel to form new armies and empires, sometimes putting the king and his family under lifelong house arrest, while “drawing off” followers by gifts and lands in feudal fashion. Regal splendor is built on prison labor; there are plots and counterplots, feuds, and vendettas. War is played like a chess game with times and places set for battle and challenges by trumpet and messenger, all culminating in the personal duel of the rulers, winner take all. This makes for wars of extermination and total social breakdown with “every man with his band fighting for that which he desired” (Ether 7–15; CWHN 5:231–37, 285–307).

10. Elements of the archaic matriarchy were brought from the Old World by Book of Mormon peoples (Ether 8:9–10). For instance, a Jaredite queen plots to put a young successor on the throne by treachery or a duel, and then supplants him with another, remaining in charge like the ancient perennial Great Mother in a royal court (cf. CWHN 5:210–13). The mother-goddess apparently turns up also among the Nephites in a cult-place (Siron), where the harlot Isabel and her associates were visited by crowds of devotees (Alma 39:3–4, 11); Isabel was the name of the great hierodule of the Phoenicians (CWHN 8:542).

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## BOOK OF MORMON PEOPLES

At least fifteen distinct groups of people are mentioned in the Book of Mormon. Four (NEPHITES, LAMANITES, JAREDITES, and the people of Zarahemla [Mulekites]) played a primary role; five were of secondary concern; and six more were tertiary elements.

**NEPHITES.** The core of this group were direct descendants of NEPHI<sup>1</sup>, the son of founding father LEHI. Political leadership within the Nephite wing of the colony was “conferred upon none but those who were descendants of Nephi” (Mosiah 25:13). Not only the early kings and judges but even the last military commander of the Nephites, MORMON, qualified in this regard (he explicitly notes that he was “a pure descendant of Lehi” [3 Ne. 5:20] and “a descendant of Nephi” [Morm. 1:5]).

In a broader sense, “Nephites” was a label given all those governed by a Nephite ruler, as in Jacob 1:13: “The people which were not Lamanites were Nephites; nevertheless, they were called [when specified according to descent] Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites.” It is interesting to note that groups without direct ancestral connections could come under the Nephite sociopolitical umbrella. Thus, “all the people of Zarahemla were numbered with the Nephites” (Mosiah 25:13). This process of political amalgamation had kinship overtones in many instances, as when a body of converted Lamanites “took upon themselves the name of Nephi, that they might be called the children of Nephi and be numbered among those who were called Nephites” (Mosiah 25:12). The odd phrase “the people of the Nephites” in such places as Alma 54:14 and Helaman 1:1 suggests a social structure where possibly varied populations (“the people”) were controlled by an elite (“the Nephites”).

Being a Nephite could also entail a set of religious beliefs and practices (Alma 48:9–10; 4 Ne. 1:36–37) as well as participation in a cultural tradition (Enos 1:21; Hel. 3:16). Most Nephites seem to have been physically distinguishable from the Lamanites (Jacob 3:5; Alma 55:4, 8; 3 Ne. 2:15).

The sociocultural and political unity implied by the use of the general title “Nephites” is belied by the historical record, which documents a long

series of “dissensions” within and from Nephite rule, with large numbers periodically leaving to join the Lamanites (Alma 31:8; 43:13; Hel. 1:15).

The Book of Mormon—a religiously oriented lineage history—is primarily a record of events kept by and centrally involving the Nephites. Since the account was written from the perspective of this people (actually, of its leaders), all other groups are understood and represented from the point of view of Nephite elites. There are only fragments in the Nephite record that indicate directly the perspectives of other groups, or even of Nephite commoners.

**LAMANITES.** This name, too, was applied in several ways. Direct descendants of Laman, Lehi’s eldest son, constituted the backbone of the Lamanites, broadly speaking (Jacob 1:13–14; 4 Ne. 1:38–39). The “Lemuelites” and “Ishmaelites,” who allied themselves with the descendants of Laman in belief and behavior, were also called Lamanites (Jacob 1:13–14). So were “all the dissenters of [from] the Nephites” (Alma 47:35). This terminology was used in the Nephite record, although one cannot be sure that all dissenters applied the term to themselves. However, at least one such dissenter, Ammoron, a Zoramite, bragged, “I am a bold Lamanite” (Alma 54:24).

Rulers in the Lamanite system appear to have had more difficulty than Nephite rulers in binding component social groups into a common polity (Alma 17:27–35; 20:4, 7, 9, 14–15; 47:1–3). They seem to have depended more on charisma or compulsion than on shared tradition, ideals, or an apparatus of officials. Whether a rule existed that Lamanite kings be descendants of Laman is unclear. Early in the second century B.C. two successive Lamanite kings were called Laman (Mosiah 7:21; 24:3); since this designation was being interpreted across a cultural boundary by a record keeper of Nephite culture, it is possible that “Laman” was really a title of office, in the same manner that Nephite kings bore the title “Nephi” (Jacob 1:9–11). Later, however, Lamoni, a local Lamanite ruler, is described as “a descendant of Ishmael,” not of Laman (Alma 17:21), and his father, king over the entire land of Nephi (originally a homeland of the Nephites, but taken and occupied by the Lamanites throughout much of the remainder of Book of Mormon history), would have had the same ancestry. Evidently, if there

was a rule that Laman's descendants inherit the throne, it was inconsistently applied. Moreover, Amalickiah and his brother, both Nephite dissenters, gained the Lamanite throne and claimed legitimacy (Alma 47:35; 52:3).

Repeatedly, the Lamanites are said to have been far more numerous than the Nephites (Jarom 1:6; Mosiah 25:3; Hel. 4:25), a fact that might appear to be inconsistent with the early Nephite characterization of them as savage hunters, which normally require much more land per person than farmers require (Enos 1:20; Jarom 1:6). The expression "people of the Lamanites" (Alma 23:9–12) may indicate that Lamanite elites dominated a disparate peasantry.

The few direct glimpses that Nephite history allows of the Lamanites indicate a level well beyond "savage" culture, though short of the "civilization" claimed for the Nephites. Perhaps their sophistication was due somewhat to the influence of Nephite dissenters among them (see Mosiah 24:3–7). Apparently some Lamanites proved apt learners from this source; moreover, those converted to the prophetic religion taught by Nephite missionaries are usually described as exemplary (Alma 23:5–7; 56; Hel. 6:1).

**THE PEOPLE OF ZARAHÉMLA (MULEKITES).** In the third century B.C., when the Nephite leader Mosiah<sub>1</sub> and his company moved from the land of Nephi down to the Sidon river, "they discovered a people, who were called the people of Zarahemla" (Omni 1:13–14) because their ruler bore that name. These people were descendants of a party that fled the Babylonian conquest of Jerusalem in 586 B.C., among whom was a son of the Jewish king Zedekiah, MULEK. Hence Latter-day Saints often refer to the descendants of this group of people as Mulekites, although the Book of Mormon never uses the term. When discovered by the Nephites around 200 B.C., this people was "exceedingly numerous," although culturally degenerate due to illiteracy and warfare (Omni 1:16–17). The Nephite account says the combined population welcomed Mosiah as king.

Mosiah found that the people of Zarahemla had discovered the last known survivor of the Jaredites shortly before his death. By that means, or through survivors not mentioned, elements of Jaredite culture seem to have been brought to the Nephites by the people of Zarahemla (CWHN 5:238–47). The fact that the people of Zarahemla

spoke a language unintelligible to the Nephites further hints at an ethnic makeup more diverse than the brief text suggests, which assumes a solely Jewish origin.

The Mulekites are little referred to later, probably because they were amalgamated thoroughly into eclectic Nephite society (Mosiah 25:13). However, as late as 51 B.C., a Lamanite affiliate who was a descendant of king Zarahemla attacked and gained brief control over the Nephite capital (Hel. 1:15–34).

**JAREDITES.** This earliest people referred to in the Book of Mormon originated in Mesopotamia at the "great tower" referred to in Genesis 11. From there a group of probably eight families journeyed to America under divine guidance.

The existing record is a summary by MORONI<sub>2</sub>, last custodian of the Nephite records, of a history written on gold plates by Ether, the final Jaredite prophet, around the middle of the first millennium B.C. Shaped by the editorial hands of Ether, MORONI<sub>2</sub>, and MOSIAH<sub>2</sub> (Mosiah 28:11–17), and by the demand for brevity, the account gives but a skeletal narrative covering more than two millennia of Jaredite history. Most of it concerns just one of the eight lineages, Jared's, the ruling line to which Ether belonged, hence the name Jaredites (see BOOK OF MORMON PLATES AND RECORDS).

Eventually a flourishing cultural tradition developed (Ether 10:21–27), although maintaining a viable population seems to have been a struggle at times (Ether 9:30–34; 11:6–7). By the end, millions were reported victims of wars of extermination witnessed by the prophet Ether (Ether 15:2). A single survivor, Coriantumr, the last king, was encountered by the people of Zarahemla sometime before 200 B.C., although it is plausible that several remote groups also could have survived to meld unnoticed by historians into the successor Mulekite and Lamanite populations.

**SECONDARY GROUPS.** The same seven lineage groups are mentioned among Lehi's descendants near the beginning of the Nephite record and again 900 years later (Jacob 1:13; Morm. 1:8). Each was named after a first-generation ancestor and presumably consisted of his descendants. Among the Nephites there were four: Nephites proper, Jacobites, Josephites, and Zoramites. Within the Lamanite faction, Laman's own descendants were joined by the Lemuelites and Ishmaelites. These divisions disappeared after the appearance of



Christ at Bountiful (there were neither “Lamanites, nor any manner of -ites” [4 Ne. 1:17]), but that descent was not forgotten, for the old lineages later reappeared (4 Ne. 1:20, 36–37). What might have happened was that some public functions that the groups had filled were taken over for several generations by the Christian church, which they all had joined. Based on analogy to social systems in related lands, it is possible that membership in these seven groups governed marriage selection and property inheritance, and perhaps residence (Alma 31:3). The Lemuelites evidently had their own city (Alma 23:12–13), and descent determined where the Nephites and the people of Zarahemla sat during Mosiah<sub>2</sub>’s politico-religious assembly (Mosiah 25:4; cf. 25:21–23). Such functions may also have been filled by groups other than the seven lineages.

The seven lineage groups may be referred to as “tribes,” as in 3 Nephi 7:2–4. Immediately before the natural disasters that signaled the crucifixion of Jesus Christ, Nephite social unity collapsed, and they “did separate one from another into tribes, every man according to his family and his kindred and friends; . . . therefore their tribes became exceedingly great” (3 Ne. 7:2–4).

The **Jacobites** are always listed first of the three secondary peoples among the Nephites. They were descendants of Nephi’s younger brother, Jacob. Nothing is said of them as a group except that they were counted as Nephites politically and culturally. Since Jacob himself was chief priest under the kingship of his brother Nephi, and since he and his descendants maintained the religious records begun by Nephi, it is possible that the Jacobites as a lineage group bore some special priestly responsibilities.

The **Josephites** are implied to have been descendants of Joseph, Nephi’s youngest brother. The text is silent on any distinctive characteristics.

The **Zoramites** descended from Zoram, Laban’s servant who agreed under duress to join the party of Lehi following the slaying of Laban in Jerusalem (1 Ne. 4:31–37). Both early and late in the account (Jacob 1:13 and 4 Ne. 1:36), the Zoramites are listed in alignment with Nephi’s descendants, although around 75 B.C. at least some of them dissented for a time and joined the Lamanite alliance (Alma 43:4). As they were then “appointed . . . chief captains” over the Lamanite armies (Alma 48:5), they may earlier have played a formal military role among the Nephites. A reason for

their split with the Nephites was evidently recollection of what had happened to their founding ancestor: Ammoron, dissenter from the Nephites and king of the Lamanites in the first century B.C., recalled: “I am . . . a descendant of Zoram, whom your fathers pressed and brought out of Jerusalem” (Alma 54:23).

During their dissidence, their worship, characterized as idolatrous yet directed to a god of spirit, was conducted in “synagogues” from which the wealthy drove out the poor (Alma 31:1, 9–11; 32:5). Their practices departed from both Nephite ways and the **LAW OF MOSES** (Alma 31:9–12). Shortly after the signs marking the birth of Christ and almost eight years after the earliest mention of their separation from the Nephites, these Zoramites were still dissident and were luring naive Nephites to join the Gadianton robbers by means of “lyings” and “flattering words” (3 Ne. 1:29). Yet two centuries later they were back in the Nephite fold (4 Ne. 1:36).

The list of secondary peoples among the Lamanites starts with the **Lemuelites**. Presumably they were the posterity of Lehi’s second eldest son, Lemuel. Nothing is said of the group as a separate entity other than routine listings among the Nephites’ enemies (Jacob 1:13–14; Morm. 1:8–9), although a “city of Lemuel” is mentioned in Alma 23:12.

The **Ishmaelites** were descendants of the father-in-law of Nephi and his brothers (1 Ne. 7:2–5). Why Ishmael’s sons (1 Ne. 7:6) did not found separate lineages of their own is nowhere indicated. As with the other secondary groups, there is little to go on in characterizing the Ishmaelites. At one time they occupied a particular land of Ishmael within the greater land of Nephi, where one of their number, Lamoni, ruled (Alma 17:21).

Somehow, by the days of Ammon and his fellow missionaries (first century B.C.), the Ishmaelites had gained the throne over the entire land of Nephi as well as kingship over some component kingdoms. (Alma 20:9 has the grand king implying that Lamoni’s brothers, too, were rulers.) Yet the king recited the familiar Lamanite litany of complaint about how in the first generation Nephi had “robbed our fathers” of the right to rule (Alma 20:13). Evidently he was a culturally loyal Lamanite even though of a minor lineage.

The final information known about both Ishmaelites and Lemuelites is their presence in the combined armies fighting against the Nephites in

Mormon's day (Morm. 1:8). Presumably their contingents were involved in the final slaughter of the Nephites at CUMORAH.

**TERTIARY GROUPS.** Six other groups qualify as peoples, even though they did not exhibit the staying power of the seven lineages.

The earliest described are the **people of Zeniff** (Zeniffites). Zeniff, a Nephite, about half a century after Mosiah had first discovered the people and land of Zarahemla, led a group out of Zarahemla who were anxious to resettle "the land of Nephi, or . . . the land of our fathers' first inheritance" (Mosiah 9:1). Welcomed at first by the Lamanites there, in time they found themselves forced to pay a high tax to their overlords. A long section on them in the book of Mosiah (Mosiah 9–24) relates their dramatic temporal and spiritual experiences over three generations until they were able to escape back to Zarahemla. There they became Nephites again, although perhaps they retained some residential and religious autonomy as one of the "seven churches" (Mosiah 25:23).

Two groups splintered off from the people of Zeniff. The **people of Alma**<sub>1</sub> were religious refugees who believed in the words of the prophet Abinadi and fled from oppression and wickedness under King Noah, the second Zeniffite king (Mosiah 18, 23–24). Numbering in the hundreds, they maintained independent social and political status for less than twenty-five years before escaping from Lamanite control and returning to Nephite territory, where they established the "church of God" in Zarahemla (Mosiah 25:18) but soon disappeared from the record as an identifiable group.

The second Zeniffite fragment started when the priests of King Noah, headed by Amulon, fled into the wilderness to avoid execution by their rebellious subjects. In the course of their escape, they kidnapped Lamanite women and took them as wives, thus founding the **Amulonites** in a land where they established their own version of Nephite culture (Mosiah 24:1). In time, they adopted the religious "order of Nehor" (see below), usurped political and military leadership, and "stirred up" the Lamanites to attack the Nephites (Alma 21:4; 24:1–2; 25:1–5). They and the Amalekites (see below) helped the Lamanites construct a city named Jerusalem in the land of Nephi. Judging from brief statements by the Nephites (Mosiah 12–13; Alma 21:5–10), both

Amulonites and Amalekites saw themselves as defenders of a belief system based on the Old Testament, which no doubt explains the naming of their city.

One of the earliest groups of Nephite dissenters was the **Amlicites**. Ambitious Amlici, a disciple of Nehor, likely claiming noble birth (Alma 51:8), gathered a large body of followers and challenged the innovative Nephite system of rule by judges instituted by Mosiah<sub>2</sub>; Amlici wished to be king. When his aim was defeated by "the voice of the people," he plotted an attack coordinated with the Lamanites that nearly succeeded in capturing Zarahemla, the Nephite capital. Loyal forces under ALMA<sub>2</sub> finally succeeded in destroying or scattering the enemy (Alma 2:1–31). Amlici was slain, but the fate of his forces is unclear. Likely, elements of them went with the defeated Lamanite army to the land of Nephi. The name Amlicite is not used thereafter.

Another group of Nephite dissenters, the **Amalekites**, lived in the land of Nephi (Alma 21:2–3; 43:13). Their origin is never explained. However, based on the names and dates, it is possible that they constituted the Amlicite remnant previously mentioned, their new name possibly arising by "lamanitization" of the original. They were better armed than common Lamanites (Alma 43:20) and, like some Zoramites, were made military leaders within the Lamanite army because of their "more wicked and murderous disposition" (Alma 43:6). From the record of the Nephite missionaries, we learn that they believed in a god (Alma 22:7). Many of them, like the Amlicites, belonged to the religious order of Nehor and built sanctuaries or synagogues where they worshipped (Alma 21:4, 6). Like the Amulonites, they adamantly resisted accepting Nephite orthodox religion (Alma 23:14). Instead, they believed that God would save all people. From their first mention to the last, only about fifteen years elapsed.

During a fourteen-year mission in the land of Nephi, the Nephite missionaries Ammon and his brothers gained many Lamanite converts (Alma 17–26). A Lamanite king, Lamoni, who was among these converts, gave the Lamanite converts the name **Anti-Nephi-Lehies**. These people were singularly distinguished by their firm commitment to the gospel of Jesus Christ, including, most prominently, the Savior's injunctions to love one's enemies and not to resist evil (3 Ne. 12:39, 44; Matt. 5:39, 44). Ammon maintained that in Christlike

love this people exceeded the Nephites (Alma 26:33). After their conversion, the Book of Mormon says, they “had no more desire to do evil” (Alma 19:33) and “did not fight against God any more, neither against any of their brethren” (Alma 23:7). Having previously shed human blood, they covenanted as a people never again to take human life (Alma 24:6) and even buried all their weapons (Alma 24:17). They would not defend themselves when attacked by Lamanites, and 1,005 of them were killed (Alma 24:22). Ammon urged the vulnerable Anti-Nephi-Lehies to flee to Nephite territory. Among the Nephites they became known as the **people of Ammon** (or **Ammonites**; see Alma 56:57). They ended up in a separate locale within the Nephite domain, the land of Jereshon (Alma 27:26). Later, they moved en masse to the land of Melek (Alma 35:13), where they were joined from time to time by other Lamanite refugees.

Some years later, desiring to assist the Nephite armies in defending the land but not wishing to break their covenant (Alma 53:13), the people of Ammon sent 2,000 of their willing sons to be soldiers, since their sons had not taken the covenant of nonviolence that they had. These “two thousand stripling soldiers” (Alma 53:22) became known as the sons of Helaman, their Nephite leader, and had much success in battle (Alma 56:56). Although they were all wounded, none were ever killed, a remarkable blessing ascribed “to the miraculous power of God, because of their exceeding faith” (Alma 57:26; cf. 56:47).

According to Helaman 3:11, a generation later some of the people of Ammon migrated into “the land northward.” This is the last mention of them in the Book of Mormon.

**OTHER GROUPS.** Among the other groups mentioned in the Book of Mormon are the widespread secret combinations or “robbers.” Yet these groups do not qualify as “peoples” but as associations, which individuals could join or leave on their own volition.

Another group, the “order of Nehor,” was a cult centered around the ideas that priests should be paid and that God would redeem all people. They were not really a “people” in the technical sense—the term implies a biological continuity that a cult lacks.

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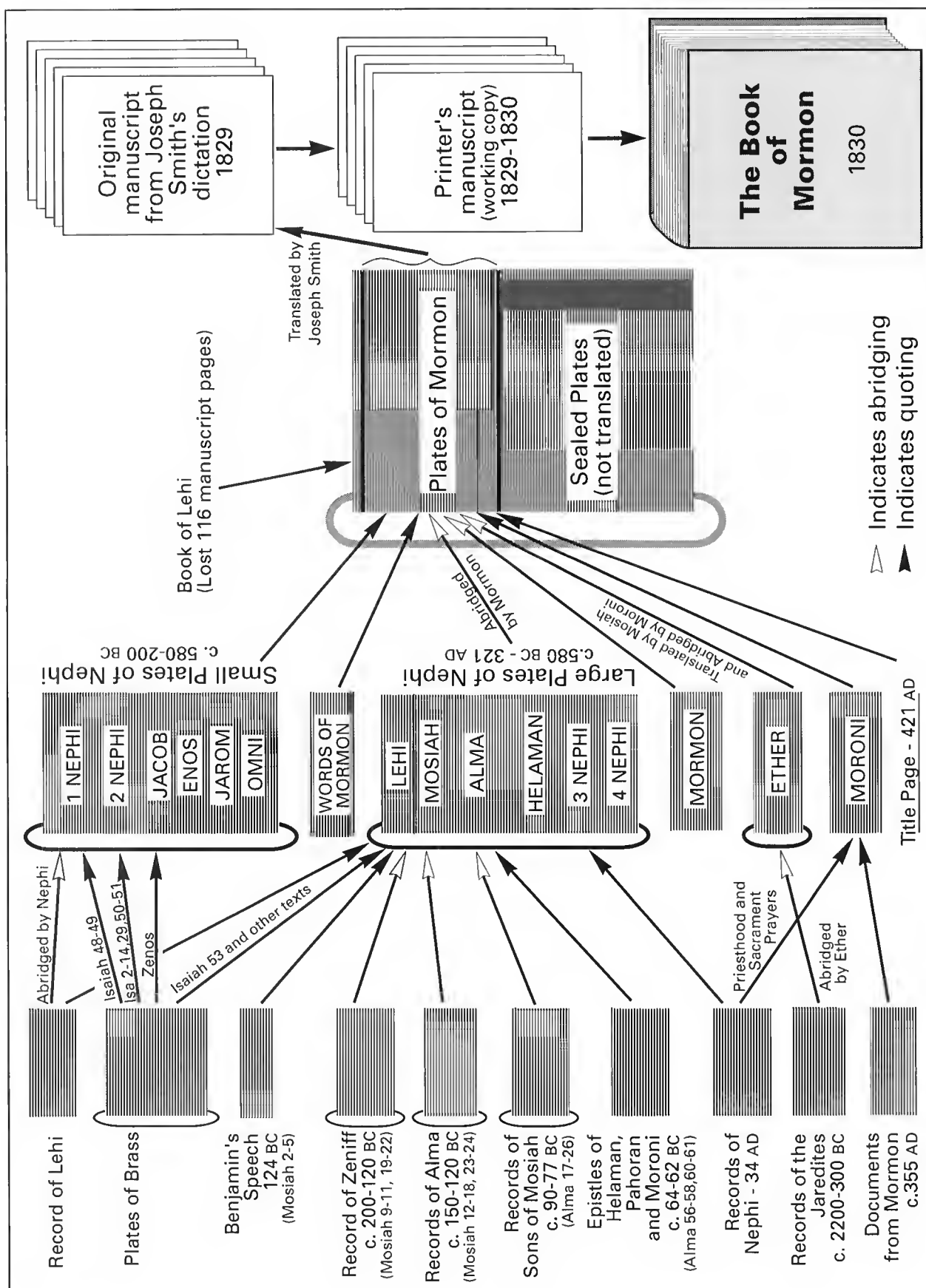
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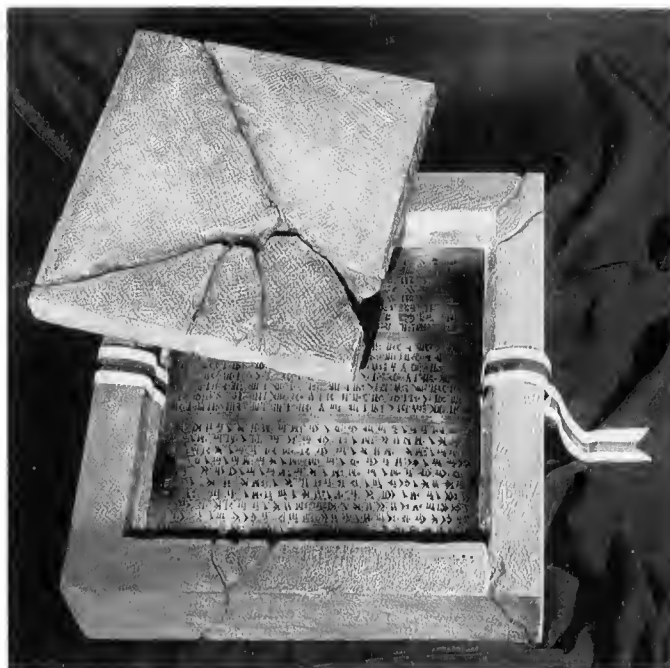


sheets of metal. Various source documents were used by Mormon in his compilation, leading to abrupt transitions and chronological disjunctions that can confuse readers. However, when one is aware of the history of the text, these are consistent and make good sense. The various plates and records referred to in the Book of Mormon and used in making it are (1) the plates of brass; (2) the record of LEHI; (3) the large plates of NEPHI<sub>1</sub>; (4) the small plates of Nephi; (5) the plates of Mormon; and (6) the twenty-four gold plates of Ether.

**THE GOLD PLATES.** The GOLD PLATES that the Prophet Joseph SMITH received and translated were the plates of Mormon on which Mormon and his son MORONI<sub>2</sub> made their abridgment. Mormon, a prophet and military leader who lived at the end of the NEPHITE era (c. A.D. 385), was the penultimate custodian of the records of earlier Nephite prophets and rulers. In particular, he had the large plates of Nephi, which were the official Nephite chronicle and which he was commanded to continue (Morm. 1:4). He later made his own plates of Mormon, on which he compiled an abridgment of the large plates of Nephi (W of M 1:3–5; 3 Ne. 5:9–10), which covered 985 years of Nephite history, from Lehi's day to his. The large plates drew on still earlier records and the writings of various prophets and frequently included various source materials such as letters, blessings, discourses, and memoirs.

After Mormon had completed his abridgment through the reign of King BENJAMIN (c. 130 B.C.), he discovered the small plates of Nephi, a separate history of the same time period focusing on the spiritual events of those years and quoting extensively from the plates of brass. Inspired to add the small plates of Nephi to his own record, Mormon inserted a brief explanation for the double account of early Nephite history (W of M 1:2–9).

Mormon continued his abridgment, selecting from the large plates, paraphrasing, and often adding his own comments, extending the account down to his time. Anticipating death, he passed the plates to his son Moroni. Over the next few decades, Moroni wandered alone, making additions to his father's record, including two chapters now included in a book previously abridged by his



This gold plate of Darius proclaims his majesty and the vast extent of his Persian empire. It was buried in a neatly made stone box in 516–515 B.C. at Persepolis. This gold plate and its duplicate silver tablet were discovered in 1933. Similarly, the Nephites of the sixth century B.C. kept two sets of records on gold plates, one of which was buried in a stone box in 421 A.D. Courtesy Paul R. Cheesman.

father (Morm. 7–8) and an account of the JAREDITES that he had abridged from the twenty-four gold plates of Ether. He also copied an extensive vision of the last days that had been recorded by an early Jaredite prophet, the BROTHER OF JARED, and which Moroni was commanded to seal (Ether 4:4–5). He also added brief notes on church rituals (Moro. 1–6), a sermon and two letters from his father (Moro. 7–9), and an exhortation to future readers (Moro. 10). Finally, Moroni took this somewhat heterogeneous collection of records—the plates of Mormon, the small plates of Nephi, his abridgment of the plates of Ether, and the sealed portion containing the vision of the brother of Jared—and buried them in the earth. About 1,400 years later, in 1823, Moroni, now resurrected, appeared to the Prophet Joseph Smith and revealed the location of these records. The plates



of Mormon, which, except for the sealed portion, were subsequently translated by Joseph Smith, are known today as the gold plates.

The present English Book of Mormon, however, is not simply a translation of all those gold plates. Joseph Smith and Martin HARRIS began by translating the plates of Mormon, and when they had reached the reign of King Benjamin, they had 116 pages of translation. Harris borrowed these pages to show to his wife, then lost them, and they were never recovered (*see* MANUSCRIPT, LOST 116 PAGES). Joseph was commanded not to retranslate this material (D&C 10:30–46), but instead to substitute a translation of the parallel small plates of Nephi, which includes the books of 1 Nephi, 2 Nephi, Jacob, Enos, Jarom, and Omni. Thus, the present Book of Mormon contains only the second account of early Nephite history.

The translation continues from the rest of the plates of Mormon, which were abridged from the large plates of Nephi, and includes the books of Mosiah, Alma, Helaman, 3 Nephi, 4 Nephi, and Mormon (the last two chapters of which were written by Moroni). Next follow Moroni's abridgment of Jaredite history (the book of Ether) and his closing notes (the book of Moroni). Joseph Smith was commanded not to translate the sealed vision of the brother of Jared, which apparently made up a substantial portion of the gold plates (Ludlow, p. 320). Although Joseph Smith translated only from the gold plates, he and his associates saw many other records (*JD* 19:38; *Millennial Star* 40 [1878]:771–72).

**THE PLATES OF BRASS.** It is now known that many ancients of the Mediterranean area wrote on metal plates. "Where the record was one of real importance, plates of copper, bronze, or even more precious metal were used instead of the usual wooden, lead, or clay tablets" (*CWHN* 5:119; *see also* H. C. Wright, in *Journal of Library History* 16 [1981]:48–70). Such a metal record was in the possession of one Laban, a leader in Jerusalem in 600 B.C. How Laban obtained these plates and where they originally came from are not known. Several theories have been advanced, including the possibility that the plates of brass originated in the days of JOSEPH OF EGYPT (Ludlow, p. 56). The Book of Mormon indicates that Laban and his father had inherited and preserved the record because they were descendants of this Joseph (1 Ne. 5:16).

The Book of Mormon does tell how the prophet Lehi came to possess the plates of brass. After fleeing Jerusalem, Lehi was commanded by God to send his sons back to the city to obtain the plates from Laban. When he received them, Lehi found that they contained the five books of Moses, a record of the Jews from the beginning down to the reign of Zedekiah, the prophecies of the holy prophets for that same time period (including some of JEREMIAH's prophecies), and a genealogy of Lehi's fathers (1 Ne. 3–5).

Nephi and succeeding spiritual leaders highly valued the plates of brass. They were passed down by major prophets from Nephi to Mormon, and since they were written in an adapted form of Egyptian (*see* BOOK OF MORMON LANGUAGE), their keepers were taught to read that language (Mosiah 1:2–4). The plates of brass were the basic scriptures of the Nephite nation, and for centuries their prophets read them, quoted them in sermons, and excerpted material from them to enrich their own writings. For example, when the prophet ABINADI cited the Ten Commandments in a disputation with the priests of Noah, his knowledge of the Ten Commandments was due, at least indirectly, to the plates of brass (Mosiah 12–13). As MOSIAH<sub>2</sub> stated, "For it were not possible that our father, Lehi, could have remembered all these things, to have taught them to his children, except it were for the help of these plates" (Mosiah 1:4).

Book of Mormon records, particularly the small plates of Nephi, occasionally quote at length from the plates of brass, and these quotations include twenty-one complete chapters from Isaiah. Although the translation of these quotations generally follows the wording of the King James Version of the Bible, there are many significant differences, which may indicate the existence of older textual sources (Tvedtnes, pp. 165–77). It is also evident from the scriptural quotations in the Book of Mormon that the plates of brass contained a more extensive record of the writings of Hebrew prophets than does the present Old Testament. For example, the Book of Mormon includes prophecies of Joseph of Egypt that are not found in the Bible, as well as writings of ZENOS, ZENOCK, NEUM, and EZIAS, prophets who are not specifically named in the Old Testament.

**THE RECORD OF LEHI.** Unfortunately, Mormon's abridgment of the record of Lehi was the material translated in the 116 manuscript pages



that were lost, and consequently it is not available in the present Book of Mormon. Lehi wrote an account of his life and spiritual experiences that was included in the large plates of Nephi (1 Ne. 19:1). Mormon abridged this record in his plates, and Joseph Smith translated it, but since it was lost by Martin Harris, very little is now known about it except what can be inferred from references in other texts (Brown, pp. 25–32; see also the preface to the first edition [1830] of the Book of Mormon). When Nephi and JACOB cite the words of Lehi, they seem to be quoting from this now-lost text, and at least the first eight chapters of 1 Nephi (part of the small plates) appear to be based on the record of Lehi. Other passages in the small plates may also have been derived from that record.

**THE LARGE PLATES OF NEPHI.** Nephi began the large plates soon after his arrival in the New World. They were the official continuous chronicle of the Nephites from the time they left Jerusalem (c. 600 B.C.) until they were destroyed (A.D. 385). Apparently the large plates were divided into books, each named for its primary author. These plates “contained a ‘full account of the history of [Nephi’s] people’ (1 Ne. 9:2, 4; 2 Ne. 4:14; Jacob 1:2–3), the genealogy of Lehi (1 Ne. 19:2) and the ‘more part’ of the teachings of the resurrected Jesus Christ to the Nephite nation (3 Ne. 26:7)” (Ludlow, p. 57). Begun as basically a secular history, they later became a combined record, mingling a thousand years of Nephite history and religious experiences.

The large plates emphasize the covenants made with the house of Israel and quote messianic prophecies of Old World prophets not found in the Old Testament. This information was excerpted from the plates of brass that Lehi’s colony brought with it from Jerusalem. They also record wars and contentions, correspondence between military leaders, and information on various missionary journeys. The interventions and miraculous power of God permeate this history. The recorded sermons of King Benjamin, Abinadi, and ALMA<sub>2</sub> are indicative of these individuals’ deep understanding of the gospel of Jesus Christ and of their faith in his prophesied coming. These plates feature an account of the post-Resurrection ministry and teachings of Christ to the people of the western world (3 Ne. 11–28).

The large plates of Nephi were passed down from king to king until they came into the posses-

sion of Mosiah<sub>2</sub>. He added such records as those of Zeniff and ALMA<sub>1</sub> to the large plates and then gave them to Alma<sub>2</sub>. The plates subsequently passed through a line of prophets until Ammaron’s day in the early fourth century A.D. Ammaron chose Mormon, then only a child, to continue the record when he was mature. Mormon recorded the events of his day on the large plates and then used them as the source for his abridgment, which was later buried in the hill CUMORAH. Joseph Smith did not receive the large plates, but the Book of Mormon suggests that they may yet be published to the world (3 Ne. 26:6–10).

**THE SMALL PLATES OF NEPHI.** Approximately twenty years after beginning the large plates, Nephi was commanded to make another set of plates. This second set was to be reserved for an account of the ministry of his people (1 Ne. 9; 2 Ne. 5:28–33). They were to contain the things considered most precious—“preaching which was sared, or revelation which was great, or prophesying” (Jacob 1:2–4).

The small plates were kept for over four centuries, not quite half the time covered by the large plates, by nine writers: Nephi, Jacob, Enos, Jarom, Omni, Amaron, Chemish, Abinadom, and Amaleki. All of these authors were the sons or brothers of their predecessors. Though these plates include the writings of many over a long time period, 80 percent of the text was written by Nephi, the first writer, and an additional 12 percent by his brother Jacob.

Mormon included the small plates with his record when he delivered the plates of Mormon to his son Moroni because their witness of Christ pleased him and because he was impressed by the Spirit of the Lord to include them “for a wise purpose” (W of M 1:3–7). However, since the small plates covered the historical period already recorded in his abridgment of the record of Lehi (namely, from Lehi down to the reign of King Benjamin) and since the book of Mosiah began with the end of King Benjamin’s reign, Mormon found it necessary to write a brief explanation to show how the small plates of Nephi connect with the book of Mosiah. He entitled this explanation “Words of Mormon.”

While the writers of the small plates recognized the need to provide a historical narrative, their main purpose was to talk of Christ, to preach of Christ, and to prophesy of Christ (2 Ne. 25:26).

Because Nephi was concerned with teaching his people the covenants and promises made to ancient Israel, he extracted these teachings from earlier prophets as recorded on the plates of brass. He quoted extensively from the prophet Isaiah (2 Ne. 12–24; cf. Isa. 2–14) and then wrote a commentary on it, predicting the future of Jews, Lamanites, and Gentiles and prophesying much that would happen in the latter days (2 Ne. 25–30).

Jacob continued his brother's approach by recording his own sermons and a long quotation from and explanation of a prophecy of Zenos. The writings of later authors in the small plates are much briefer and less concerned with spiritual matters.

Amaleki noted in his writings that the small plates were full and turned them over to King Benjamin (Omni 1:25, 30), who then possessed both the large and the small plates of Nephi, as well as the plates of brass. All these sets of plates were handed down from generation to generation until they were entrusted to Mormon.

**THE PLATES OF MORMON.** After Mormon received the plates, he made a new set on which he engraved his abridgment of the large plates of Nephi (3 Ne. 5:10–11). It is this abridgment plus some additions by Mormon's son Moroni that constitute the gold plates given to Joseph Smith. He described them as follows:

These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long and not quite so thick as common tin. They were filled with engravings, in Egyptian characters and bound together in a volume, as the leaves of a book with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved [Jessee, p. 214].

The descriptions reported by other witnesses add details which suggest that the plates were composed of a gold alloy (possibly tumbaga) and that they weighed about fifty pounds (Putnam, pp. 788–89, 829–31). Each plate was as thick as parchment or thick paper.

Most of the time, Mormon relied on the large plates of Nephi for his information. Much of the historical narrative in the Book of Mormon appears to be his paraphrase of earlier records, but occasionally first-person documents are worked into the text. For example, in Mosiah 9 and 10 the nar-

rative suddenly includes a first-person account of Zeniff (apparently an earlier document that Mormon simply copied), and then in chapter 11 Mormon's paraphrase resumes. In addition, many sermons, blessings, and letters appear to be reproduced intact.

Nevertheless, some passages can definitely be ascribed to Mormon: the abridgment of his contributions to the large plates (Morm. 1–7), his sermon and letters recorded by Moroni (Moro. 7–9), and the explanatory comments that he inserted into his narrative. In some of these interpolations he identifies himself (W of M; 3 Ne. 5:8–26; 26:6–12; 28:24; 4 Ne. 1:23), but it seems likely that the frequent “thus we see” comments are also Mormon attempting to stress matters of particular spiritual importance to his readers (e.g., Alma 24:19, 27; 50:19–23; Hel. 3:27–30; 12:1–2).

#### THE TWENTY-FOUR GOLD PLATES OF ETHER.

These twenty-four gold plates were a record of ancient Jaredites, inhabitants of the Americas before the Nephites. This particular people left the Tower of Babel at the time of the confusion of tongues. Their prophet-leaders were led to the ocean, where they constructed eight peculiar barges. These were driven by the wind across the waters to America, where the Jaredites became a large and powerful nation. After many centuries, wickedness and wars led to a final war of annihilation. During that final war, Ether, a prophet of God, wrote their history and spiritual experiences on twenty-four gold plates, perhaps relying on earlier Jaredite records (see J. Welch, “Preliminary Comments on the Sources behind the Book of Ether,” in *F.A.R.M.S. Manuscript Collection*, pp. 3–7. Provo, Utah, 1986).

After witnessing the destruction of his people, Ether hid the twenty-four gold plates. Many years later (c. 121 B.C.) they were discovered by a small Nephite exploring party and given to Mosiah<sub>2</sub>, a prophet-king, who translated them into the Nephite language through the use of SEER STONES (Mosiah 8:8–9; 28:11–16). Much later (c. A.D. 400) Moroni abridged this history of the Jaredites as his father Mormon had intended, concentrating on spiritual matters and adding inspired commentaries. Moroni included this abridgment, now known as the book of Ether, with what he and his father had already written. (The twenty-four gold plates of Ether were not among the plates received by Joseph Smith.)

CHARACTERISTICS OF MORMON'S EDITING. The Book of Mormon is quite complicated. The foregoing summary of the plates and other records from which the book was derived is drawn from a number of scattered but consistent comments included in the present text. The narrative itself is often complex. For instance, in Mosiah 1–25, Mormon narrates the stories of three separate groups and subgroups of people—principally the people of Mosiah, of Limhi, and of Alma—with their respective histories and interactions with each other and with the Lamanites (*see* BOOK OF MORMON PEOPLES). The story might have been quite confusing, as it jumps from one people to another, and back and forth in time, but Mormon has kept it remarkably clear. Alma 17–26 is a lengthy flashback recounting the histories of several missionaries on the occasion of their reunion with old friends, and Alma 43–63 narrates the history of a war with the Lamanites, keeping straight the events that happened on two fronts.

Mormon's account might have been much more complex. He emphasizes that he is presenting less than one hundredth of the material available to him (e.g., W of M 1:5; 3 Ne. 26:6–7). Furthermore, his source materials give a lineage history of one family, Lehi and his descendants, and do not encompass all events in the ancient western world (Sorenson, 1985, pp. 50–56). Mormon further simplifies his record by continuing Jacob's practice of lumping diverse peoples into two major groups:

Now the people which were not Lamanites were Nephites; nevertheless, they were called Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites. But I, Jacob, shall not hereafter distinguish them by these names, but I shall call them Lamanites that seek to destroy the people of Nephi, and those who are friendly to Nephi I shall call Nephites, or the people of Nephi, according to the reigns of the kings [Jacob 1:13–14; *see also* Morm. 1:8–9].

The vast editing project that produced the Book of Mormon would require clear guidelines for selecting materials for inclusion. Mormon is quite explicit about the purpose of his abridgment. Like Nephi, he is writing a history to lead people to Christ, and he is writing specifically for the people of later times (2 Ne. 25:23; Morm. 7). The plates of Mormon were created to come forth in the latter days. Mormon is interested in pointing out the principles that will be of most use to such people, and his careful editing and his “thus” and

“thus we see” passages are all directed at making the moral lessons easier to identify and understand.

Finally, Mormon took his job as record keeper and abridger very seriously. He was commanded by God to make his record (title page to the Book of Mormon; 3 Ne. 26:12). Also, Nephite society had a strong tradition of the importance of written records, and this was one of the criteria by which they distinguished themselves from the more numerous Mulekites (Omni 1:14–19). Furthermore, the various plates seem to have been handed down from one prophet or king to another as sacred relics and symbols of authority (Mosiah 28:20; 3 Ne. 1:2). In addition, the Nephites had a ceremonial record exchange when different branches of the family were reunited (Mosiah 8:1–5; 22:14). Most important, the Nephites knew that they would be held responsible for and would be judged by what was written in the records, just as all people will be (2 Ne. 25:21–22; 33:10–15; Morm. 8:12).

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## BOOK OF MORMON RELIGIOUS TEACHINGS AND PRACTICES

Most of the Book of Mormon is about a group of Israelites who were guided by prophets, had the doctrines and ordinances of the gospel of Jesus

CHARACTERISTICS OF MORMON'S EDITING. The Book of Mormon is quite complicated. The foregoing summary of the plates and other records from which the book was derived is drawn from a number of scattered but consistent comments included in the present text. The narrative itself is often complex. For instance, in Mosiah 1–25, Mormon narrates the stories of three separate groups and subgroups of people—principally the people of Mosiah, of Limhi, and of Alma—with their respective histories and interactions with each other and with the Lamanites (*see* BOOK OF MORMON PEOPLES). The story might have been quite confusing, as it jumps from one people to another, and back and forth in time, but Mormon has kept it remarkably clear. Alma 17–26 is a lengthy flashback recounting the histories of several missionaries on the occasion of their reunion with old friends, and Alma 43–63 narrates the history of a war with the Lamanites, keeping straight the events that happened on two fronts.

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Most of the Book of Mormon is about a group of Israelites who were guided by prophets, had the doctrines and ordinances of the gospel of Jesus

Christ, but lived the law of Moses until the coming of Christ. After his resurrection, Jesus appeared to some of them, and organized his church, and for four generations they lived in peace and happiness. Many details about the religious teachings and practices of these people are found in the Book of Mormon. Latter-day Saints believe that these Christian teachings are applicable in the world today, both because the eternal DOCTRINE of God is as binding on one generation as on the next and because the contents of the Book of Mormon were selected and preserved by prophets with the modern world in mind. These teachings are also found in the revelations that established contemporary LDS practices and ordinances.

In 3 Nephi and Moroni, documents recorded by firsthand witnesses preserve many words of the resurrected Jesus and give the basic doctrines, covenants, and ordinances of his church. Some of the main points follow:

1. Jesus defined his doctrine. Ye must “repent, and believe in me . . . and be baptized in my name, and become as a little child. . . . This is my doctrine” (3 Ne. 11:32, 38–39). The promise is given that God will visit such people “with fire and with the Holy Ghost” (3 Ne. 11:35).

2. Jesus instructed the people to be baptized by immersion, and gave the words of the BAPTISMAL PRAYER (3 Ne. 11:26–27). Only those who were “accountable and capable of committing sin” were baptized (Moro. 8:9–15; cf. 6:3).

3. Jesus ordained twelve disciples and gave them AUTHORITY to baptize (3 Ne. 11:21–22). Moroni 2:2 preserves the words that Jesus spoke when he laid his hands on these disciples and gave them power to give the Holy Ghost (3 Ne. 18:36–37). The words the disciples used in subsequent ordinations of priests and teachers are found in Moroni 3:1–4.

4. The SACRAMENT PRAYERS are recorded in Moroni 4–5. The words of these prayers derive from the first-person expressions that Jesus spoke when he administered the sacrament in 3 Nephi 18:6–11.

5. The Nephite church met together often “to fast and to pray, and to speak one with another concerning the welfare of their souls, and . . . to partake of bread and wine, in remembrance of the Lord Jesus” (Moro. 6:5–6).

6. These Christians regularly renewed their covenant to keep the commandments Jesus had given them: for instance, to have no contention, anger, or derision; to offer a sacrifice of a broken heart and contrite spirit; to keep the law of chastity in thought and in deed; to love their enemies; to give sustenance to the poor; to do secret acts of charity; to pray alone and with others; to serve only God, not the things of the world; and to strive to become perfected like God and Jesus (3 Ne. 11–14; see SERMON ON THE MOUNT). They were promised that Jesus’ spirit would continue with them and that they would be raised up at the last day.

7. This church was led by Nephi<sup>3</sup>, one of the twelve disciples chosen by Jesus and sent out to preach the things they had heard him say and had seen him do (3 Ne. 27:1). The people were admonished to “give heed unto the words of these twelve” (3 Ne. 12:1).

8. At the Lord’s instruction, the church was called by the name of Jesus Christ, and members called on the Father in the name of Christ in all things (3 Ne. 27:8–9; see NAME OF THE CHURCH).

9. The disciples healed the sick and worked miracles in the name of Jesus (4 Ne. 1:5; see SICK, BLESSING THE).

10. They followed Jesus’ examples in prayer, reverencing and praising God, asking for forgiveness, and praying that the will of God would be done (3 Ne. 13:9–13; 19:16–35). The people were commanded to “pray in [their] families” (3 Ne. 18:21; see FAMILY PRAYER).

11. They had “all things common among them, every man dealing justly, one with another. . . . Therefore there were not rich and poor” (3 Ne. 26:19; 4 Ne. 1:3; see CONSECRATION).

12. As Jesus had instructed, his followers were strict in keeping iniquity out of their communities and synagogues, with “three witnesses of the church” being required to excommunicate offenders; nevertheless, all were helped, and those who sincerely repented were forgiven (3 Ne. 18:28–32; Moro. 6:7–8; see DISCIPLINARY PROCEDURES).

During the centuries before Christ, Nephite prophets had taught the fulness of the gospel and prepared the people for the coming of Jesus Christ. With respect to the points mentioned above, compare the following antecedents in Nephite history. Some can be traced back into an-

cient Israel; others were introduced at various times through inspiration or revelation:

1. The doctrine of Christ—faith in the Lord Jesus Christ, repentance, baptism, and the purging of sin by the fire of the Holy Ghost—was taught in the Book of Mormon as early as the time of Nephi<sub>1</sub> (2 Ne. 31). Nephite prophets frequently spoke about the “plan of redemption” or, as Alma called it, “the great plan of happiness” (Alma 42:8). They looked forward to the coming of God himself to earth to redeem mankind from their lost and fallen state. They knew that he would atone for the transgression of Adam and for all the sins of those who would “not procrastinate the day of [their] repentance” (Alma 34:33), and that all mankind would be physically resurrected and then judged according to the JUSTICE AND MERCY of God (Alma 40–42).

2. Covenantal baptisms were performed from the beginning of the record, notably by Alma<sub>1</sub> at the waters of Mormon (Mosiah 18). His baptismal prayer sought sanctification of the heart as the covenantor promised to serve God “even until death” so that he or she might be granted eternal life through the redemption of Christ (Mosiah 18:12–13). Alma’s group remained intact even after they took up residence among other Nephites, and those Nephites who submitted to baptism “after the manner he [had baptized] his brethren in the waters of Mormon” belonged to this church (Mosiah 25:18).

3. Centuries before the time of Christ, Nephite priests and teachers were consecrated (2 Ne. 5:26), appointed (Mosiah 6:3; Alma 45:22–23), or ordained by the laying-on of hands (Alma 6:1; cf. Num. 27:23). They watched over the church, stirred the people to remember their covenants (Mosiah 6:3), preached the law and the coming of the Son of God (Alma 16:18–19), and offered their firstlings in “sacrifice and burnt offerings according to the law of Moses” (Mosiah 2:3; cf. Deut. 15:19–23), which they understood to be a type of Christ (2 Ne. 11:4). Nephites and Lamanites had temples, the first one being built “after the manner of the temple of Solomon” (2 Ne. 5:16). The altar was a place of worship where the people assembled, “watching and praying continually, that they might be delivered from Satan, and from death, and from destruction” (Alma 15:17). Nephite priests also taught in synagogues, or gathering places, and ideally no one was excluded (2 Ne. 26:26; Alma 32:2–

12). Because they held the Melchizedek Priesthood (Alma 13:6–19), they could function in the ordinances of the Aaronic Priesthood even though they were not Levites. Nephite priests were ordained in a manner that looked “forward on the Son of God, [the ordination] being a type of his order” (Alma 13:16).

4. The covenantal language used by King BENJAMIN (c. 124 B.C.) was similar to the language of the Nephite sacrament prayers. Benjamin’s people witnessed that they were willing to keep God’s commandments, took upon them the name of Christ, and promised to “remember to retain the name written always in [their] hearts” (Mosiah 5:5–12; cf. Num. 6:27).

5. The Nephites gathered to fast and pray for spiritual blessings (Mosiah 27:22; Hel. 3:35). In addition, like their Israelite ancestors, they fasted in connection with mourning for the dead (Hel. 9:10; cf. 2 Sam. 3:35).

6. Covenant renewals were a long-standing part of the law of Moses, pursuant to which all men, women, and children were required to gather around the temple at appointed times to hear and recommit themselves to keep the law of God (Deut. 31:10–13; cf. Mosiah 2:5). Nephite religious law at the time of Alma<sub>2</sub> prohibited sorcery, idol worship, idleness, babbling, envy, strife, wearing costly apparel, pride, lying, deceit, malice, reviling, stealing, robbing, whoredom, adultery, murder, and all manner of wickedness (Alma 1:32; 16:18). In addition, Nephi<sub>2</sub> counseled against oppressing the poor, withholding food from the hungry, sacrilege, denying the spirit of prophecy, and deserting to the Lamanites (Hel. 4:12).

7. The righteous Nephites were accustomed to being led by prophets, inspired kings, high priests, and chief judges. These leaders kept the sacred records that were frequently cited in Nephite religious observances. The institutions of Nephite prophecy varied from time to time: some prophets were also kings; subsidiary prophets worked under King Benjamin (W of M 1:17–18); others, like ABINADI, were lone voices crying repentance. Their surviving messages, however, were constant and accurate: they preached the gospel and the coming of Christ, and they knew that when he came he would ordain twelve authorized leaders both in the East (1 Ne. 1:10; 11:29) and in the West (1 Ne. 12:7–10).



8. The name of Jesus Christ was revealed to the early Nephite prophets (2 Ne. 10:3; 25:19), and thereafter the Nephites prayed and acted in the name of Jesus Christ (2 Ne. 32:9; Jacob 4:6). Alma<sub>1</sub> called his followers “the church of Christ” (Mosiah 18:17).

9. Like the Israelite prophets, the Nephite prophets performed miracles in the name of the Lord. As had Elijah (1 Kgs. 17), for example, Nephi<sub>2</sub> closed the heavens and caused a famine (Hel. 11:4), and Nephi<sub>3</sub> raised the dead and healed the sick (3 Ne. 7:19–22).

10. The Nephites watched and prayed continually (Alma 15:17). They were counseled to pray three times a day—morning, noon, and night—for mercy, for deliverance from the power of the devil, for prosperity, and for the welfare of their families (Alma 34:18–25; cf. Ps. 55:17). They taught that effective prayer had to be coupled with charitable actions (Alma 34:26–29), which are necessary to retain a remission of sin (Mosiah 4:26).

11. Regarding wealth and possessions, many early Book of Mormon prophets condemned the evils of seeking power and riches. The cycle leading from prosperity to pride, wickedness, and then catastrophe was often repeated, echoing formulas characteristic of DEUTERONOMY. The righteous Nephites covenanted to give liberally to the poor and to bear one another’s burdens.

12. Typically, those who entered into the required covenant became “numbered” among the Nephites. If they transgressed, their names were “blotted out,” presumably being removed from a roster (Mosiah 5:11; 6:1). Detailed procedures for excommunicating transgressors were established by Alma<sub>1</sub>, who was given authority by King MOSIAH<sub>2</sub> to judge members of the church. Forgiveness was to be extended “as often as [the] people repent” (Mosiah 26:29–30).

Teachings and practices such as these specifically prepared the way for the personal coming of Jesus Christ after his resurrection. Despite years of preparation, the immediate reaction of some of the Nephite multitude to the initial words of the resurrected Christ was still to wonder “what he would concerning the law of Moses” (3 Ne. 15:2). Even though the prophets had long explained the limited function of the law, it remained a sacred and integral part of their lives until it was fulfilled by Jesus (e.g., 2 Ne. 25:24–25; Alma 30:3; 3 Ne. 1:24).

When Jesus spoke, it became evident how old things “had become new” (3 Ne. 15:2).

The diversity of religious experience in the Book of Mormon is further seen in the great number of religious communities it mentions in varying situations. Outside of orthodox Nephite circles (whose own success varied from time to time), there were an extravagant royal cult of King Noah and his temple priests (Mosiah 11); a false, rivaling church in Zarahemla formed by Nehor (Alma 1); centers of worship among the Lamanites (Alma 23:2); the wicked and agnostic Korihor (Alma 30); an astounding aristocratic and apostate prayer stand (an elevated platform for a single worshipper) of the Zoramites (Alma 31:13–14); and secret combinations or societies with staunch oath-swearing adherents intent on murder and gain (3 Ne. 3:9). Frequent efforts were made by Nephite missionaries, such as Alma<sub>2</sub>, Ammon, and Nephi<sub>2</sub>, to convert people from these groups to the gospel of Jesus Christ and to organize them into righteous churches and communities. On occasion, the converts became more righteous than all their contemporaries. Even among the righteous, there were varying degrees of comprehension and knowledge, for the mysteries of God were imparted by God and his prophets according to the diligence of the hearers (Alma 12:9–11).

Many doctrinal points and practical insights fill the pages of the Book of Mormon. A few of them are the following: Alma<sub>2</sub> explains that by his suffering Jesus came to “know according to the flesh how to succor his people” (Alma 7:12). Alma<sub>2</sub> describes how faith may be nurtured into knowledge (Alma 32). Benjamin identifies sin as “rebellion against God” (Mosiah 2:36–37) and presents a hopeful outlook for all who will “yield to the enticings of the Holy Spirit and put off the natural man” (Mosiah 3:19). Alma<sub>2</sub> depicts the condition of spirits after death as they return to God, “who gave them life” (Alma 40:11). Jacob speaks poignantly of the nakedness of the unrepentant, who will stand filthy before the judgment of God (2 Ne. 9:14). Benjamin extols the “blessed and happy state” of the righteous who taste the love and goodness of God (Mosiah 2:41; 4:11). And Lehi states the purpose of existence: “Men are that they might have joy” (2 Ne. 2:25). The Book of Mormon teaches the one pathway to eternal happiness by numerous inspiring images, instructions, and examples.

Many Book of Mormon prophetic teachings have already been fulfilled (e.g., 1 Ne. 13; 2 Ne. 3;



Hel. 14), but several still look to the future. One reason some people were puzzled when Jesus declared he had fulfilled the law and the prophets was that many prophecies of Isaiah, Nephi<sup>1</sup>, and others remained open—in particular, the Nephites had not yet been reunited with a redeemed people of Israel. Jesus explained: “I do not destroy that which hath been spoken concerning things which are to come” (3 Ne. 15:7). Yet to be fulfilled in the prophetic view of the Book of Mormon are promises that the branches of scattered Israel will be gathered in Christ and will combine their records into one (2 Ne. 29:13–14), that the remnants of Lehi’s descendants will be greatly strengthened in the Lord (2 Ne. 30:3–6; 3 Ne. 21:7–13), and that a great division will occur: a New Jerusalem will be built in the Western Hemisphere by the righteous (3 Ne. 21:23; Ether 13:1–9), while the wicked will be destroyed (1 Ne. 30:10). “Then,” Jesus said, “shall the power of heaven come down among them; and I also will be in the midst” (3 Ne. 21:25).

[See also Jesus Christ in the Book of Mormon.]

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Most Latter-day Saint doctrinal writings refer to the Book of Mormon on particular topics, but no comprehensive analysis of Nephite religious experience as such has been written.

In general, see Sidney B. Sperry, *Book of Mormon Compendium* (Salt Lake City, 1968); and Rodney Turner, “The Three Nephite Churches of Christ,” in *The Keystone Scripture*, ed. P. Cheesman, pp. 100–126 (Provo, Utah, 1988).

For a cultural anthropologist’s approach to Nephite religious institutions and practices, see John L. Sorenson, *An Ancient American Setting for the Book of Mormon* (Salt Lake City, 1985).

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## BOOK OF MORMON STUDIES

Since the publication of the BOOK OF MORMON in 1830, a substantial amount of material analyzing, defending, and attacking it has been published. Studies of this complex record have taken various approaches, for the book itself invites close scrutiny and rewards patient and reflective research.

For most Latter-day Saints the primary purpose of scripture study is not to prove to themselves the truth of scriptural records—which they

already accept—but to gain wisdom and understanding about the teachings of these sacred writings and to apply in daily life gospel principles learned there. Because of the origins of the Book of Mormon, however, many people have also explored the secondary features of this document: its vocabulary, style, factual assertions, main themes, and subtle nuances.

Book of Mormon research has generally followed many of the same forms as biblical research. In both fields, writings range from expository texts to doctrinal, historical, geographical, textual, literary, and comparative commentaries. But there are also several salient differences. For example, unlike the authors of the Bible, the prophets, compilers, and abridgers of the Book of Mormon frequently state explicitly the dates when they worked, their purposes in writing, and the sources from which they drew, thus clarifying many compositional and interpretive issues; furthermore, academic and archaeological studies of the Book of Mormon are more limited than in biblical research because the earliest extant text is Joseph SMITH’s 1829 English translation and the precise locations of Book of Mormon settlements are unknown. Nevertheless, a significant number of internal and comparative analyses have been pursued. The works of the following individuals are most notable.

ALEXANDER CAMPBELL. The founder of the Disciples of Christ and a colleague of Sidney RIGDON before Rigdon converted to Mormonism, Alexander Campbell (1788–1866) composed a response to the Book of Mormon that he published on February 7, 1831, in his paper the *Millennial Harbinger* (reprinted as a pamphlet called *Delusions*). In it, Campbell challenged the idea that the Book of Mormon had been written by multiple ancient prophets and attacked the character of Joseph Smith. He said that the book was solely the product of Joseph Smith, written by him alone and “certainly conceived in one cranium” (p. 13). Campbell claimed that the book simply represents the reflections of Joseph Smith on the social, political, and religious controversies of his day: “infant baptism, ordination, the trinity, regeneration, repentance, justification, the fall of man, the atonement, transubstantiation, fasting, penance, church government, religious experience, the call to the ministry, the general resurrection, eternal punishment, who may baptize, and even the question of

Hel. 14), but several still look to the future. One reason some people were puzzled when Jesus declared he had fulfilled the law and the prophets was that many prophecies of Isaiah, Nephi<sup>1</sup>, and others remained open—in particular, the Nephites had not yet been reunited with a redeemed people of Israel. Jesus explained: “I do not destroy that which hath been spoken concerning things which are to come” (3 Ne. 15:7). Yet to be fulfilled in the prophetic view of the Book of Mormon are promises that the branches of scattered Israel will be gathered in Christ and will combine their records into one (2 Ne. 29:13–14), that the remnants of Lehi’s descendants will be greatly strengthened in the Lord (2 Ne. 30:3–6; 3 Ne. 21:7–13), and that a great division will occur: a New Jerusalem will be built in the Western Hemisphere by the righteous (3 Ne. 21:23; Ether 13:1–9), while the wicked will be destroyed (1 Ne. 30:10). “Then,” Jesus said, “shall the power of heaven come down among them; and I also will be in the midst” (3 Ne. 21:25).

[See also Jesus Christ in the Book of Mormon.]

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For a cultural anthropologist’s approach to Nephite religious institutions and practices, see John L. Sorenson, *An Ancient American Setting for the Book of Mormon* (Salt Lake City, 1985).

JOHN W. WELCH

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## BOOK OF MORMON STUDIES

Since the publication of the BOOK OF MORMON in 1830, a substantial amount of material analyzing, defending, and attacking it has been published. Studies of this complex record have taken various approaches, for the book itself invites close scrutiny and rewards patient and reflective research.

For most Latter-day Saints the primary purpose of scripture study is not to prove to themselves the truth of scriptural records—which they

already accept—but to gain wisdom and understanding about the teachings of these sacred writings and to apply in daily life gospel principles learned there. Because of the origins of the Book of Mormon, however, many people have also explored the secondary features of this document: its vocabulary, style, factual assertions, main themes, and subtle nuances.

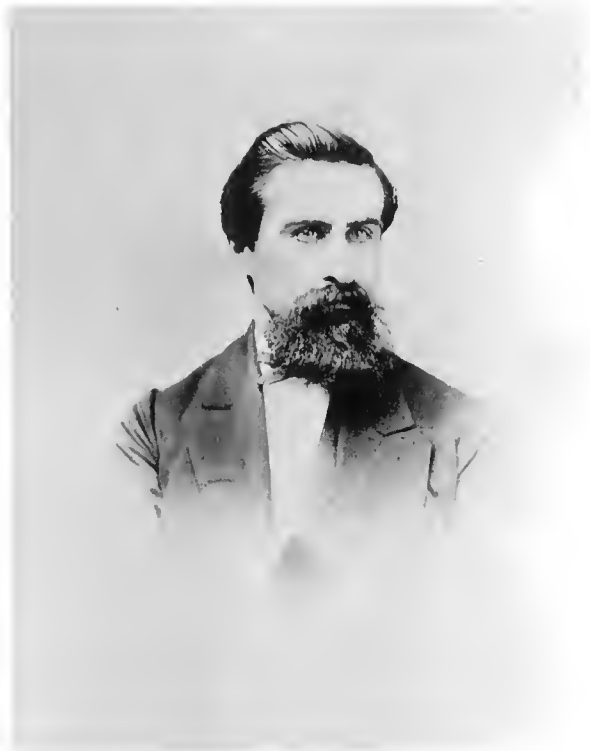
Book of Mormon research has generally followed many of the same forms as biblical research. In both fields, writings range from expository texts to doctrinal, historical, geographical, textual, literary, and comparative commentaries. But there are also several salient differences. For example, unlike the authors of the Bible, the prophets, compilers, and abridgers of the Book of Mormon frequently state explicitly the dates when they worked, their purposes in writing, and the sources from which they drew, thus clarifying many compositional and interpretive issues; furthermore, academic and archaeological studies of the Book of Mormon are more limited than in biblical research because the earliest extant text is Joseph SMITH’s 1829 English translation and the precise locations of Book of Mormon settlements are unknown. Nevertheless, a significant number of internal and comparative analyses have been pursued. The works of the following individuals are most notable.

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freemasonry, republican government, and the rights of man" (p. 13). He also asserted that the Book of Mormon misunderstands Israelite and Jewish history (portraying the Nephites as Christians hundreds of years before the birth of Christ) and is written in abysmal English grammar. Campbell characterized Joseph Smith as a "knave" who was "ignorant" and "impudent" (p. 11; see also ANTI-MORMON PUBLICATIONS). *Delusions* is significant among Book of Mormon studies because in many ways it set the agenda for most subsequent critiques of the Book of Mormon (e.g., that the book derives from, or responds to, various trends in early-nineteenth-century upstate New York). Subsequently, however, Campbell changed his position, adopting the Spaulding-Rigdon theory, according to which Sidney Rigdon purloined a copy of a manuscript by Solomon Spaulding, developed from it what became the Book of Mormon, which he passed on to Joseph Smith in the late 1820s, and later pretended to have met Joseph for the first time in 1830 (see SPAULDING MANUSCRIPT).

ORSON PRATT. In *Divine Authenticity of the Book of Mormon* (1850–1851), a series of six pamphlets, Orson Pratt (1811–1881), a member of the Quorum of the Twelve Apostles, drew together early Latter-day Saint thinking about the Book of Mormon. He argued on logical grounds for the divine authenticity of the Book of Mormon, confronted criticisms of it, and presented evidence in favor of its truth, relying heavily on biblical and historical evidences. He did not discuss the contents of the Book of Mormon directly, but addressed ideas of other churches that hindered their acceptance, or even serious consideration, of the Book of Mormon.

The first three pamphlets discussed the nature of revelation, giving evidence to support Pratt's claim that continued communication from God is both necessary and scriptural. The final three pamphlets reported on many witnesses who received heavenly visions substantiating Joseph Smith's claims (see BOOK OF MORMON WITNESSES), and asserted that the divinity of the Book of Mormon is confirmed by many miracles, similar to those recorded in the Bible, experienced by Latter-day Saints. Finally, he appealed to prophetic evidence for the Book of Mormon, taken from Daniel and Isaiah. In an 1872 discourse, Pratt proposed a geography for the Book of Mormon that



George Reynolds (1842–1909) held many Church positions in England before coming to America in 1865. He served as secretary to the First Presidency until the end of his life and was called as one of the First Seven Presidents of the Seventy in 1890. He was the first to write extensive commentaries on the Book of Mormon. His Book of Mormon concordance required twenty-one years to produce. Courtesy University of Utah.

has greatly influenced LDS thinking (see BOOK OF MORMON GEOGRAPHY).

GEORGE REYNOLDS AND JANNE M. SJODÄHL. During the nineteenth century, most defenses of, and attacks on, the Book of Mormon were based primarily on reason, on examinations of the environment contemporary with the book, or on the Bible. But George Reynolds (1842–1909) and Janne M. Sjodahl (1853–1939), in their seven-volume *Commentary on the Book of Mormon* (reissued 1955–1961), investigated the plausibility of the claims of the Book of Mormon by examining external evidences of a historical, cultural, linguistic, or religious nature from the Old World and the New. Although their examples and explanations are often not heavily documented and were sometimes mistaken, this work was the first major effort to study the cultural and historical contexts of the Book of Mormon (i.e., to place the book in a histor-

ical context by adducing relevant materials from the ancient world).

Whereas in *The Story of the Book of Mormon*, an earlier work, Reynolds had agreed with Orson Pratt on Book of Mormon geography, in their *Commentary* he and Sjodahl placed geography at a low level of priority and were interested primarily in establishing an internally consistent map of all Book of Mormon sites, without attempting to identify those sites with modern locations (Reynolds, pp. 19, 49, 301–330; Reynolds and Sjodahl, Vol. 1, pp. ix–xi). Reynolds eventually authored nearly three hundred articles and several Book of Mormon resource works. Sjodahl published *An Introduction to the Study of the Book of Mormon*, featuring a wide variety of cultural and linguistic theories.

B. H. ROBERTS. Among the most influential Latter-day Saint writers of his time, B. H. Roberts (1857–1933) wrote widely on a variety of Church-related topics, including the Book of Mormon. Like Reynolds and Sjodahl, he was interested not only in the theological implications of the Book of Mormon but also in its historical, geographical, and cultural setting (1909, Vol. 2, pp. 143–44, 162, 347–458; Vol. 3, pp. 3–92). Roberts was not afraid to ask difficult—and, for him, sometimes unanswerable—questions about the Book of Mormon, but affirmed his faith in the Book of Mormon to the end of his life (1985, pp. 61–148; J. Welch, *Ensign* 16 [Mar. 1986]:58–62).

FRANCIS KIRKHAM. In his two-volume study *A New Witness for Christ in America* (1942), Francis Kirkham (1877–1972) examined the 1820s historical evidence relating to the coming forth of the Book of Mormon. Kirkham showed that the testimonies of Joseph Smith and his friends are consistent and coherent, while those of his enemies are frequently inconsistent and contradictory. He carefully documented how alternative explanations for the origin of the Book of Mormon sometimes changed or were abandoned. While favoring the traditional view of Book of Mormon origins, Kirkham allowed all to speak for themselves with little commentary. He liberally presented the primary materials, published and unpublished, from libraries and archives across the United States. His use of the widest available range of primary sources set a new standard in the study of the origins of the Book of Mormon.

Kirkham's second volume of *A New Witness*

*for Christ in America* (1951) examined the alternative explanations of Book of Mormon origins. Regarding the assertion that Joseph Smith wrote the book personally, Kirkham presented statements of some who knew Joseph well, with views representing both sides of the issue of whether he was capable of writing such a book. Kirkham also gave extensive evidence to show that the Spaulding hypothesis was fraught with difficulties. The theory provides only the most circumstantial and dubious evidence for Rigdon's theft of the manuscript and for his passing it on to Joseph Smith with no one else's knowledge. Even though the Spaulding hypothesis has fallen into disfavor as an explanation of the Book of Mormon during the past several decades, it is still occasionally revived.

HUGH W. NIBLEY. In his considerable corpus of writings on the Book of Mormon, written over a period of some forty years, Hugh W. Nibley (b. 1910) has taken several approaches, mainly historical contextualization based on the internal claims of the Book of Mormon as a document of people who come from the ancient Near East, but also testing the book for authenticity on the basis of internal evidence alone, and seeing the fateful collapse of mighty civilizations as an ominous warning to people today.

In *Lehi in the Desert* (1949–1952), after reviewing the great American archaeologist William F. Albright's criteria for determining the historical plausibility of ancient accounts, Nibley asks these questions about the story of Lehi: "Does it correctly reflect 'the cultural horizon and religious and social ideas and practices of the time'? Does it have authentic historical and geographical background? Is the *mise-en-scène* mythical, highly imaginative, or extravagantly improbable? Is its local color correct, and are its proper names convincing?" (*CWHN* 5:4). The proper approach to the Book of Mormon, according to Nibley, is simply to give the book the benefit of the doubt, granting that it is what it claims to be (a historically authentic ancient document of a people who originated in ancient Israel) and then testing the internal evidence of the book itself (names, cultural and religious ideas) against what can be known about the ancient Near East. When this is done, a picture emerges that is strikingly consistent with what can be determined about the ancient Near East. Most of Nibley's examples come from the Arabs, Egyptians, and Israelites.



Hugh W. Nibley (1910– ), noted linguist and historian of religion, was one of the first to detect and explore numerous cultural similarities between ancient Near Eastern literatures and Book of Mormon texts. His candid wit and wide-ranging insights emphasize the relevance of the Book of Mormon to modern world circumstances (1989). Photographer: Mark A. Philbrick. Courtesy F.A.R.M.S.

With wit and erudition, Nibley argues against alternative explanations of the Book of Mormon. For example, in discussing Thomas O'Dea's environmentalist assertion that the book is obviously an American work, Nibley calls for greater specificity and uniqueness of the American sentiments that allegedly permeate the work (*CWIM* 8:185–86). With skillful parry and thrust, Nibley proceeds in his studies on the Book of Mormon, sometimes defending points in the book, sometimes taking the offensive against those who attack it, always enriching the reader's understanding of its setting. As a teacher, lecturer, and writer, Nibley has been widely influential on subsequent studies of the Book of Mormon.

JOHN L. SORENSON. Devoting his attention to Mesoamerica in an effort to understand better the geographical, anthropological, and cultural setting of BOOK OF MORMON PEOPLES, John L. Sorenson (b. 1924) examines the text of the Book of Mormon. He carefully analyzes the Mesoamerican evidence, particularly the geography, climatic conditions, modes of life and warfare, and archaeological remains in *An Ancient American Setting for the Book of Mormon*, in order to create a plausible, coherent matrix for understanding the book. With regard to Book of Mormon geography, Sorenson concludes that the events recorded in the Book of Mormon occurred in a fairly restricted area of southern Mexico and Guatemala:

The narrow neck of land is the Isthmus of Tehuantepec. The east sea is the Gulf of Mexico or its component, the Gulf of Campeche. The west sea is the Pacific Ocean to the west of Mexico and Guatemala. The land southward comprises that portion of Mexico east and south of the Isthmus of Tehuantepec. . . . The land northward consists of part of Mexico west and north of the Isthmus of Tehuantepec. . . . The final battleground where both Jaredite and Nephite peoples met their end was around the Tuxtla Mountains of south-central Veracruz [pp. 46–47].

*An Ancient American Setting for the Book of Mormon* has placed the study of the ancient American background of the Book of Mormon on a scholarly footing as no previous work (see BOOK OF MORMON GEOGRAPHY).

CURRENT DIRECTIONS IN BOOK OF MORMON STUDIES. Much of the scholarly work on the Book of Mormon has been devoted to a fuller understanding of its theological riches or concerned with applying the Book of Mormon principle to "liken all scriptures unto us" (1 Ne. 19:23). Some of the recent publications of the Religious Studies Center at Brigham Young University have focused on various theological aspects of the Book of Mormon and on seeking life applications from the book (e.g., essays by various authors in Cheesman, in McConkie and Millet, and in Nyman and Tate).

Following the lead of Nibley, Sorenson, and others, several recent studies on the Book of Mormon have been concerned with enhancing an understanding of its Old World background and American setting. The research and publications of the Foundation for Ancient Research and Mormon

Studies (F.A.R.M.S.), the Society for Early Historic Archaeology (SEHA), and the Archaeological Research Institute have been particularly concerned with the historical and geographic context of the Book of Mormon.

In certain circles, one of the major focuses in current Book of Mormon studies is concerned with its historicity. Whereas in the past, positions on the Book of Mormon divided themselves roughly between those who accepted it as an inspired and historically authentic ancient document and those who rejected it in both these regards, several different lines of approach have developed.

According to one view—a position that has existed since even before its first publication—the Book of Mormon is a conscious fabrication of Joseph Smith. Those holding to this view see the book as reflecting no inspiration and having no historical value, although they may see some religious value in it as a statement of Joseph Smith's religious feelings. The assumption underlying this view may be either a doctrinaire rejection of divine intervention in human affairs or a specific rejection of Joseph Smith's claims to experience with the divine. Those maintaining this position may accept either the Spaulding theory or, more commonly, various environmentalist explanations for the contents of the book (see VIEW OF THE HEBREWS). One environmentalist explanation that has attracted some interest in the recent past among both believers and nonbelievers is based on the purported "magic worldview" that suffused the environment in which Joseph Smith grew up. However, this position has been heavily criticized and has not been widely received.

Another view of the Book of Mormon accepts its inspiration but rejects its historical authenticity, seeing it as in some sense inspired but not the product of antiquity, coming rather from the pen of Joseph Smith.

A third position accepts parts of the Book of Mormon as ancient, but views other parts of the book as inspired expansions on the text. This view has suffered because a concession that any part of the book is authentically ancient (and beyond the powers of Joseph Smith to have established through research) seems an admission that the Book of Mormon is what it claims to be and what has traditionally been claimed for it: that it is ancient.

While these views have been articulated by some members in the LDS community, the major-

ity of LDS students of the Book of Mormon accept the traditional view of its divine authenticity and study it as both an ancient document and a tract for modern days, thereby enhancing their appreciation of, and benefit from, the book.

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## BOOK OF MORMON TRANSLATION BY JOSEPH SMITH

By its own terms, the Book of Mormon is a translation of an ancient book; yet Joseph SMITH knew no ancient languages at the time he dictated this text to his scribes. He and several of his close associates testified that the translation was accomplished “by the gift and power of God” (HC 1:315; see also D&C 1:29; 20:8).

Little is known about the translation process itself. Few details can be gleaned from comments made by Joseph’s scribes and close associates. Only Joseph Smith knew the actual process, and he declined to describe it in public. At a Church conference in 1831, Hyrum Smith invited the Prophet to explain more fully how the Book of Mormon came forth. Joseph Smith responded that “it was not intended to tell the world all the particulars of the coming forth of the Book of Mormon; and . . . it was not expedient for him to relate these things” (HC 1:220).

Much is known, however, about when and where the work of translation occurred. The events are documented by several independent firsthand witnesses. Joseph Smith first obtained the GOLD PLATES at the hill CUMORAH in New York, in the early morning hours of September 22, 1827. To avoid local harassment and mobs, he moved to HARMONY, PENNSYLVANIA, in December 1827. There he copied and translated some of the characters from the plates, with his wife Emma and her brother Reuben Hale acting as scribes. In 1856, Emma recalled that Joseph dictated the translation to her word for word, spelled out the proper names, and would correct her scribal errors even though he could not see what she had written. At one point while translating, Joseph was surprised to learn that Jerusalem had walls around it (E. C. Briggs, “Interview with David Whitmer,” *Saints’ Herald* 31 [June 21, 1884]:396–97). Emma was once asked in a later interview if Joseph had read from any books or notes while dictating. She answered, “He had neither,” and when pressed, added: “If he had anything of the kind he could not have concealed it from me” (*Saints’ Herald* 26 [Oct. 1, 1879]:290).

Martin HARRIS came to Harmony in February 1828, and shortly afterward took a transcript and translation of some of the characters to New York City, where he showed them to Professor Charles

Anthon at Columbia College (see ANTHON TRANSCRIPT). He returned fully satisfied that Joseph was telling the truth, and from April 12 to June 14, 1828, Harris acted as scribe while Joseph Smith translated the book of Lehi.

On June 15, 1828, Joseph and Emma’s first son was born but died a few hours later. About July 15, Joseph learned that Martin Harris had lost the 116 pages they had translated (see MANUSCRIPT, LOST 116 PAGES), and subsequently the angel MORONI took the plates and the interpreters temporarily from Joseph, who was chastened but reassured by the Lord that the work would go forth (D&C 3:15–16).

On September 22, 1828, the plates and translation tools were returned to Joseph Smith, and during that winter he translated “a few more pages” (D&C 5:30). The work progressed slowly until April 5, 1829, when Oliver COWDERY, a school teacher who had seen the Lord and the plates in a vision (PWJS, p. 8), arrived in Harmony and offered his scribal services to Joseph. Virtually all of the English text of the Book of Mormon was then translated between April 7 and the last week of June, less than sixty working days.

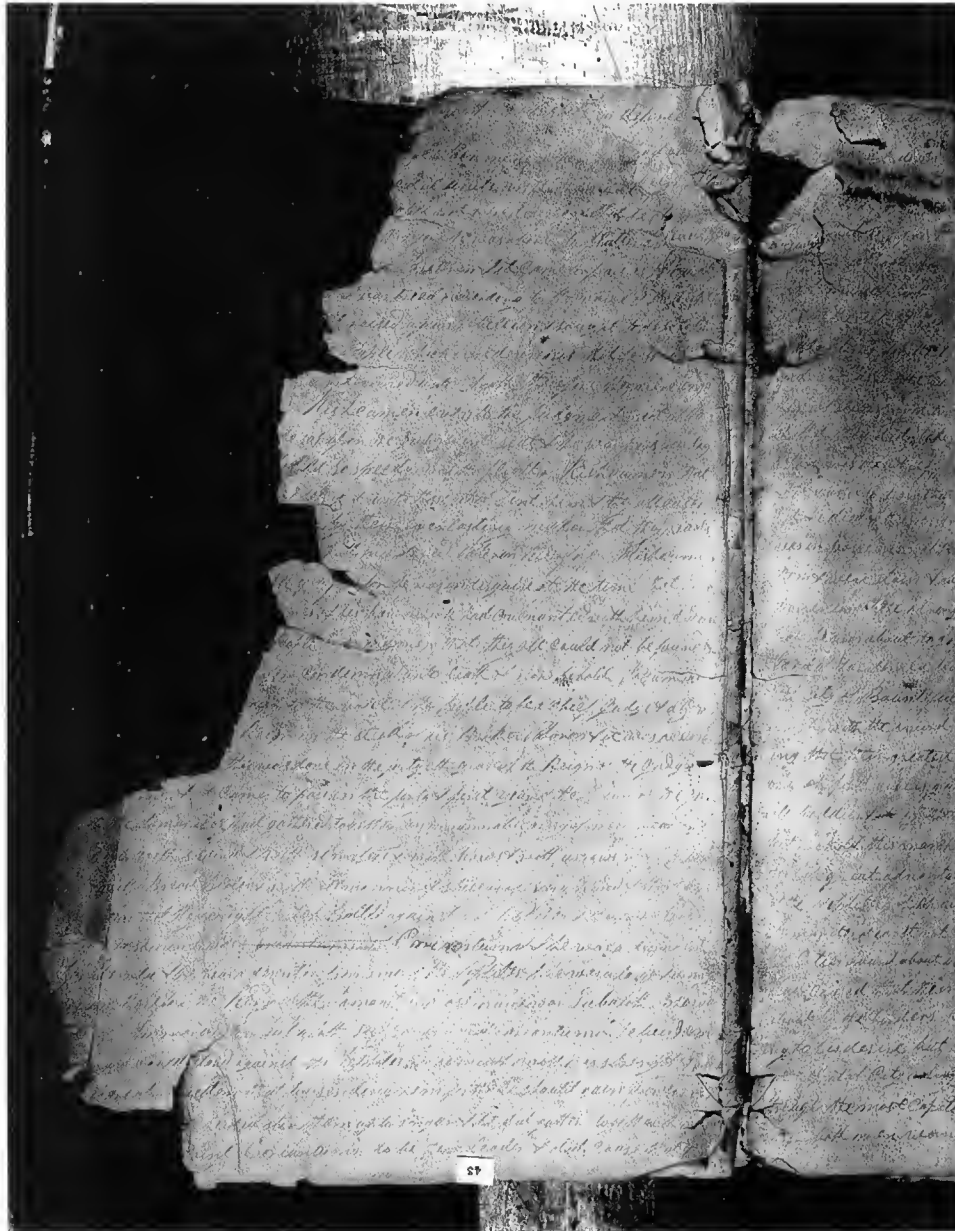
The dictation flowed smoothly. From the surviving portions of the Original Manuscript it appears that Joseph dictated about a dozen words at a time. Oliver would read those words back for verification, and then they would go on. Emma later added that after a meal or a night’s rest, Joseph would begin, without prompting, where he had previously left off (*The Saints’ Herald* 26 [Oct. 1, 1879]:290). No time was taken for research, internal cross-checking, or editorial rewriting. In 1834 Oliver wrote: “These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth as he translated” (*Messenger and Advocate* 1 [Oct. 1834]:14).

During April, May, and June 1829, many events occurred in concert with the translation of the Book of Mormon. By May 15, the account of Christ’s ministry in 3 Nephi had been translated. That text explicitly mentions the necessity of being baptized by proper authority, and this injunction inspired Joseph Smith and Oliver Cowdery to pray, leading to the restoration of the Aaronic Priesthood on May 15 (JS—H 1:68–74) and of the Melchizedek Priesthood soon afterward (see AARONIC PRIESTHOOD: RESTORATION OF;



MELCHIZEDEK PRIESTHOOD: RESTORATION OF). Time was also required for trips to Colesville, New York, for supplies (thirty miles away); to earn money to purchase paper; to obtain a federal copyright on June 11, 1829; to baptize Samuel and Hyrum Smith; to preach to several interested people; and, during the first week of June, to move by

buckboard over 100 miles to the Peter Whitmer farm in Fayette, New York, where about 150 final pages were translated, with some of the Whitmers also acting as scribes. The work was completed before the end of June, at which time the Three and the Eight Witnesses were allowed to see the plates (see BOOK OF MORMON WITNESSES).



The original manuscript for Helaman 1:15–16 shows how the name “Coriantumr” was first written by Oliver Cowdery phonetically but was then crossed out and spelled correctly on the same line as the translation progressed. Witnesses stated that Joseph Smith spelled the proper names that he translated.

Most evidence supports the idea that Joseph and Oliver began their work in April 1829 with the speech of BENJAMIN (Mosiah 1–6), translated to the end of the book of Moroni in May, then translated the Title Page, and finally translated the small plates of Nephi (1 Nephi–Omni) and the Words of Mormon before the end of June (Welch and Rathbone). The text of the Title Page, “the last leaf” of the plates of Mormon (HC 1:71), was used as the book’s description on the copyright form filed on June 11, 1829.

Many factors, including divine sources of knowledge and Joseph’s own spiritual efforts and personal vocabulary, apparently played their roles in producing the English text of the Book of Mormon. Some accounts emphasize the divine factor. Years later, David WHITMER indicated that words would appear to Joseph on something resembling a piece of parchment and that he would read the words off to his scribe (*An Address to All Believers in Christ*, 1887, p. 12). Other accounts indicate that human effort was also involved. When Oliver Cowdery attempted to translate in April 1829, he was told by the Lord: “You must study it out in your mind; then you must ask me if it be right” (D&C 9:8). According to David Whitmer, Joseph could only translate when he was humble and faithful. One morning something had gone wrong about the house; Joseph could not translate a single syllable until he went into an orchard, prayed, and then he and Emma made amends (CHC 1:131). Joseph’s ability to translate apparently increased as the work progressed.

Most reports state that throughout the project Joseph used the “Nephite interpreters” or, for convenience, he would use a SEER STONE (see CHC 1:128–30). Both instruments were sometimes called by others the URIM AND THUMMIM. In 1830, Oliver Cowdery is reported to have testified in court that these tools enabled Joseph “to read in English, the reformed Egyptian characters, which were engraved on the plates” (Benton, *Evangelical Magazine and Gospel Advocate* 2 [Apr. 9, 1831]:15). In an 1891 interview, William Smith indicated that when his brother Joseph used the “interpreters” (which were like a silver bow twisted into the shape of a figure eight with two stones between the rims of the bow connected by a rod to a breastplate), his hands were left free to hold the plates. Other late reports mention a variety of further details, but they cannot be historically confirmed or denied.

Regarding the nature of the English translation, its language is unambiguous and straightforward. Joseph once commented that the book was “translated into our own language” (TPJS, p. 17; cf. D&C 1:24). In several chapters, for good and useful reasons, this meant that the language would follow the King James idiom of the day (see CWHN 8:212–16; Welch, 1990, pp. 134–63). It also assured that the manuscript would contain human misspellings and grammatical oddities, implying that if it had been translated in another decade its phraseology and vocabulary might have been slightly different.

At the same time, circumstantial evidence in the English text suggests that the translation was quite precise. For example, the independent and identical translations of 1 Nephi 1:8 and of Alma 36:22 (precisely quoting twenty-one of Lehi’s words in 1 Nephi 1:8) typify the internal accuracy manifested in this long and complex record. Moreover, several formulaic terms, Hebraisms, stylistic indications of multiple authorship, varieties of parallelism and extended chiasmus (see BOOK OF MORMON AUTHORSHIP; BOOK OF MORMON LITERATURE), as well as certain Semitic proper names and some textual variants, not at all evident from the King James Bible, corroborate the claim that the translation was faithful to a consistent underlying text.

Naturally, it is rarely possible to translate exactly the same range of meanings, word for word, from one language into another, and thus opinions have varied about the nature of the correspondence of the ancient text to the English translation. David Whitmer is quoted as saying that “frequently one character would make two lines of manuscript while others made but a word or two words” (*Deseret News*, Nov. 10, 1881). Nevertheless, the linguistic relationship between the English translation and the characters on the plates cannot be determined without consulting the Nephite original, which was returned to the angel Moroni in 1829 (see MORONI, VISITATIONS OF).

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TIM RATHBONE

## BOOK OF MORMON TRANSLATIONS

After the Prophet Joseph SMITH’s original translation of the Book of Mormon from the gold plates into English in 1829 and the return of those plates to the angel Moroni, no translations from English into other languages appeared until the 1850s. During the late nineteenth and early twentieth centuries, the Church produced translations of the Book of Mormon irregularly, often in groups of languages, and at widely separated intervals. However, in the 1970s and later, translations from the English text of the Book of Mormon became systematic and frequent.

Making the Book of Mormon and other STANDARD WORKS available in many languages is foreshadowed by the divine injunction “that every man shall hear the fulness of the gospel in his own tongue, and in his own language” (D&C 90:11). As missions were opened on the continent of Europe in 1850 and 1851, Church leaders in many of the newly opened missions mounted simultaneous translation efforts. The Danish edition (1851), produced by Erastus Snow for the Scandinavian Mission from a Danish translation by Peter Olsen Hansen, was the first printed (see SCANDINAVIA, THE CHURCH IN). At the same time, John TAYLOR supervised translations into French by Curtis E. Bolton and German by George P. Dykes, while Lorenzo SNOW was working on the Italian edition and John Davis on a Welsh one. All of these appeared in 1852, and culminated with George Q. Cannon’s translation of the Book of Mormon into Hawaiian in 1855. No further translations were published for twenty years.

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tial printings of the Book of Mormon in book form at the time. (The other was the publication of 1 Nephi—Words of Mormon in the DESERET ALPHABET.) Trejo and James Z. Stewart completed a translation of the entire book into Spanish in 1886. The remainder of the nineteenth century produced three further translations: Swedish (1878), Maori (1889), and Dutch (1890). Sixteen more, including the first in Asian languages and several in South Pacific tongues, appeared between 1903 and 1977.

In 1971, in support of an expanding missionary program, the Church organized a Translation Services Department (see ORGANIZATION) to direct a systematic program of scripture translation. They began with the production of a large number of translations of *Selections from the Book of Mormon*, designed to place selected chapters in the hands of missionaries, general readers, and members as quickly as possible and to train translators. The *Selections*, chosen and approved by the FIRST PRESIDENCY and the QUORUM OF THE TWELVE APOSTLES, were the same in all languages, and consisted of the following:

<i>Book</i>	<i>Chapters</i>
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2 Nephi	1–4; 5:1–20; 9, 29, 31–33
Enos	all
Mosiah	2–5, 17, 18
Alma	5, 11, 12, 32, 34, 39–42
Helaman	13–16
3 Nephi	1, 8, 11–30
4 Nephi	all
Mormon	1, 4, 6–9
Moroni	all

This *Selections* volume is being progressively replaced by full translations. As of 1990, the entire Book of Mormon was available in 36 languages (including English), while *Selections* was available in 44 additional languages.

Retranslations of early editions began in 1952 with the second translation into Spanish. Subsequently, the Japanese, Italian, and German editions were retranslated; other retranslations appeared as *Selections* from 1980 on. With the issuance of the 1981 English edition of the Book of Mormon (see BOOK OF MORMON EDITIONS), the Church Translation Department began systematically reviewing all existing translations, setting pri-

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JOHN W. WELCH  
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## BOOK OF MORMON WITNESSES

Beginning with the first edition of 1830, the Book of Mormon has generally contained two sets of testimonies—the "Testimony of Three Witnesses" and the "Testimony of Eight Witnesses." When Joseph SMITH first obtained the GOLD PLATES, he was told to show them to no one. As translation progressed, he and those assisting him learned, both in the pages of the Book and by additional revelation, that three special witnesses would know, by the power of God, "that these things are true" and that several besides himself would see the plates and testify to their existence (Ether 5:2–4; 2 Ne. 27:12–13; D&C 5:11–13). The testimonies of the witnesses affirm that these things occurred.

The witnesses were men known for truthfulness and sobriety. Though each of the Three Witnesses was eventually excommunicated from the Church (two returned), none ever denied or retracted his published testimony. Each reaffirmed at every opportunity the veracity of his testimony and the reality of what he had seen and experienced.

A June 1829 revelation confirmed that Oliver COWDERY, David WHITMER, and Martin HARRIS would be the Three Witnesses (D&C 17). Soon thereafter, they, with Joseph Smith, retired to the woods near FAYETTE, NEW YORK, and prayed for the promised divine manifestation. The "Testimony of Three Witnesses" summarizes the supernatural event that followed, when an angel appeared and showed them the plates and engravings and they heard the Lord declare that the Book of Mormon was "translated by the gift and power of God." They said that the same divine voice "commanded us that we should bear record of it."

Joseph Smith's mother later recounted Joseph's great relief at no longer being the sole witness of the divine experiences of the restoration

(see LAW OF WITNESSES). That others had also seen an angel and "will have to testify to the truth of what I have said for now they know for themselves" relieved him of a great burden (Lucy Smith Preliminary Manuscript, Church Archives).

Soon afterward, at the Smith farm in New York, eight others were allowed to view and handle the plates: Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sr., Hyrum Smith, and Samuel H. Smith. Their signed "Testimony of Eight Witnesses" reports that Joseph Smith showed these eight men the metal plates, which they "hefted" while turning the individual "leaves" and examining the engravings of "curious workmanship." In 1829 the word *curious* carried the meaning of the Latin word for "careful," suggesting that the plates were wrought "with care and art." Five of these Eight Witnesses remained solidly with the Church; John Whitmer was excommunicated in 1838, and his brother Jacob Whitmer and brother-in-law Hiram Page then became inactive.

Most of these eleven witnesses were members of the large Smith and Whitmer families—families who had assisted in guarding and in translating the ancient record. Not surprisingly, other family members reported indirect contact with the plates and the translation. Young William Smith once helped his brother Joseph carry the plates wrapped in a work frock. Joseph's wife Emma SMITH felt the pliable plates as she dusted around the cloth-covered record on her husband's translating table. Burdened with daily chores and caring for her family and visitors working on the translation, Mother Whitmer (Peter Whitmer, Sr.'s, wife) was shown the plates by a heavenly messenger to assure her that the work was of God.

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Smith home to HARMONY, PENNSYLVANIA, where Joseph Smith was translating. On the way Oliver visited his friend David Whitmer, who also developed an intense interest in the new scripture. When persecution increased in Harmony, David came as requested and moved Joseph and Oliver to his family farm near Fayette (more than 100 miles away), about June 1.

Joseph Smith later recalled the insistent pleading of Harris, Whitmer, and Cowdery after they learned that three would be permitted to see the plates. The June 1829 revelation confirmed that they would be the Three Witnesses—and that they would then testify both from firsthand knowledge and “by the power of God” to the end “that my servant Joseph Smith, Jr., may not be destroyed” (D&C 17:3–4). Of the perhaps 200 recorded interviews with the Three Witnesses, a significant percentage stress the spiritual intensity of the witnesses as they described the angel and the plates. By themselves, the Prophet’s reputation and claims were vulnerable, but the testimony of additional reputable, solemn witnesses who shared a divine experience added credibility.

Lucy Smith’s autobiography records the overwhelming gratitude of the Three Witnesses as they returned to the Whitmer house after sharing this experience. Joseph Smith’s own history gives the fullest details of the event: repeated prayers followed by a vision given simultaneously to the Prophet, Cowdery, and Whitmer, and soon after a nearly identical vision experienced by the Prophet with Harris. According to Joseph, the intense glory of God enveloped the natural surroundings, and in this divine light the angel appeared, carefully displayed the plates, specifically counseled David Whitmer—the only one of the three who did not eventually return to the Church—to endure to the end, and the voice of God declared the book divine (HC 1:54–56).

By early 1838, disagreements on Church policies brought disaffection and excommunication for each of the Three Witnesses, and they separated; Cowdery died in 1850, Harris in 1875, and Whitmer in 1888. Throughout their lives, each witness freely answered questions about his firsthand experience with the angel and the plates. Obviously not relying on Joseph Smith’s account, which was not written until the months following their excommunication, each spoke spontaneously and independently; yet the details harmonized with each other and with Joseph Smith’s history.



*Joseph Smith and the Eight Witnesses*, by Harold T. (Dale) Kilbourn (1984), illustrates Joseph Smith allowing the eight witnesses to touch the gold plates from which the Book of Mormon was translated. “We did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness.”

The alienation of the witnesses from the Church stemmed largely from conflicts regarding authority. After receiving revelation, the Three Witnesses felt they shared equally with Joseph Smith in foundational experiences, and their certainty about a past vision contributed to their inflexibility concerning future revelations. They sided with the Prophet’s critics who reacted negatively to the failure of the Kirtland Safety Society (see KIRTLAND ECONOMY), and they opposed Joseph Smith’s vigorous doctrinal and administrative leadership. After their excommunication, each felt deep rejection, resulting, predictably, in their harsh criticisms of Church leadership. Even in these circumstances, each of the Three Witnesses continued to maintain vigorously the authenticity of their published testimony. None expressed any doubt as to what they had testified. Both Oliver Cowdery and Martin Harris returned to the Church at the end of their lives; David Whitmer retained religious independence but to the end aggressively defended the Book of Mormon.

Skeptics have discounted the “Testimony of Three Witnesses” on the ground of collusion or deception. Yet each of the three was a respected and independent member of non-Mormon society,



active in his community. Their lives, fully documented, clearly demonstrate their honesty and intelligence. David Whitmer repeatedly reacted against charges of possible “delusion.” To one skeptic, he responded: “Of course we were in the spirit when we had the view . . . but we were in the body also, and everything was as natural to us, as it is at any time” (Anderson, p. 87). Perhaps their later alienation makes them even more credible as witnesses, for no collusion could have withstood their years of separation from the Church and from each other.

The testimonies of the Three and Eight Witnesses balance the supernatural and the natural, the one stressing the angel and heavenly voice, the other the existence of a tangible record on gold plates. To the end of their lives, each of the Three said he had seen the plates, and each of the Eight insisted that he had handled them. Most of the Eight and all of the Three Witnesses reiterated their Book of Mormon testimonies just before death. Together with Joseph Smith they fulfill Nephi’s prophecy: “They shall testify to the truth of the book and the things therein” (2 Ne. 27:12).

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SMITH began an inspired revision of the Old Testament in June 1830 to restore and clarify vital points of history and doctrine missing from the Bible.

As for other ancient books, the original title of the first chapter of Moses may have been its opening line, “The words of God” (Moses 1:1). The account deals with Moses’ revelation, and beginning with chapter 2 largely parallels Genesis 1:1–6:13. The revelation came to Moses after his call to deliver the Israelites from bondage in Egypt (Moses 1:26). Much of it concerns God’s dealings with Adam and Eve and their immediate posterity following their expulsion from the GARDEN OF EDEN, a topic on which the current text of Genesis is silent. Structurally, a series of orienting visions (chap. 1) is followed by a revelation of the Creation and its aftermath (2:1–8:1). Embedded within this revelation is an extended account of ENOCH (6:25–51; 7:1–8:1), which itself quotes from a record of Adam (6:51–68). A narrative concerning Enoch’s descendants, chiefly Noah, appears next (8:2–30).

An outline of the book of Moses follows:

*Chapter 1.* God reveals himself and his creations to Moses; Satan tries to deceive Moses; God’s work and glory are characterized.

*Chapter 2.* God reveals to Moses—and commands him to write—the creation of the HEAVENS and the EARTH; man has dominion over other living things.

*Chapter 3.* All things were created in a spirit state before being created naturally on the earth; man and woman are created in God’s image.

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*Chapter 5.* Children are born to Adam and Eve; Adam offers animal sacrifice as a type and shadow of the anticipated Savior’s atoning sacrifice; the gospel of the future Jesus Christ is preached; Cain rebels, and wickedness spreads.

*Chapter 6.* Adam and his faithful posterity have a “pure and undefiled” language, both written and spoken, and keep records (see ADAMIC LANGUAGE); Enoch preaches the word of God and proclaims that the plan of salvation was revealed to Adam; faith, repentance, baptism, and the gift of the Holy Ghost are taught.

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RESTORATION of the gospel in the LAST DAYS, the NEW JERUSALEM, and the second coming of the Savior.

*Chapter 8.* Great wickedness arises at the time of Noah; he and his sons preach the gospel, but it goes unheeded; all flesh is destroyed by the flood.

A comparison of the book of Moses with Old Testament pseudepigraphic texts shows parallels not found in the present text of Genesis. For example, Adam and Eve were to offer sacrifices to God after being driven from the Garden (Moses 5:5–7; cf. *Life of Adam and Eve*, 29.4), and Satan rebelled against God and was expelled from heaven (Moses 4:3–4; cf. *Life*, 12–16).

A major point of doctrine restored by the book of Moses is that the gospel of salvation was preached “from the beginning” (Moses 5:58), an idea echoed both by Paul’s statement that the gospel was preached to Abraham (Gal. 3:8) and by the Book of Mormon (Jacob 4:4–5; 7:10–11; cf. D&C 29:41–42). Similarly, Eusebius (c. A.D. 263–339) maintained that the teaching of Christianity was neither new nor strange and that the religion of the patriarchs was identical with that of the Christians (*Ecclesiastical History* 1.2.1–22).

In this connection, the book of Moses clarifies the fact that Adam and Eve understood the coming mission of Jesus Christ (Moses 6:51–63). Sacrificial offerings, Adam learned, were “a similitude of the sacrifice of the Only Begotten” (5:6–8). Further, Adam was baptized in water, received the Holy Ghost (5:9; 6:64–68), and was taught the plan of salvation (6:62). Adam and Eve and their posterity were also taught the purpose of the Fall and rejoiced in the Lord’s plan for redemption (5:10–12).

The book of Moses augments the biblical account of Enoch, who is briefly referred to in Genesis 5:22–24 as one who “walked with God.” This restoration of Moses’ account includes the fact that Enoch beheld in a vision the Savior’s ministry (Moses 7:55–57), the SPIRIT WORLD (6:35–36; 7:56–57), the restoration of the gospel in the last days (7:62), and the second advent of the Savior (7:60, 65). Enoch’s importance in the book of Moses parallels his significant role in other Enoch texts (Nibley, p. vii).

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## BOOK OF REMEMBRANCE

From antiquity God has commanded his people to keep records. In the days of Adam the people wrote a book of remembrance “by the spirit of inspiration” (Moses 6:5) to identify the faithful, to “know” their fathers (Moses 6:45–46), to define “the right of priesthood” (Abr. 1:31), and to promote literacy (see Moses 6:6). Biblical records indicate similar practices (see Ezra 2:62; Neh. 7:5; Ezek. 13:9; Mal. 3:16). NEPHI<sub>1</sub>, in the Book of Mormon, stressed the importance of family history. In 1 Nephi 3–5, the Lord commanded LEHI to obtain the brass plates containing a history of his ancestors before leaving Jerusalem, to “enlarge their memory” (Alma 37:8) so that his posterity might know whence and from whom they came and might not lose the language of their fathers. Later, the Savior admonished the Nephites to be accurate and complete in their record keeping (3 Ne. 23:7–13). He also quoted Malachi 3:16–18, which includes a statement about keeping a book of remembrance (3 Ne. 24:16–18).

Latter-day Saints are encouraged to prepare family records as a Book of Remembrance, containing patriarchal blessings, records of ordinations and other sacred information, as well as personal and family histories, spiritual experiences, and other evidences of God’s goodness and love (D&C 85:9; 128:7–8, 24). As a latter-day prophet said, “Those who keep a book of remembrance are more likely to keep the Lord in remembrance in their daily lives. Journals are a way of counting our blessings and of leaving an inventory of these blessings for our posterity” (Kimball, p. 76).

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CYNTHIA M. GARDNER

RESTORATION of the gospel in the LAST DAYS, the NEW JERUSALEM, and the second coming of the Savior.

*Chapter 8.* Great wickedness arises at the time of Noah; he and his sons preach the gospel, but it goes unheeded; all flesh is destroyed by the flood.

A comparison of the book of Moses with Old Testament pseudepigraphic texts shows parallels not found in the present text of Genesis. For example, Adam and Eve were to offer sacrifices to God after being driven from the Garden (Moses 5:5–7; cf. *Life of Adam and Eve*, 29.4), and Satan rebelled against God and was expelled from heaven (Moses 4:3–4; cf. *Life*, 12–16).

A major point of doctrine restored by the book of Moses is that the gospel of salvation was preached “from the beginning” (Moses 5:58), an idea echoed both by Paul’s statement that the gospel was preached to Abraham (Gal. 3:8) and by the Book of Mormon (Jacob 4:4–5; 7:10–11; cf. D&C 29:41–42). Similarly, Eusebius (c. A.D. 263–339) maintained that the teaching of Christianity was neither new nor strange and that the religion of the patriarchs was identical with that of the Christians (*Ecclesiastical History* 1.2.1–22).

In this connection, the book of Moses clarifies the fact that Adam and Eve understood the coming mission of Jesus Christ (Moses 6:51–63). Sacrificial offerings, Adam learned, were “a similitude of the sacrifice of the Only Begotten” (5:6–8). Further, Adam was baptized in water, received the Holy Ghost (5:9; 6:64–68), and was taught the plan of salvation (6:62). Adam and Eve and their posterity were also taught the purpose of the Fall and rejoiced in the Lord’s plan for redemption (5:10–12).

The book of Moses augments the biblical account of Enoch, who is briefly referred to in Genesis 5:22–24 as one who “walked with God.” This restoration of Moses’ account includes the fact that Enoch beheld in a vision the Savior’s ministry (Moses 7:55–57), the SPIRIT WORLD (6:35–36; 7:56–57), the restoration of the gospel in the last days (7:62), and the second advent of the Savior (7:60, 65). Enoch’s importance in the book of Moses parallels his significant role in other Enoch texts (Nibley, p. vii).

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BRUCE T. TAYLOR

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## BORN IN THE COVENANT

Latter-day Saints make several formal COVENANTS with God such as baptism, confirmation, ordination to the priesthood, and eternal marriage, commonly called temple marriage. A temple marriage or SEALING refers to the ceremony in which a man and a woman are married (sealed) to each other for TIME AND ETERNITY in a temple by the AUTHORITY of the holy priesthood. Children born to the couple after this marriage are automatically sealed to their parents eternally and are spoken of as having been born in the covenant.

Children born to parents not members of the Church or to members who have not been married (sealed) in a temple by priesthood authority are not born in the covenant. However, if these parents subsequently are sealed in temple covenants they can have their children sealed to them, and can secure the same eternal family ties as if all were born in the covenant.

For the eternal blessings of being sealed as a family member to be valid, each must remain faithful to his or her covenants.

[See also *Salvation of the Dead*.]

RALPH L. COTTRELL, JR.

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## BORN OF GOD

Born of God or “born again” refers to the personal spiritual experience in which repentant individuals receive a forgiveness of sins and a witness from God that if they continue to live the COMMANDMENTS and endure to the end, they will inherit ETERNAL LIFE. The scriptures teach that just as each individual is “born into the world by water, and blood, and the spirit,” so must one be “born again” of water and the Spirit and be cleansed by the blood of Christ (John 3:5; Moses 6:59). To be born of God implies a sanctifying process by which the old or NATURAL MAN is supplanted by the new spiritual man who enjoys the companionship of the Holy Ghost and hence is no longer disposed to commit sin (Col. 3:9–10; Mosiah 3:19; *TPJS*, p. 51). When individuals are born again they are spiritually begotten sons and daughters of God and more specifically of Jesus Christ (Mosiah 5:7; 27:25). The Book of Mormon prophet ALMA<sup>1</sup> calls

this inner transformation a “mighty change in your hearts” (Alma 5:14).

LDS scripture and literature contain numerous examples of individuals who have undergone this process of spiritual rebirth. Enos relates that after “mighty prayer and supplication” the Lord declared that his sins had been forgiven (Enos 1:1–8). After King Benjamin’s discourse, the people said that the Spirit had “wrought a mighty change in us, or in our hearts,” and that they had “no more disposition to do evil, but to do good continually” (Mosiah 5:2). Of his conversion experience, Alma<sup>2</sup> says, “Nevertheless, after wading through much tribulation, repenting nigh unto death, the Lord in mercy hath seen fit to snatch me out of an everlasting burning, and I am born of God” (Mosiah 27:28). Similar experiences are recounted about King Lamoni and his father (Alma 19, 22). In an account written in 1832, the Prophet Joseph Smith describes his FIRST VISION as being significant not only for opening a new DISPENSATION of the gospel, but also for his personal conversion. He writes, “The Lord opened the heavens upon me and I saw the Lord and he spake unto me saying Joseph my son thy sins are forgiven thee. [A]nd my soul was filled with love and for many days I could rejoice with great joy and the Lord was with me” (PJS 1:6–7).

MORMON explains the “mighty change” that must occur if one is to be born of God. The first fruit of repentance is the BAPTISM of water and fire, which baptism “cometh by faith unto the fulfilling of the commandments.” Then comes a REMISSION OF SINS that brings a meekness and lowliness of heart. Such a transformation results in one’s becoming worthy of the companionship of the Holy Ghost, who “fillet with hope and perfect love, which love endureth by diligence unto prayer” (Moro. 8:25–26).

LDS scriptures teach that spiritual rebirth comes by the GRACE of God to those who adhere to the principles and ordinances of the gospel of Jesus Christ, namely, faith, repentance, baptism, and reception of the GIFT OF THE HOLY GHOST. For the process to be genuine, however, one must be diligently engaged in good works, for as James says, “faith without works is dead; . . . by works [is] faith made perfect” (James 2:20, 22). A mere confession of change, or receiving baptism or another ordinance, does not necessarily mean that one has been born of God.

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Persons who have experienced this mighty change manifest attitudinal and behavioral changes. Feeling their hearts riveted to the Lord, their obedience extends beyond performance of duty. President Harold B. LEE taught, "Conversion must mean more than just being a 'card-carrying' member of the Church with a tithing receipt, a membership card, a temple recommend, etc. It means to overcome the tendencies to criticize and to strive continually to improve inward weaknesses and not merely the outward appearances" (*Ensign*, June 1971, p. 8). Latter-day Saints believe that individuals who are truly born of God gladly give a life of service to their fellow beings—they share the gospel message, sacrifice their own time, energy, and resources for the benefit of others, and in general hold high the light of Christ, being faithful to all the commandments.

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### BRANCH, BRANCH PRESIDENT

A branch is generally the smallest organized congregation of the Church (normally fewer than two hundred members). At first, local Latter-day Saint congregations were known as "churches" (D&C 24:3; 26:1). Soon these units were more commonly called "branches" (D&C 72:23; 107:39), reflecting the manner in which they were formed—members sharing the gospel and creating new congregations in neighboring communities.

As the Church has grown, STAKES, composed of several large congregations known as WARDS,

are formed in centers of strength. In MISSION areas, DISTRICTS are composed of smaller congregations known as branches. Branches may also be found in stakes, typically in outlying communities where a smaller number of Church members can support only a less complete organization. In recent years a new kind of branch has emerged. In large urban centers an increasing number of ethnic minorities, isolated from the majority because of language and too small as a group to form a ward, have been organized as a branch. Furthermore, the Church has outlined programs that may be followed by isolated families or groups that are too small to form even a branch.

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In the United States in 1990 there were 72 missions, 1,112 stakes, 7,750 wards, and 1,286 branches. Elsewhere there were 156 missions, 627 stakes, 2,786 wards, and 4,483 branches (*Ensign* 20 [May 1990]:22; *Deseret News* 1991–1992; Church Almanac, p. 94).

RICHARD O. COWAN

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Four alumni of Brigham Young College became members of the Quorum of the Twelve Apostles: Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe, and Albert E. Bowen.

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## BRIGHAM YOUNG UNIVERSITY

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Brigham Young University (BYU) is a four-year private institution located in Provo, Utah, owned and

operated by The Church of Jesus Christ of Latter-day Saints as part of the CHURCH EDUCATIONAL SYSTEM. Twenty-seven thousand students from all fifty states and many other countries study under the direction of approximately 1,500 full-time faculty in the ten colleges and two professional schools. Approximately 80 percent of the students are enrolled in one of the 130 different undergraduate programs. Along with these extensive undergraduate programs, BYU offers master's and doctoral degrees in a variety of disciplines through fifty-seven graduate departments as well as the Law School and the Graduate School of Management. BYU awarded 6,421 degrees in the 1989–1990 school year. With its close ties to the sponsoring Church, BYU has been committed to providing the best possible postsecondary education for the youth of the Church in an atmosphere that emphasizes both teaching and scholarly research—both reasoned and revealed learning.

BYU functions under the direction of the Church through a board of trustees that includes the First Presidency, the general presidents of the



This aerial view of Brigham Young University from the south shows the Provo, Utah, campus with Mt. Timpanogos to the north (c. 1985). Courtesy Brigham Young University.

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women's AUXILIARY ORGANIZATIONS, and selected General Authorities. The university operates on a budget provided by the Church, one-third of which is derived from student tuition.

**STUDENTS.** About 9,000 of BYU's 27,000 students are from Utah, 16,000 from other states, and 2,000 from countries outside the United States. Approximately 49 percent of the students are women, and 51 percent, men. About 25 percent of the students are married. Approximately 40 percent have served as MISSIONARIES for the Church. Most students live in apartments or dormitories on or near campus, and many work to support themselves while at school; about one-third of the students are employed part-time by the university.

In 1989, entering freshmen had an average American College Test (ACT) composite score of 24.7 (of a possible 36; the national average for all freshmen that year was 18.6) and an average high school grade point average (GPA) of 3.43 (of a possible 4.0). At that time BYU was fifth among the nation's private universities in the number of undergraduates who went on to earn doctoral degrees and eighteenth among all universities in the United States in the number of entering National Merit scholars.

Most students at BYU are members of The Church of Jesus Christ of Latter-day Saints; members of other faiths who will accept and observe its standards of conduct are welcome.

**FACULTY.** The 1,500 faculty members at Brigham Young University have degrees from most of the major universities of the United States, and most are members of the Church. This is the natural result of an expectation that the faculty member should be involved fully in the work of the university and should be able to exert influence on students in the full breadth of the mission of BYU, including teaching of religious education courses. Realizing that students are influenced religiously in all their classes, the university officers have sought to attract the best-qualified members of the Church to faculty positions; however, well-qualified persons of other faiths are also employed on the faculty.

**MISSION OF THE UNIVERSITY.** The religious focus of BYU is evident in its *Bulletin's* declaration of purpose: "The mission of Brigham Young University—founded, supported, and guided by The Church of Jesus Christ of Latter-day Saints—is to

assist individuals in their quest for perfection and eternal life. That assistance should provide a period of intensive learning in a stimulating setting where a commitment to excellence is expected and the full realization of human potential is pursued" (p. 1).

Latter-day Saints believe that the study of all truth is especially important for those who have received the saving truths of the gospel of Jesus Christ. The Lord has instructed, "Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in . . . things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; . . . a knowledge also of countries and of kingdoms. . . . Seek ye out of the best books words of wisdom; . . . seek learning, even by study and also by faith" (D&C 88:78–79, 118).

On the occasion of his inauguration, Dallin H. Oaks, eighth president of BYU, said, "Our reason for *being* is to be a university. But our reason for *being a university* is to encourage and prepare young men and women to rise to their full spiritual potential as sons and daughters of God" (Inauguration Response of President Dallin H. Oaks, Nov. 1971, p. 18).

**HISTORY.** By the 1870s the economic state of the Church and its members was tenuous at best as they struggled to establish themselves in the Great Basin. A deep-rooted determination to learn had led them to establish community schools almost as soon as townsites were chosen (see ACADEMIES). The vision was higher than the performance, and although attendance was poor in some of the community elementary schools, President Brigham YOUNG and others were planning more consequential and more influential schools, for, as he said, "all science and art belong to the Saints" (JD 10:224). "It is the business of the Elders of this Church," President Young said at another time, "to gather up all the truths in the world pertaining to life and salvation, to the Gospel we preach, to mechanism[s] of every kind, to the sciences, and to philosophy, wherever [they] may be found in every nation, kindred, tongue, and people, and bring it to Zion" (JD 7:283–84).

Consequently, late in 1875, Brigham Young donated a building and established the Brigham Young Academy in Provo. A preliminary term of instruction was held, beginning in January 1876;



As part of the semicentennial anniversary of Brigham Young University, October 15–17, 1925, a parade passes before the Karl G. Maeser Memorial Building (built 1911).

and in April of that year, Karl G. Maeser, a young, well-educated German immigrant, was appointed to lead the school. Maeser was instructed that “neither the alphabet nor the multiplication tables were to be taught without the Spirit of God” (Wilkinson and Skousen, p. 67). The school began with twenty-nine pupils in the elementary program and one teacher, Karl Maeser. In the words of Ernest L. Wilkinson, seventh president of BYU,

The school was born in poverty, nurtured in conflict, orphaned by the death of Brigham Young, . . . left homeless when its uninsured building was completely destroyed by fire, threatened with faculty and administrative resignations because of irregular or missed salary payments, and nearly abandoned on many occasions because of lack of funds. . . . [At first the academy] was a private school without a sponsor or means of support. . . . It survived only because of the financial sacrifices made by its faculty and Board of Trustees and voluntary gifts from its friends and from The Church of Jesus Christ of Latter-day Saints. [Finally, after 21 years of struggling existence,] the school was incorporated as an educational subsidiary of the LDS Church, which assumed responsibility for its survival [Wilkinson and Skousen, p. xi].

In 1903 the board of trustees changed the name of the school from Brigham Young Academy to Brigham Young University. Nine years later, the board set enrollment limits at 1,300 for the high school and 250 for the college, with a maximum of fifteen paid teachers for the latter. Forty years

after its founding, BYU awarded its first four-year college degree.

The university grew from 1,500 students in 1945 to 25,000 by 1970. Since 1970, by decision of the board of trustees, enrollment has been limited to between 25,000 and 27,000 students. Growth has continued, but in less visible ways, with improving facilities, students, and faculty and with the university taking a respected place among other institutions in the state, region, and nation. It continues to struggle with significant problems of growth. With the continuing expansion of Church membership, BYU feels pressure to admit more students than it can adequately accommodate.

The following men have led the institution for the past 115 years: Brigham Young Academy was directed initially by Warren N. Dusenberry (1875–1876) and then for a longer period by Karl G. Maeser (1876–1892), whose character and high educational standards had a permanent impact on the fledgling institution. The presidents of the university thereafter have been Benjamin Cluff, Jr. (1892–1903), George H. Brimhall (1904–1921), Franklin S. Harris (1921–1945), Howard S. McDonald (1945–1949), Ernest L. Wilkinson (1949–1971), Dallin H. Oaks (1971–1980), Jeffrey R. Holland (1980–1989), and Rex E. Lee (from 1989).

**RELIGION AND RELIGIOUS EDUCATION.** LDS students at BYU are assigned to student wards, which hold their Sunday services in the academic



buildings on campus. About 200 students belong to each ward. In these wards, many of the pastoral functions, including sermons, instruction, friendship, and support, are provided by the students themselves. Weekday social activities for students are organized around Church wards. BYU encourages students of other faiths to be actively associated with wards or with their congregations in the community.

Religious instruction represents the university's commitment to a wide spectrum of learning and is a direct response to such divine declarations as "it is impossible for a man to be saved in ignorance" (D&C 131:6) and "the glory of God is intelligence, or, in other words, light and truth" (D&C 93:36). Religious Education has fifty full-time and eighty part-time faculty who teach over 400 classes daily to approximately 22,000 students. It offers courses in scripture study (including the Old Testament, New Testament, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price), Christian history, LDS Church history, family history (genealogy), comparative religion, biblical languages, and other topics.

**GENERAL AND HONORS EDUCATION.** Honors and general education are emphasized at BYU. General education both underpins and complements fields of major study. The general education curriculum is designed to inform students of how fields of study have come to the present state of knowledge and to enhance their awareness of the methodological and cognitive constraints on the pursuit of truth. In addition, given BYU's concern that the development of individuals be eternal, general education entails continued inquiry into the gospel of Jesus Christ and its implications for knowledge, society, and truth. General-education courses undergo continuing faculty review and evaluation to consider the integration of material and rigorosity of method for each course.

The university's honors education program links a broad university perspective with the specific concentration of a major. It is open to all students, whether or not they choose to complete all the requirements for the designation "University Honors" at graduation.

**COLLEGES AND PROGRAMS (1991).** The College of Biology and Agriculture has 100 faculty members and offers degrees in the following areas: agronomy and horticulture, animal science, biology, botany and range science, food science and

nutrition, microbiology, and zoology. In addition, the college manages research and student training on an 800-acre farm and a 6,200-acre livestock ranch. The college oversees the Ezra Taft Benson Agriculture and Food Institute, which emphasizes training and research in small-plot agriculture and family nutrition for developing areas of the world. The college also manages a 460-acre wildlife preserve in southern Utah and the M. L. Bean Life Science Museum, which houses the university's extensive botanical and zoological collections.

The College of Education, with ninety-five faculty members, offers degree programs in education leadership, educational psychology, elementary education, and secondary education. In addition to an extensive program in the preparation of public school teachers and administrators on both the elementary and secondary levels, the college offers study in early childhood teaching, special-education teaching (for students who will work with those who have intellectual or emotional handicaps or learning disabilities), and communication sciences and disorders (speech and language pathology and audiology).

The College of Engineering and Technology has ninety-eight faculty in six departments: chemical engineering, civil engineering, electrical and computer engineering, mechanical engineering, industrial education, and technology. Research programs include the Advanced Combustion Engineering Research Center, the CAM (computer-aided manufacturing) Software Research Center, the Catalysis Laboratory, the Engineering Computer Graphics Laboratory, and the Digital Signal Processing program.

The College of Family, Home, and Social Sciences has 200 faculty in fifteen academic departments and centers, including anthropology, clothing and textiles, economics, family sciences, geography, history, home economics, political science, psychology, social work, and sociology. The college supervises several centers and institutes, including the Center for Studies of the Family; the Charles Redd Center for Western Studies, which promotes research and publishing regarding the American West and maintains a large oral history program; the Joseph Fielding Smith Institute for Church History, which is primarily engaged in research and writing of history about The Church of Jesus Christ of Latter-day Saints, for both a professional and a general audience; the Center for Family and Community History, which supervises gen-



ealogy, family, community, and public history programs; and the David M. Kennedy Center for International Studies, which sponsors and supervises interdisciplinary programs in American, Asian, Canadian, European, Latin American, and Near Eastern studies.

The College of Fine Arts and Communications, with 135 faculty, offers thirty-seven areas of emphasis in art, communications, design, music, and theatre and film. The college has for its use five speech and drama theaters; two concert halls; two art galleries; a major art museum; and journalism, advertising, and broadcast laboratories, including a campus daily newspaper, and the university radio (KBYU-FM) and television (KBYU-TV) stations. The BYU Motion Picture Studio became part of the Church Audiovisual Department in 1991. In addition, musical ensembles and performing groups from the college tour each summer throughout the United States, Europe, and Asia.

The College of Humanities has 230 full-time faculty and offers majors in Asian, Classical, English, French, Germanic, Near Eastern, Portuguese, Slavic, and Spanish languages and literatures; humanities; comparative literature; library and information sciences; linguistics; and philosophy. As a result of their two-year mission experience in a foreign country, many students at BYU elect to continue language study in addition to their major emphasis, resulting in an unusually high number of students speaking foreign languages at BYU. The college also oversees the work of the Humanities Research Center, with a main emphasis on computer-assisted language and literature research; *BYU Studies*, a quarterly journal for the community of LDS scholars; the Center for the Study of Christian Values in Literature; and almost a dozen different foreign-language houses where students live in residence and carry on daily activities with native teachers.

The College of Nursing has forty faculty. It accepts approximately 120 baccalaureate students and fifteen master's students into its NLN-accredited program annually (National League for Nursing). Its programs offer emphases in family, medical-surgical, child, and psychological nursing.

The College of Physical and Mathematical Sciences, with 155 faculty, has departments of chemistry, computer science, geology, mathematics, physics and astronomy, and statistics. The college has established a number of special facilities and programs, including four State Centers of Excellence: X-ray imagery, chemical separations, com-

puter-aided education, and supercritical fluid-separation technologies. The college also oversees the Center for Thermodynamics, the Center for Statistical and Computing Research, and research programs and special facilities for solid-state physics, astrophysics and astronomy, calorimetry, environmental chemistry, molecular structure studies, chemical separations, earth sciences, and fission-track dating.

The College of Physical Education has ninety faculty members and offers degrees in health sciences; physical education—dance; physical education—sports; recreation management and youth leadership. In intercollegiate athletics, BYU is a member of the Western Athletic Conference and participates in most intercollegiate sports for both men and women. The college oversees, in addition to its own degree programs, a campuswide intramural program consisting of more than sixty events involving thousands of women and men. The university's athletic facilities include not only large intercollegiate facilities for basketball, football, and track but also indoor and outdoor tracks, pools, courts, and playing fields that accommodate the intramural programs and other recreational exercise for students and faculty members.

The J. Willard and Alice S. Marriott School of Management has approximately 110 faculty in its six academic departments, including accountancy, business management, information management, managerial economics, public management, and organizational behavior. The Graduate School of Management offers the master of accountancy, the master of business administration, the executive MBA, the master of organizational behavior, the master of public administration, and the executive MPA programs. In addition, the School of Management coordinates university programs in Air Force and Army ROTC with their sixteen military faculty.

The J. Reuben Clark Law School, with its twenty-eight faculty members, offers a six-semester course of graduate professional study leading to the doctor of jurisprudence degree. The Law School also offers a master of comparative law program.

BYU offers several Study-Abroad Programs, including semesters in several European and Asian countries, Mexico, and Israel (*see* BRIGHAM YOUNG UNIVERSITY: JERUSALEM CENTER FOR NEAR EASTERN STUDIES).

The Division of Continuing Education at BYU enrolls more than 390,000 students yearly in eve-

ning classes, independent study, conferences and workshops, travel study, study abroad, and other courses at centers in California; Ogden, Utah; Salt Lake City; and Rexburg, Idaho.

**ACCREDITATION.** BYU is fully accredited by the Northwest Association of Schools and Colleges. In addition, most professional programs of the university are reviewed, evaluated, and accredited by national and state associations and boards.

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#### JERUSALEM CENTER FOR NEAR EASTERN STUDIES

The Jerusalem Center for Near Eastern Studies grew out of a Jerusalem "semester abroad" educational program for undergraduates instituted by Brigham Young University (BYU) in 1968. It became popular among Latter-day Saint students because of their commitment to the religious traditions of the Bible. The academic offerings at the Center focus on biblical and contemporary studies, correlated with a study of archaeology, biblical geography, Near Eastern history, Judaism, Islam, Near Eastern languages, and international relations and politics. Studies are enhanced with weekly field trips to biblical and historical sites in



The Brigham Young University Jerusalem Center for Near Eastern Studies is located on a five-acre site on Mount Scopus. First occupied in March 1987, the center was dedicated in May 1989 by Howard W. Hunter. Photographer: John P. Snyder. Courtesy Brigham Young University.

Israel and extended study tours to Jordan and Egypt.

Several academic programs, varying in content and covering periods ranging from a few weeks to six months, are offered at the Center for undergraduates and graduates. Research scholars from Brigham Young University also use these facilities, often in association with scholars and universities in the Middle East. In addition, the Center hosts a variety of continuing education programs or "travel study tours" for youths and adults.

The Center provides students a period of intensive learning in a stimulating setting in which a commitment to excellence is expected. Ideally, students conclude their studies in the Holy Land with deepened spiritual and intellectual appreciation of its history, peoples, and cultures.

The Jerusalem Center facilities are located on the northern half of the Mount of Olives, adjacent to the Mt. Scopus campus of Hebrew University. The eight-floor study center is terraced into the hillside. It is constructed of white Jerusalem limestone and designed with an architectural blend of domes, arches, and straight lines, complemented by flower gardens that feature several species of trees and bushes referred to in the Bible. The interior of the Center, with its cupolas, arches, galleries, and vaulted ceilings, is also congenial to its Near Eastern setting. Large windows and spacious patios offer a magnificent panorama of old and modern Jerusalem.

In the early 1980s the construction of the Center faced resolute opposition from certain religious circles and Israeli nationalist groups who feared that the Center might become a base for Mormon proselytizing of Jews. In the spirit of accommodation and out of a desire for peaceful INTERFAITH RELATIONS, BYU agreed with the government of Israel that the Center would be used exclusively for educational and cultural activities.

The Center also helps to serve the spiritual needs of Latter-day Saints, visiting or residing, in the Holy Land. An ecclesiastical organization consisting of a district and several branches has been established to provide worship services each sabbath (see MIDDLE EAST, THE CHURCH IN).

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DAVID B. GALBRAITH

#### BRIGHAM YOUNG UNIVERSITY—HAWAII CAMPUS

BYU—Hawaii is a four-year, liberal arts institution located on northeastern Oahu, thirty-seven miles from Honolulu. Its multiracial student body of 2,000 comes from over fifty countries: 60 percent from Hawaii and the U.S. mainland, and 40 percent from the South Pacific and the Asian rim (see OCEANIA, THE CHURCH IN; ASIA, EAST, THE CHURCH IN; ASIA, SOUTH AND SOUTHEAST, THE CHURCH IN; HAWAII, THE CHURCH IN).

In 1865 the Church purchased 6,000 acres of land at Laie, where missionaries had conducted a primary school for many years. In 1921 David O. MCKAY, a member of the QUORUM OF THE TWELVE APOSTLES, visited the islands and became convinced that Church-sponsored higher education in Hawaii was essential to serve the Pacific basin. It was not until the late 1940s, however, that Church leaders of Oahu seriously began to investigate educational needs. In 1954 David O. McKay, then President of the Church, took definite steps to establish a school by appointing Dr. Reuben D. Law to head a proposed junior college in Laie.

In 1955, with a student body of 153—nearly all from Hawaii—and a faculty of 20, the Church College of Hawaii (CCH) was established as a two-year college and began classes in six war-surplus buildings while labor missionaries built a permanent campus. The school quickly expanded into a four-year teacher-training institution for Church schools in the South Pacific, which it remained for its first two decades. Midway through this period, following several years of effort to find a way to provide employment opportunities for the student body, the Church opened the POLYNESIAN CULTURAL CENTER in October 1963, which currently provides employment for nearly half the students.

In the early 1970s, CCH temporarily underwent a change of direction toward becoming a vocational school. A significant drop in enrollment resulted, however, and after careful study and reconsideration—both in Hawaii and in Utah—a decision was made to reestablish the college as a liberal-arts institution.

Major restructuring was initiated in 1974, when Church College of Hawaii was renamed Brigham Young University—Hawaii Campus and came under the direction of the president of BRIGHAM YOUNG UNIVERSITY in Provo, Utah. Since that time, enrollment has increased to 2,000 students.



Located in Laie, Oahu, Hawaii, the Church College of Hawaii (now Brigham Young University—Hawaii Campus) was established in 1954. Photograph, 1960, by Camera Hawaii.

Accredited by the Western Association of Schools and Colleges, the school is organized into seven academic divisions. Although there is no religious requirement for admission, all students and faculty are expected to follow the dress, grooming, and moral standards of the school's honor code. Since the late 1960s, BYU—Hawaii has excelled in various athletic competitions and has won national championships in rugby and men's and women's volleyball.

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ALTON L. WADE

## BRITISH ISLES, THE CHURCH IN

The Church of Jesus Christ of Latter-day Saints came to the British Isles when seven LDS missionaries landed at Liverpool, England, on July 19,

1837. The success of this first mission (more than 1,500 converts by April 1839) set the stage for the even more successful apostolic mission of 1839–1841, which saw nine of the eleven apostles (the twelfth place was vacant at the time) serving as missionaries in England under the direction of Brigham YOUNG. The Church grew rapidly in Great Britain among the working classes of the Northwest, the Midlands, and, especially, Wales. Membership counts at the end of 1851 showed 33,000 members of the Church in the United Kingdom and Ireland and 12,000 in Utah. Although total membership in the British Isles declined after the mid-1850s due to emigration and attrition, substantial additions through baptisms continued through the 1860s. From 1870 to the mid-1950s, the Church did not experience sustained growth in the United Kingdom and Ireland. But the dedication of the London Temple (in Lingfield, Surrey) in September 1958 and the creation of the Manchester England Stake on March 27, 1970, initiated a second growth phase of membership; by 1990 the Church had more than 160,000 members in 9 missions, 40 stakes, and



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This building at 42 Islington Street, Liverpool, England (no longer standing), served from 1855 to 1904 as headquarters for the British and European Missions of the Church and as the office of the *Millennial Star*.

more than 330 wards and branches in the British Isles. The strength of the Church in the United Kingdom and Ireland in 1990 is indicated by the number of stakes: thirty-two in England, five in Scotland, two in Wales, and one in Northern Ireland. Branches (congregations) in the Republic of Ireland, whose members are not as numerous as in other areas, are under the jurisdiction of mission districts rather than a stake.

When the missionaries first arrived in the British Isles, they went to Preston, England, where Joseph Fielding's brother, Rev. James Fielding, had invited him and his missionary companions to preach at his Vauxhall Chapel. James's enthusiasm waned when it became apparent that he risked losing his congregation, and he promptly closed the chapel to the missionaries. They then taught in private homes, and a week later baptized the first nine British converts in the river Ribble, at Preston. By Sunday, August 6, there were nearly fifty converts in Preston, and Elder Heber C. Kimball organized the Preston Branch. In two months, membership had reached 140, and the

original branch was divided into five separate branches in October. Missionary work was extended to Bedford, and to Alston, near the Scottish border, where the missionaries had relatives. Elder Kimball preached in the villages of the Ribble Valley.

On Christmas Day of 1837, the members met for the first conference in Britain, and on Sunday, April 8, 1838, another conference held in the Cockpit, Preston, drew down the curtain on the first phase of Mormon missionary work in Britain. There were 1,500–2,000 British members of the Church, and the leadership was transferred to Joseph Fielding as elders Kimball and Orson Hyde set sail for America.

**APOSTOLIC MISSION, 1838–1841.** The second major LDS missionary thrust in the British Isles began on July 8, 1838, at Far West, Missouri, when the Prophet Joseph SMITH received a revelation instructing the Twelve Apostles to prepare to serve a mission in Great Britain. Brigham Young and six other apostles left from New York for Britain between December 1839 and March 1840. Willard Richards, who had remained there after the 1837 mission, was ordained an apostle in Britain on April 14, 1840, by Brigham Young. The missionaries baptized thousands of converts (Wilford WOODRUFF personally baptized more than a thousand), organized branches and conferences, and directed the work of the Church, including printing scriptures and tracts, and began publishing the *MILLENNIAL STAR*, the British Church periodical that would have a continuous run from 1840 through 1970. In 1841, shortly before he returned to America, Brigham Young arranged for richly bound copies of the Book of Mormon to be presented to Queen Victoria and Prince Albert. The volume presented to the queen was located in the Royal Library at Windsor in 1986.

The Britain of those days was ripe for a message of hope, and the preaching of a restored gospel of Jesus Christ was timely. By June 1842 there were 8,245 members of the Church in the United Kingdom and Ireland. Six years later there were 18,000, and by the end of 1851 England had 24,199 Latter-day Saints, Wales had 5,244, Scotland had 3,291, and Ireland had 160—a total of almost 33,000—and an additional 11,000 had already emigrated to America. In 1851 there were more members of the Church in the United Kingdom and Ireland than there were in Utah (12,000).



EMIGRATION. Emigration to the United States to help build the main body of the Church was the recommended pattern for the members during the first century of the Church in the British Isles. The PERPETUAL EMIGRATING FUND was established in September 1849 to assist. Those who emigrated with the help of this revolving fund were to pay back the money as they could, so that others might be helped. The fund was formally discontinued in 1887, after thousands had benefited from it. Additional thousands were assisted by friends and relatives who had already emigrated. From 1847 to 1869, more than 32,000 British and Irish converts to the Church left their homelands for a new life in pioneer America. When the novelist Charles Dickens visited the *Amazon* before it set sail from London on June 4, 1863, to see what the Mormon emigrants were like, he noted: "I . . . had come aboard this Emigrant Ship to see what eight hundred Latter-day Saints were like. . . . Nobody is in an ill-temper, nobody is the worse for drink, nobody swears an oath or uses a coarse word, nobody appears depressed, nobody is weeping, and down upon the deck in every corner where it is possible to find a few square feet to kneel, crouch or lie in, people, in every suitable attitude for writing, are writing letters. Now, I have seen emigrants ships before this day in June. And these people are strikingly different from all other people in like circumstances whom I have ever seen, and I wonder aloud, 'What *would* a stranger suppose these emigrants to be!' . . . I should have said they were in their degree, the pick and flower of England" (Dickens, pp. 223–25).

Dickens set down his impressions of Mormon emigrants in one of a series of essays that appeared at intervals between 1860 and 1869 in his weekly magazine, *All the Year Round*. He later published them in the chapter "Bound for the Great Salt Lake" in *The Uncommercial Traveller*. He concluded with:

I afterwards learned that a dispatch was sent home by the captain before he struck out into the wide Atlantic, highly extolling the behaviour of these emigrants, and the perfect order and propriety of all their social arrangements. . . . I went on board their ship to bear testimony against them if they deserved it, as I fully believed they would; to my great astonishment they did not deserve it; and my predispositions and tendencies must not affect me as an honest witness. I went over the *Amazon's* side, feeling it impossible to deny that, so far, some remarkable

influence had produced a remarkable result, which better known influences have often missed [Dickens, p. 232].

The 895 LDS emigrants under the direction of Elder William Bramall were well organized. The ship's captain explained:

The most of these came aboard yesterday evening. They came from various parts of England in small parties that had never seen one another before. Yet they had not been a couple of hours on board, when they established their own police, made their own regulations, and set their own watches at all the hatchways. Before nine o'clock, the ship was as orderly and quiet as a man-of-war [Dickens, p. 223].

THE CHURCH IN BRITAIN IN THE TWENTIETH CENTURY. The early years of the twentieth century were troubled times for the Church in the United Kingdom and Ireland. Much of its strength had been drawn away through emigration; between 1870 and 1892 Church membership declined from 9,000 to barely 2,600. Then, against the backdrop of the polygamy issue, and fanned by newspaper exposés and by novels from writers such as Sir Arthur Conan Doyle and Winifred Graham, an "anti-Mormon crusade" reached a peak in 1911. Persecution was rife, violence was threatened, and missionaries were occasionally tarred and feathered, as in Nuneaton, Warwickshire. Nevertheless, the Church grew in this time of trials, more than doubling in membership between 1897 and 1910, and averaging more than 8,000 members in Great Britain from then until after the end of World War I. But with missionary work disrupted by two world wars, a modest decline kept membership at an average of about 6,000 through 1950.

In the mid-1950s, membership in the United Kingdom and Ireland stood at 9,000, when the second major phase of the growth and development of the Church in the British Isles began. Emphasis was given to "staying and building," and steps were taken to ensure that Church members in the United Kingdom did not need to emigrate to enjoy all the blessings of the Church membership.

President David O. McKay dedicated the London Temple, at Lingfield, Surrey, on September 7–9, 1958. The first European stake was created March 17, 1960, in Manchester, and others followed in rapid succession. Where only a handful of LDS chapels existed in Britain before 1960, with most congregations worshiping in rented rooms or





The home of John and Jane Benbow (1832–1840), near Castle Frome, Herefordshire, England (c. 1987). Before his conversion to the LDS Church, Benbow was a prominent member of the United Brethren. Wilford Woodruff preached here in March 1840, baptizing the first of approximately 600 converts from the United Brethren. John and Jane Benbow and Thomas Kington financed the first British edition of the Book of Mormon and LDS hymn book. Courtesy W. Dee Halverson.

halls, by 1970 more than 100 chapels had been completed, and this number rose to around 250 by the end of the 1980s. These manifestations of a permanent presence led to a dramatic reawakening in the British Isles, and an era of increased baptisms and Church growth.

The Public Communications Department was established in 1975 to disseminate information about the Church. The Church Educational System began its work with youth, and missionary and temple work increased. More genealogical records were obtained for microfilming, and a network of family history centers was inaugurated. The Church welfare services program, with its support to the needy based on the principle of work, commenced in 1980 with the purchase of a 305-acre farm at Kington, Worcestershire. In January 1985 the London Missionary Training Center, located near the temple, opened its doors.

**THE 150TH ANNIVERSARY.** Media attention peaked in 1987, when the Church celebrated its 150th anniversary in the British Isles. Broadcaster and writer Ian Bradley produced a thirty-minute BBC documentary on the Church that aired twice on radio in Britain, and also on the World Service.

At the anniversary dinner at the Savoy Hotel in London, on July 24, and in the presence of dis-

tinguished guests from both sides of the Atlantic, the British contribution to the colonizing of the American Far West was formally recognized in a videotaped message from U.S. President Ronald Reagan: "The Mormon contribution to American life is beyond measuring, and the contribution of the British Isles to the Mormon Church is also immense. They are the contributions of love and joy; of faith and family; of work and community. They are a dedication to the values that are at the heart of free nations—and good ones—and they are a faith in the promise of tomorrow."

**THE CHURCH IN THE BRITISH ISLES IN 1990.** Britain, like many other parts of Europe, has experienced a decline in religious observance since World War II. Many British churches now have congregations that are predominantly middle-aged to elderly, and largely female. Latter-day Saints in the United Kingdom and Ireland, in contrast, are experiencing the second flowering of the Church there. About 37 percent of British LDS baptisms came between 1837 and 1869, and nearly 50 percent have come since 1950. During the 1970s and 1980s, a new LDS congregation was established in the United Kingdom and Ireland almost every two weeks, and a new chapel was dedicated almost every month.

**DEMOGRAPHICS.** In demographic terms, the LDS Church in the British Isles at the end of 1989 had a young membership profile. While 43 percent of the British population that year were under thirty, the Church figure was 53 percent. Primary children (ages three to eleven) made up 20 percent of the British Latter-day Saints; 10 percent were teenagers (ages twelve to eighteen); and 25 percent were young adults (ages eighteen to thirty).

**EDUCATION.** The majority of LDS British youth attended state schools in 1989. Studies showed 13 percent of members of the Church had some form of higher education. Among recent converts this figure was 18 percent.

**EMPLOYMENT.** In 1989 unemployment was a major social problem in the British Isles, and the rate for LDS men was similar to the national figure of 13 percent. When they were employed, Church males generally showed a higher percentage in white-collar occupations compared with the figure for all British men; fewer LDS women were in the labor force than British women generally.

**THE CHALLENGE OF LAY CLERGY.** The recent increased growth of the Church in the United Kingdom and Ireland meant that the majority of local Church leaders in 1989 were still first-generation members. This created great need for effective leadership training of its lay clergy.

**BRITISH CONTRIBUTIONS TO THE CHURCH.** British contributions to the Church have taken two main forms: providing a training ground for many early Church leaders, and helping to build and sustain the fledgling Church through the influx of British immigrants. Of the 1839 apostolic mission, in particular, it is important to note that that group of missionaries contained the next four Presidents of the Church: Brigham Young, John Taylor, Wilford Woodruff, and Lorenzo Snow. They received vital training and experience in the British Isles, and forged a strong unity within the Quorum of the Twelve that sustained the Church through the testing times that followed the martyrdom of the Prophet Joseph Smith in 1844. These men would lead and direct the Church into the twentieth century.



As a young man, David O. McKay was a missionary in Scotland, his ancestral homeland. This picture, on the shores of Loch Lomond, was probably taken during his tour of the European missions in 1952, the year after he was sustained as President of the Church. Courtesy Utah State Historical Society.

All of the men who have served as President of the Church, from Joseph Smith to Ezra Taft Benson, trace their ancestry back to the British Isles. The ancestors of President Benson, for example, came from Caversham, Oxfordshire. All of the Church Presidents except Joseph Smith, Harold B. Lee, and Spencer W. Kimball labored as missionaries in Great Britain.

**CHURCH LEADERS BORN IN BRITAIN.** John Taylor, the third President of the Church, was born in Milnthorpe, Westmoreland, and joined the Church in Upper Canada. George Q. Cannon and Charles W. Penrose, both of whom became members of the Quorum of the Twelve and later counselors in the First Presidency, came from Liverpool and Camberwell, London, respectively. George Teasdale and James E. Talmage, also apostles, were from London and from Hungerford, Berkshire. John Rex Winder, from Biddenden, Kent, was a counselor in the First Presidency (1887–1910), and George Reynolds, from London, and B. H. Roberts, from Warrington, were presidents of the Seventy.

Other British General Authorities were John Longden, from Oldham, Lancashire, and John Wells, from Carolton, Nottinghamshire. In 1990, Nottingham-born Derek A. Cuthbert was serving in the First Quorum of the Seventy. Ruth May Fox, born in Westbury, Wiltshire, in 1853, was the general president of the Young Women from 1929–1937. May Anderson of Liverpool was editor of the Church's *CHILDREN'S FRIEND* magazine from 1902 to 1940, first counselor in the General Presidency of the Primary from 1905 to 1925, and its President from 1925 to 1939. She was also the moving force behind the establishment of the Primary Children's Hospital in Salt Lake City (see *HOSPITALS*). May Green Hineckley, of Brampton, Derbyshire, was General President of the Primary and editor of the *Children's Friend* from 1940 to 1943. The Church's Sunday School organization was founded in 1849 by Scotsman Richard Ballantyne.

Life was not all work. The Saints carried with them a love of music. As the first pioneer party crossed the plains, they did so to the strains of William Pitt's Brass Band, from the English Midlands. One of the best-remembered British converts is William Clayton, from Penwortham, Lancashire. He founded the branch of the Church in Manchester before emigrating, and went on to serve as a clerk to Joseph Smith. While crossing the plains,

he kept a meticulous record, and wrote the rallying song, "Come, Come, Ye Saints," which is one of the best-known hymns of the Church.

**THE MORMON TABERNACLE CHOIR.** The renowned Mormon Tabernacle Choir owes its existence, in no small measure, to British emigrants. It is said that Brigham Young, hearing a group of Welsh converts singing four-part harmony in their native tongue, commented, "I don't understand the words, but you should become the nucleus of a great church choir." The first conductor of the Mormon Tabernacle Choir was John Parry, born in Newmarket, Flintshire, and its first organist was a sixteen-year-old native of Norwich, Joseph Daynes. Other early conductors also came from Britain, including George Careless, from London; Ebenezer Beesley, from Oxfordshire; and Evan Stephens, from Pencader, Carmarthenshire. In fact, seven of the first eight directors of the choir were born in the British Isles. The first Tabernacle pipe organ was designed by an Englishman, Joseph Ridges, who built it in Australia.

In June 1982 the British contribution to the choir—indeed, to the Church itself—was graphically demonstrated at the conclusion of a concert in the Royal Albert Hall, London, when the presenter asked all members of the choir with British ancestry to stand. All but four of the 350-voice choir stood.

At a time when a number of the mainstream churches in the United Kingdom and Ireland are wrestling with some of the fundamental doctrines and practices of Christianity—the nature of resurrection, the virgin birth, ecumenism, and the ordination of women—the unchanging nature of LDS beliefs appeals to many who come into contact with the Church. Mormons seem to have found a way to hold on to the fundamentals of the faith, yet be receptive to the pressures of the present. In his cover story for the November 15, 1987, issue of the *Sunday Times Magazine*, journalist Keith Wheatley wrote: "The phenomenal growth of the Latter-day Saints in recent times shows that they have no need to dilute their doctrines. . . . They seem to be a church whose hour has come."

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BRYAN J. GRANT

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## BROADCASTING

The Church of Jesus Christ of Latter-day Saints is a broadcasting entity. Its involvement in radio and television parallels the rapid expansion of those technologies that began during the early 1900s. In 1921 the Latter-day Saints University in Salt Lake City, Utah, received the first U.S. broadcast license issued to an educational institution. Radio in America developed primarily as a commercial rather than an educational service, as did the Church's broadcasting activities. On May 6, 1922, radio station KZN went on the air in Salt Lake City, and the Church began a long and complex involvement in broadcast and programming innovation.

In 1925 the call letters were changed to KSL when the Church assumed majority ownership of the station and hired Earl J. Glade, one of broadcasting's early pioneers, to manage its operation (see *KSL RADIO*).

KSL affiliated with the National Broadcasting Company (NBC) in 1929, which immediately began carrying broadcasts of the MORMON TABERNACLE CHOIR. These broadcasts continued until 1933, when KSL became a Columbia Broadcasting System (CBS) affiliate station. In 1936 the Tabernacle Choir Broadcast program took its present format as "Music and the Spoken Word" with

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Richard L. Evans as host. This Sunday morning radio program originating from the Mormon Tabernacle on TEMPLE SQUARE continues today as the longest continuously broadcast network program in America. "Music and the Spoken Word" has been translated for radio distribution into several languages. The format and style of this radio program set the pattern for much of the Church's subsequent programming efforts.

Technical innovation designed to improve signal quality and increase geographic coverage enhanced the Church's broadcast facilities. By 1933 KSL-AM was a Federal Communications Commission (FCC) Class 1-A clear-channel station transmitting at 50,000 watts, the maximum allowable power. During the 1940s and 1950s, FM radio and television stations were added, and the Church also acquired minority interest in two Idaho broadcast properties. FM radio, black-and-white and later color television, stereo sound, cable television, and satellite transmissions have become a major part of the Church's wide-ranging broadcast capabilities.

KSL-AM and its sister FM radio and television stations emerged as the equivalent of a graduate school in broadcast management, programming, engineering, journalism, and advertising. Many, like Arch L. Madsen, who had worked with Glade during KSL's early years, became leaders of international stature and reputation. Under Madsen's leadership in the late 1950s the regional intermountain broadcast activities of the Church were transformed into their present international scope.

In 1961 the Church expanded its international activities with the purchase of WNYW, call letters for five shortwave radio transmitters near Boston. Daily broadcasts to Europe and Latin America, most of them non-Church-related, were made in English, Spanish, Portuguese, French, and German. Church broadcasts included programs on Church news, values, and culture. The Tabernacle Choir broadcast and sessions of general conference were also programmed. In 1974, when the newer technologies of satellites, cable, and videotape were developed, the Church sold WNYW.



On May 6, 1922, President Heber J. Grant began the first radio broadcast over KZN (later KSL), the radio station sponsored by the *Deseret News* in Salt Lake City. Pictured left to right are Nathan O. Fullmer, Anthony W. Ivins, George Albert Smith, two not identified, Augusta Winters Grant, Heber J. Grant, C. Clarence Neslen, and George J. Cannon.

BONNEVILLE INTERNATIONAL CORPORATION was formed in 1964 as the holding company for the Church's broadcast properties. Bonneville acquired radio and television stations in Seattle, Washington, and additional radio facilities throughout the United States, giving it commercial licenses for seven FM, five AM, and two television stations in 1990.

Three more FCC noncommercial, educational licenses are held by the Church's educational institutions in Utah and Idaho. BRIGHAM YOUNG UNIVERSITY operates KBYU-FM and TV. RICKS COLLEGE operates KRIC-FM, primarily for student training. The production capacity of these stations also allows them to serve Church educational objectives that are unfeasible for commercial broadcast activities.

The Church also holds interests in satellite communications and cable television distribution systems. The first intercontinental satellite transmission between North America and Europe included a performance by the Tabernacle Choir.

Early commercial network affiliation with NBC and CBS led to a basic broadcast philosophy grounded in a belief that FCC licenses are held as a public trust and not as preaching tools. The Church has avoided an evangelistic style of radio and television broadcasting and has limited the religious content of its programming. It is felt that the value and contribution of these facilities would diminish if the stations were used exclusively for religious purposes.

Most of the Church's programming efforts in both radio and television have been keyed to creating a favorable image for the Church rather than presenting its doctrine and making converts. "Music and the Spoken Word," public service announcements, BYU basketball and football games, and an assortment of public affairs and cultural programs have dominated the Church's primary programming content.

The Church's semi-annual general conference broadcasts are a significant exception to this rule. The first general conference was broadcast by KSL in 1924. Since then the broadcast reach of general conference has been expanded to cover much of the world. Through broadcast, cable, satellite, and videotape distribution, the conferences are translated into several languages and distributed to stations in many countries through Bonneville International productions.

During the 1970s the Church experimented with a more direct approach to broadcasting a doc-

trinal message through a prime-time special, "A Christmas Child." Since this broadcast, a number of Church-produced programs have focused on specific doctrinal messages. The production of programs that teach gospel principles directly to the audience has moved higher on the list of Church broadcast priorities.

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BRUCE L. CHRISTENSEN

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## BROTHERHOOD

While members of other Christian denominations may speak metaphorically of all humankind being brothers and sisters and children of God, Latter-day Saints believe it literally in the sense that a FATHER IN HEAVEN and a MOTHER IN HEAVEN created spirit children in a PREMORTAL existence. Those spirit children, born into this or other worlds as mortal men and women, are therefore all of the same "generation" and are literally brothers and sisters, children of deity. Among them is Jesus Christ, who is distinct from other men and women in that he is the Firstborn Son of God in the spirit and the Only Begotten of the Father in the flesh.

An important LDS doctrine based on this belief is the concept of equal opportunity for salvation. Since all mortals are offspring of deity, all have equal access to saving grace and may, through good works and moral progression while living as mortals, become saved by that grace. This doctrine of literal kinship is a major driving force behind the Church's proselytizing activities: Latter-day Saints believe that they have an obligation to teach the gospel of Jesus Christ to all the world because all its inhabitants are their brothers and sisters.

Latter-day Saints also believe in the brotherhood of the priesthood, similar to the SISTERHOOD of the Relief Society; a special bond exists among the members of both an individual PRIESTHOOD QUORUM and the entire body of the priesthood. As explained in scripture and instructions from Church leaders, this bond obligates priesthood holders to act as shepherds for one another and to be actively concerned for the welfare of other



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members and their families. In practice, this obligation is largely discharged through monthly HOME TEACHING, a system whereby quorum members visit one another, assessing needs and delivering a spiritual message.

Because stakes and wards of the LDS Church are operated by a lay clergy, most active members, both men and women, serve in some unpaid Church calling (*see* LAY PARTICIPATION AND LEADERSHIP). The service rendered by priesthood holders in their ecclesiastical positions is often labor-intensive and provides an opportunity for close interaction. This system fosters a feeling of brotherhood of service among priesthood holders.

The most common title used by Latter-day Saints in referring to themselves and to each other is "Brother" or "Sister," though General Authorities of the Church are most often referred to by their more formal titles of "Elder" or "President."

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TIMOTHY W. SLOVER

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## BROTHER OF JARED

The brother of Jared (c. 2200 B.C.) was the first JAREDITE prophet (*see* BOOK OF MORMON: BOOK OF ETHER). He led his people from "the great tower" in Mesopotamia to the Western Hemisphere. "A large and mighty man, and a man highly favored of the Lord" (Ether 1:34), he is remembered most for his very great faith that allowed him to see and converse face to face with the premortal Jesus Christ (Ether 3:13; 12:19–21) and to be shown in VISION all the inhabitants and events of the earth from beginning to end (Ether 3:25).

Only a few details are known about the life and revelations of this ancient PROPHET. In response to his prayer of faith, the Lord did not confound his language or that of his family and friends at the time of the Tower of Babel. Instead, the Lord instructed him to lead those people to a land "choice above all the lands of the earth" (Ether

1:42), and he was promised that his descendants would become a great and righteous nation. They were called the Jaredites. The Lord came in a cloud to tell the brother of Jared where they should travel, but he did not see him (Ether 2:4). They gathered flocks and seeds, and journeyed to a place on the sea that they called Moriancumer (Ether 2:13). Although the Book of Mormon does not give this prophet's name, Joseph Smith later identified it as Mahonri Moriancumer (*T&S* 2 [1841]:362; *Juvenile Instructor*, Vol. 27 [May 1, 1892]:282).

For four years the Jaredites dwelt in tents on the seashore. During those years, the brother of Jared apparently ceased praying for guidance, and when the Lord appeared again in a cloud, he talked with him for three hours and chastened him, which caused him to repent and return to favor with God. Latter-day Saints see this as evidence of God's concern for his children, of the importance of daily prayer, and of the fact that the Spirit of the Lord will not always strive with man, even with a great prophet, unless he continues to petition the Lord in righteousness (Ether 2:15).

The brother of Jared built eight unique barges (Ether 2:16–25) in which to cross the ocean. Then he prepared sixteen clear molten stones and asked the Lord to make them shine to illuminate the inside of the barges (Ether 3:1–5). As the Lord touched the stones, the brother of Jared saw the finger of the Lord and was "struck with fear" (Ether 3:6). Never before, the record states, had man come before God with such exceeding faith; as a result, he was brought into the presence of the Lord Jesus Christ and saw the premortal SPIRIT BODY of Christ (Ether 3:9–13).

In this vision, the brother of Jared learned many things: he was told that he had been redeemed from the Fall; he saw that human beings were physically created in the image of God and that the spirit body of Jesus looked the same as would his future physical body; he beheld all the inhabitants of the earth from the beginning to the end; and he learned many other sacred things, which he was commanded to record in a cryptic language, sealed up to come forth in the "due time" of the Lord (Ether 3:24; 4:1–2). With that record he included two stones that had been prepared by the Lord to aid future prophets in interpreting the record. For all these reasons, Latter-day Saints esteem the brother of Jared as one of the mightiest prophets who ever lived.

members and their families. In practice, this obligation is largely discharged through monthly HOME TEACHING, a system whereby quorum members visit one another, assessing needs and delivering a spiritual message.

Because stakes and wards of the LDS Church are operated by a lay clergy, most active members, both men and women, serve in some unpaid Church calling (*see* LAY PARTICIPATION AND LEADERSHIP). The service rendered by priesthood holders in their ecclesiastical positions is often labor-intensive and provides an opportunity for close interaction. This system fosters a feeling of brotherhood of service among priesthood holders.

The most common title used by Latter-day Saints in referring to themselves and to each other is "Brother" or "Sister," though General Authorities of the Church are most often referred to by their more formal titles of "Elder" or "President."

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TIMOTHY W. SLOVER

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## BROTHER OF JARED

The brother of Jared (c. 2200 B.C.) was the first JAREDITE prophet (*see* BOOK OF MORMON: BOOK OF ETHER). He led his people from "the great tower" in Mesopotamia to the Western Hemisphere. "A large and mighty man, and a man highly favored of the Lord" (Ether 1:34), he is remembered most for his very great faith that allowed him to see and converse face to face with the premortal Jesus Christ (Ether 3:13; 12:19–21) and to be shown in VISION all the inhabitants and events of the earth from beginning to end (Ether 3:25).

Only a few details are known about the life and revelations of this ancient PROPHET. In response to his prayer of faith, the Lord did not confound his language or that of his family and friends at the time of the Tower of Babel. Instead, the Lord instructed him to lead those people to a land "choice above all the lands of the earth" (Ether

1:42), and he was promised that his descendants would become a great and righteous nation. They were called the Jaredites. The Lord came in a cloud to tell the brother of Jared where they should travel, but he did not see him (Ether 2:4). They gathered flocks and seeds, and journeyed to a place on the sea that they called Moriancumer (Ether 2:13). Although the Book of Mormon does not give this prophet's name, Joseph Smith later identified it as Mahonri Moriancumer (*T&S* 2 [1841]:362; *Juvenile Instructor*, Vol. 27 [May 1, 1892]:282).

For four years the Jaredites dwelt in tents on the seashore. During those years, the brother of Jared apparently ceased praying for guidance, and when the Lord appeared again in a cloud, he talked with him for three hours and chastened him, which caused him to repent and return to favor with God. Latter-day Saints see this as evidence of God's concern for his children, of the importance of daily prayer, and of the fact that the Spirit of the Lord will not always strive with man, even with a great prophet, unless he continues to petition the Lord in righteousness (Ether 2:15).

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became a local responsibility. In many cases, Church Presidents or other general leaders encouraged such projects, and occasionally provided designs and financial assistance, but usually the responsibility for raising funds and supervising construction remained with local ecclesiastical officers.

In 1923 the Church Architectural Department in Salt Lake City began furnishing plans for meetinghouses and SEMINARY buildings throughout the Church. Over the next decade, about 350 meetinghouses and 35 seminary buildings were constructed from these plans, most of them red-brick buildings in an adaptation of colonial style. Willard Young, a son of Brigham Young, directed the department, with architect Joseph Don Carlos Young, another son, providing most of the plans. Non-Mormon architects also provided plans for more than 185 buildings during this period, mostly outside of Utah. Funding and construction remained a local responsibility, except for about 50 buildings that received some Church support. This department ceased providing plans around 1933, and local congregations again became responsible for the design of their own buildings, with only general direction from the department.

The decades following the Great Depression and World War II left the Church with pressing needs for many new meetinghouses, because of unprecedented growth, particularly outside the Great Basin. The Church Building Committee, led by Howard J. McKean, was organized in 1946 to fill these needs. The program began with a ratio of 40 percent general Church financing and 60 percent raised locally, but within a few years this ratio changed in most cases to 50–50. Under this program, the Church Building Department supervised the preparation of building plans by independent architects. The local bishop or branch president became the contractor for each project, working with an experienced construction foreman, usually a local member. Local congregations contributed as much labor and skill as possible. The value of their work was credited toward their share of the building cost, usually not more than 10 percent of the total. The local branch or ward was required to raise half of its share of the cost before construction could begin, and all of it before completion. If the cash flow stopped, construction stopped. More than 630 meetinghouses were built between 1945 and 1955 following this procedure, with few delays because of funding. In Utah and



The Provo Utah Edgemont Stake Center, dedicated in 1990, was one of more than 8,000 Church buildings constructed between 1948 and 1990. Courtesy Doug Martin.

most other areas of the United States, these red-brick colonial buildings with white steeples became prominent features of the landscape. After 1950, various standard architectural plans were also provided for seminary and institute buildings.

By the early 1950s the growth of the Church in the South Pacific created need for meetinghouses and schools in areas where money and skilled labor were in short supply. In 1954, Church leaders, including the new Building Committee chairman, Wendell Mendenhall, responded with a building missionary program. Members with construction skills were called to oversee projects in Polynesia. Supervisors took their families with them and received living allowances. They were to train and supervise young building missionaries and other local volunteers while they built the buildings. This program began with the construction of the Church college and temple in New Zealand. In 1956 it expanded to provide meetinghouses and schools throughout the South Pacific and Australia, using plans sent from Salt Lake City. In 1960–1961 the program extended to meetinghouses in the British Isles and continental Europe, with offices in England, Holland, and Germany. Because of differences in language and building procedures in these countries, local architects prepared plans based on standard guidelines. In 1962 the building missionary program was extended to the Far East, Latin America, the United States, and Canada. Difficulties in supervision and

financial management caused the discontinuance of this program in 1965. More than 2,000 buildings were constructed under this system.

In the late 1950s, increased construction in the United States and Canada led to the creation of four area offices within the Building Department in Salt Lake City, each supervising property acquisitions, plan refinement, construction, and financial management of projects within a geographical area. These area offices have been divided and extended through the years to include other countries as well. During the late 1950s and early 1960s, building plans evolved toward more diversified styles.

In 1965 a new Church Building Committee, under the chairmanship of Mark B. Garff, instituted more centralized control of the building program. The headquarters office continued to prepare detailed standardized plans and specifications, including color schemes and landscape designs, for virtually all new buildings. Local architects were retained for each project to help in preparing site plans, obtaining competitive bids and building permits, and overseeing construction. In 1978 the Real Estate, Building, and Operations and Maintenance divisions were combined into the Department of Physical Facilities, with Fred A. Baker as managing director. Area offices were expanded, increased in number, extended worldwide, and placed under the direction of General Authorities assigned as area presidencies in 1984, with many offices moved to the regions they served. Plans for meetinghouses were still produced in the headquarters office in Salt Lake City and distributed through these offices. The ratio of Church to local financial participation in building projects changed over these years, to 70–30 in 1960, to 96–4 in 1982, and to 100–0 in 1990. In the United States, nearly all construction is performed by contractors, while in some other countries local members still contribute some labor. Where practical, meetinghouses are shared by two or more wards or branches.

The building of temples throughout the world has remained under the close supervision of the First Presidency. The Temples and Special Projects Division of the Building Department (later the Department of Physical Facilities) in Salt Lake City began supervising the preparation of plans and construction of temples throughout the world in 1965. In 1983 the design of temple standard plans was transferred to the Architectural and En-

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The centrally directed building program has been one of the largest and most costly programs of the Church. While the high degree of central control and standardization may have discouraged architectural innovation and flexibility in meeting local circumstances, the system has provided consistent guidelines and orderly procedures for an enormous undertaking. Between 1948 and 1990, it directed the construction of more than 8,500 buildings, supporting and aiding the growth and development of the Church around the world.

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#### BURIAL

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country requires CREMATION. However, the decision whether to bury or cremate the body is left to the family of the deceased, taking into account any laws governing the matter. Burial of the body usually follows a funeral or graveside service. The body of a deceased member of the Church who has received the temple ENDOWMENT should be dressed in temple clothing. RELIEF SOCIETY sisters dress deceased women, and priesthood brethren the men. When it is not possible to clothe the body, temple clothing may be laid over it.

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CHARLES D. TATE, JR.

## BURNINGS, EVERLASTING

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Only those cleansed from physical and moral corruption can endure immortal glory (3 Ne. 27:19; Moses 6:57; TPJS, p. 351). Hence, Isaiah rhetorically asked, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isa. 33:14). Joseph Smith taught, "All men who are immortal (i.e., resurrected beings in any of the DEGREES OF GLORY) dwell in everlasting burnings" (TPJS, pp. 347, 361, 367). Resurrected bodies are qualitatively different according to their glory (1 Cor. 15:39–44; D&C 88:28–32).

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RODNEY TURNER

## BUSINESS

[This is a two-part entry:

LDS Attitudes Toward Business

Church Participation in Business

*The first article explains the Church position toward business in general, and the second article describes the nature of the Church's participation in business activities through recently affiliated corporations. For historical information, see Community; Economic History; Kirtland Economy; Pioneer Economy.]*

### LDS ATTITUDES TOWARD BUSINESS

Business endeavors hold no mandated interest for the Church or its members. Church members involve themselves in all avenues of life in much the same proportion as the general population of the region or country in which they live (see OCCUPATIONAL STATUS). Church members are urged to be honest in all their dealings with their fellow men, including business and professional activities. Elements of history, theology, and practice combine to form a positive LDS attitude toward honest business endeavors.

Many LDS attitudes toward business are rooted in the Church's frontier heritage. As the Church developed settlements in Ohio, Missouri, Illinois, and the Great Basin, it became necessary and desirable to be involved in business activities. Cooperative business efforts were necessary for success, independence, and survival.

In addition to its spiritual and cultural roles, the Church sponsored economic initiatives that could not be mounted by individual entrepreneurs. For example, when it was determined that sugar would be expensive and difficult to obtain in the Great Basin, the Church in the 1850s sponsored a business venture to cultivate and process sugar beets. Converts brought capital and equipment from Europe, and factories were constructed. After extended difficulties, a thriving

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In addition to its spiritual and cultural roles, the Church sponsored economic initiatives that could not be mounted by individual entrepreneurs. For example, when it was determined that sugar would be expensive and difficult to obtain in the Great Basin, the Church in the 1850s sponsored a business venture to cultivate and process sugar beets. Converts brought capital and equipment from Europe, and factories were constructed. After extended difficulties, a thriving

sugar beet industry resulted in the 1890s. Similarly, to provide banking services, a Church-sponsored bank was incorporated. A general store—Zion's Cooperative Mercantile Institution (ZCMI)—was begun, as were a newspaper, the *DESERET NEWS*, and several hospitals; later, radio and television stations were acquired by the Church (*see BROADCASTING*). As the capital needed for these businesses became available from private sources, the Church divested itself of nearly all business activities unrelated to its ecclesiastical mission.

Thus, historically, members of the Church have been integrally involved in business activities. In their pioneer environment, Latter-day Saints developed, out of necessity, traits of self-sufficiency, pragmatism, and resourcefulness. This heritage is reflected in an entrepreneurial spirit and penchant for hard work that lend themselves very well to business endeavors.

The theology of the Church is also supportive of honest business. Church doctrines emphasize individual AGENCY and self-determination, which provide fertile conceptual soil for fostering business attitudes of free enterprise. The Church teaches that property and wealth are STEWARDSHIPS and that all people will be held accountable to God for what they have done with the time and resources entrusted to them (Young, p. 301). Church leaders continue to encourage members to live within their means, to save and be frugal, and to remain economically independent by avoiding debt. Such principles are harmonious with business success and help prepare Church members to perform well in a business environment.

In addition, the Church's organizational practices provide an opportunity for developing skills that are useful in business. Each member, young and old, is called upon to serve in some CALLING. Young boys and girls give talks in Church and develop public-speaking skills. Church youth are given leadership opportunities, and adult men and women fill numerous leadership and teaching positions in every local congregation (*see LAY PARTICIPATION AND LEADERSHIP; LEADERSHIP TRAINING*). Budgeting, counseling, organizing, and performing administrative tasks are carried out on a regular basis. From these experiences, members develop business-related skills that are useful in many business contexts.

Over the years, Church leaders have spoken forthrightly about maintaining high standards of business ethics and have warned against becoming

carried away by business endeavors: "Material blessings are a part of the gospel if they are achieved in the proper way and for the right purpose" (N. Eldon Tanner, *Ensign* 9 [Nov. 1979]:80). Fair business dealing, giving value for value received, is scripturally required (Lev. 19:11, 35–36; 25:14; Deut. 24:14–15). Thus, President Spencer W. KIMBALL distinguished clean money from filthy lucre or compromise money: Clean money is "compensation received for a full day's honest work, . . . reasonable pay for faithful service, . . . fair profit from the sale of goods, commodities, or service; . . . income received from transactions where all parties profit" (Kimball, p. 948), and he counseled against conducting business unnecessarily on the Sabbath.

Employers are admonished to be generous and kind; employees, to be loyal and diligent. President Brigham YOUNG encouraged "every man who has capital [to] create business and give employment and means into the hands of laborers"; he saw economic strength in "the bone and sinew of workingmen and women," and encouraged all to be industrious: "If we all labor a few hours a day, we could then spend the remainder of our time in rest and the improvement of our minds" (Young, pp. 300–302). "Let every man and woman be industrious, prudent, and economical in their acts and feelings, and while gathering to themselves, let each one strive to identify his or her interests with . . . those of their neighbor and neighborhood, let them seek their happiness and welfare in that of all" (Young, p. 303).

[*See also* Consecration; Riches of Eternity; Wealth, Attitudes Toward.]

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STEPHEN D. NADAULD

#### CHURCH PARTICIPATION IN BUSINESS

Historically, two purposes have characterized Church participation in business: to provide important services to the community that might not

otherwise be available, and to provide a reasonable return on the resources of the Church. During the first half century of settlement in Utah, the Church started or helped to start many businesses. Some continue to operate; but as communities became self-sufficient, the Church withdrew from such business activities as banking, health care, commercial printing, sugar processing, and the Hotel Utah.

Most of the business assets of the Church originated in the pioneer era when its people were isolated from other business and commercial centers. When a newspaper was needed to help keep people of Utah informed, the Church established the *DESERET NEWS* in 1850. In the 1920s, federal officials urged newspapers to develop broadcast operations. In 1922 the *Deseret News* did as requested, and that was the beginning of KSL and *BONNEVILLE INTERNATIONAL CORPORATION*. To help Utah farmers develop a cash crop that they could sell beyond the borders of the state, the Church helped pioneer the sugar beet industry. ZCMI department stores were the outgrowth of a cooperative movement among the early pioneers. When hotel accommodations were insufficient to provide housing for a growing number of visitors to Temple Square and other points of interest in Salt Lake City shortly after the turn of the century, the Church joined with other community interests to construct Hotel Utah. Over a period of years, the Church bought out other investors to become the sole owner of Hotel Utah. The Church became more involved in Salt Lake City real estate primarily to preserve the beauty and the integrity of the downtown area, especially around Temple Square. That purpose guided Church officials when they decided in the late 1960s to lease to Salt Lake County, for one dollar per year, the property on which Symphony Hall and the Salt Palace Convention Center are now located.

At the beginning of 1990, major commercial businesses owned by the Church included Beneficial Development Company, Beneficial Life Insurance Company, Bonneville International Corporation, *DESERET BOOK COMPANY*, Deseret News Publishing Company, Deseret Trust Company, Farm Management Company, Temple Square Hotel Corporation, Utah Home Fire Insurance Company, and Zions Securities Corporation. The Church also owns Laie Resorts, Inc., a small motel, restaurant, and service station located adjacent to the *POLYNESIAN CULTURAL CENTER* in

Hawaii. These businesses come under the umbrella of Deseret Management Company, a holding company that receives and distributes profits, performs internal audits, generates consolidated financial statements, files consolidated income tax returns for the group, coordinates activities, and reviews business operations and plans.

The Church of Jesus Christ of Latter-day Saints Foundation receives from Church businesses contributions from their pretax earnings, which in turn are given to the community as contributions to the arts, education, and charitable groups, and other beneficiaries. The *LDS FOUNDATION* coordinates the distribution of major portions of the charitable contributions designated by Church-owned businesses. In recent years, the Foundation has been a significant contributor to the new LDS Hospital wing, the new Primary Children's Medical Center, the new Holy Cross Hospital, the Salvation Army, Saint Vincent De Paul Center soup kitchen for the homeless, the Salt Lake City Homeless Shelter, the Utah Symphony, Ballet West, the United Way, and related organizations. Income from Church business operations permits participation in local community causes without using the tithing of members from around the world. Those tithes are dedicated to continuing the primary work of the Church, which includes teaching the gospel to the world, building faith and testimony and promoting activity among the membership, and helping members to complete sacred temple ordinances in proxy for the deceased.

Other business activities are under the aegis of the Investment Properties Division of the Church. For example, it oversees Church-owned farmland in several states and Canada, although many of the agricultural activities on the land are managed by Farm Management Companies.

The Church does not publish financial data regarding its privately owned businesses. However, Church officials have indicated that profits from business operations are used to provide living allowances for the General Authorities of the Church. While business profits are not disclosed, President Gordon B. Hinckley, a member of the First Presidency, said in 1985 that the combined income from all these business interests would not keep the work of the Church going for longer than a very brief period (Hinckley, 1985, p. 50).

In addition to its wholly owned businesses, the Church has controlling interest in the chain of



ZCMI department stores. Also, the Church once owned U and I Sugar Company, but many assets of that company have been sold. The company name was changed to U and I, Inc., and, more recently, to AgriNorthwest Company. Its remaining assets are held by Deseret Management Company. The Church also has a significant but noncontrolling interest in Heber J. Grant and Company, a holding company. Other investments include a varied portfolio of stocks and bonds.

Each of the businesses owned by the Church operates in a competitive environment and must succeed or fail according to standard business operating principles. These companies pay taxes to federal, state, and local governments. (The Church is the fourth largest payer of real estate taxes in Salt Lake County.) Church businesses have boards of directors that set policies for the individual companies. In most cases, Church leadership is represented on the boards of directors, but many boards include persons of other faiths.

Operating management is in the hands of professional managers, who need not be Church members. The Church requires them to operate the businesses in harmony with its principles and values of honesty, integrity, sensitivity, and service.

The Church expects its businesses to return something back to the communities from which they derive their revenues, and it encourages managers to participate actively in community activities and in business and professional associations. The Church expects them to set standards of excellence, to be leaders in their particular industries, and always to be conscious of the values of the ownership that they represent.

The major commercial businesses owned by the Church engage in the following activities:

Beneficial Development Company is a property development company dealing primarily with real estate holdings in and around Salt Lake City. In a very few instances, the company has installed roads, water systems, and other amenities for residential developments.

Beneficial Life Insurance Company offers the full range of life insurance protection. The company operates subsidiary insurance companies in Des Moines, Iowa, and Portland, Oregon.

Bonneville International Corporation is a commercial radio and television broadcast company with stations in Salt Lake City, Seattle, San Francisco, Los Angeles, Kansas City, Phoenix,

Dallas, Chicago, and New York. A division, Bonneville Communications, provides promotional services, and produces and distributes the weekly MORMON TABERNACLE CHOIR BROADCAST, the general conferences of the Church, the Homefront Series public service announcements, items for the Missionary Department, and various seasonal programs. The company also provides commercial advertising and promotional services for national businesses and organizations.

Deseret Book Company operates retail book stores in Utah, Idaho, California, Oregon, and Arizona. The company also serves as a publishing arm of the Church to publish books and other materials for and about the Church. In addition, the company operates the Mormon Handicrafts outlet in Salt Lake City.

Deseret News Publishing Company publishes Salt Lake City's afternoon daily, the *Deseret News*, and is a partner in the Newspaper Agency Corporation, which handles printing, advertising, and circulation for the two Salt Lake City dailies.

Deseret Trust Company receives and administers trust funds and trust properties given to the Church.

Farm Management Company manages commercial farms and other agricultural properties owned or leased by the Church, including Deseret Ranches of Florida (Orlando), Deseret Land and Livestock (Rich County, Utah), Deseret Farms of California (Sacramento), Rolling Hills (Emmett, Idaho), West Hills Orchards (Elberta, Utah), and Cactus Lane Ranch (Phoenix, Arizona).

Temple Square Hotel Corporation operates The Inn at Temple Square, a small European-style hotel across from Temple Square; and The Lion House, a historic building in downtown Salt Lake City that is used for luncheons, dinners, wedding receptions, and other social events.

Zions Securities Corporation manages properties owned by the Church, primarily in the downtown area of Salt Lake City, including the ZCMI Mall, the Eagle Gate Plaza office tower, the Eagle Gate Apartments, the Gateway Condominiums, several other apartment buildings, and a number of parking facilities.

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"LDS Revenues Come Primarily from Tithing." *Deseret News*, July 1, 1991, pp. A1, A4.

"LDS Church Real Estate Holdings Include Farms, Ranches, Buildings." *Deseret News*, July 2, 1991, pp. A1, A4, A5.

"LDS Church Uses Media Empire to Set Example in Communities." *Deseret News*, July 3, 1991, pp. A1, A5.

RODNEY H. BRADY

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BYU

See: Brigham Young University

progression. Progression apparently occurred in the premortal life, for most spirits there chose to follow Christ and some were noble and great, while others chose to follow Lucifer. Entering mortality affords opportunities for further progression. Obtaining a PHYSICAL BODY is a crucial step, enabling a person to experience physical sensations of all kinds and to progress in knowledge and understanding, all of which will rise with the person in the Resurrection (D&C 130:18). Brigham Young taught that even in mortality, "We are in eternity" (*JD* 10:22), and the object of this existence is "to learn to enjoy more, and to increase in knowledge and experience" (*JD* 14:228). "When we have learned to live according to the full value of the life we now possess, we are prepared for further advancement in the scale of eternal progression—for a more glorious and exalted sphere" (*JD* 9:168).

Life is never static. "One must progress or retrograde. One cannot stand still. Activity is the law of growth, and growth, progress, is the law of life" (A. Bowen, in *Christ's Ideals for Living*, O. Tanner, ed., Salt Lake City, 1980, p. 368). A person's attitude about "'eternal progression' will largely determine his philosophy of life . . . exalting, increasing, expanding and extending broader and broader until we can know as we are known, see as we are seen" (Young, *JD* 16:165).

At the Resurrection and Judgment, people will be assigned a DEGREE OF GLORY. Further progress is believed possible within each degree. Marriage and family life, however, continue only in the CELESTIAL KINGDOM, allowing "eternal increase" through having spirit children (see ETERNAL LIVES, ETERNAL INCREASE). "All this and more that cannot enter into our hearts to conceive is promised to the faithful, and are but so many stages in that ceaseless progression of eternal lives" (Young, *JD* 10:5).

No official Church teaching attempts to specify all the ways in which God progresses in his exalted spheres; "there is no end to [His] works, neither to [His] words" (Moses 1:38). God's glory and power are enhanced as his children progress in glory and power (see Moses 1:39; Young, *JD* 10:5). Ideas have been advanced to explain how God might progress in knowledge and still be perfect and know all things (see FOREKNOWLEDGE OF GOD; OMNIPOTENT GOD).

The concept of eternal progression is a salient feature of the gospel of Jesus Christ, readily distin-

guishable from traditional Christian theology. The philosophical views of the Middle Ages were basically incompatible with such a concept, and the idea of progress that emerged in the eighteenth-century Enlightenment was that of social evolution (Bury, *The Idea of Progress*, London, 1932). The traditional Christian view has held that those in heaven enter "a state of eternal, inactive joy. In the presence of God they would worship him and sing praises to him eternally, but nothing more" (Widtsoe, p. 142). Latter-day Saints, however, constantly seek personal and righteous improvement not only by establishing ZION in this world, but by anticipating the continuation of progression eternally.

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LISA RAMSEY ADAMS

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## ETHER

See: Book of Mormon: Book of Ether

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## ETHICS

The Church of Jesus Christ of Latter-day Saints is typically involved in three levels of ethical concern: the theory of values; the foundations of moral decision; and the integration of personal and professional codes of ethics, such as those relating to medical, military, or governmental service. The inner dynamism of the Church and its increasing involvement with a confluence of cultures point beyond closed ethical systems. Latter-day Saints espouse an ethic of divine approbation; to discern the will of God and receive assurance that one is acting under God's approval are the ceaseless quest of DISCIPLESHIP. This may be called Spirit-guided morality.

The scriptures affirm that questions of the good and the right are intertwined with questions of the holy and with the primal Jewish-Christian imperative "Be ye holy for I am holy" (1 Pet. 1:16; cf. Lev. 11:44). Daily tensions between the sacred and the secular are part of the ethical dilemma,

and Latter-day Saints seek help from the scriptures and classical sources.

Philosophers often distinguish two approaches to ethics: teleology and deontology. The teleological approach appraises the morality of an act by its relation to an end or purpose, while the deontological approach understands morality primarily in terms of duty or response to law. In Christian ethics, these views have proved difficult to reconcile. For Latter-day Saints, however, both obedience to divine imperatives and pursuit of ultimate happiness are correlative elements in the maturation of human beings. The conflict between duty and desire is overcome as one grows closer to God through faith and service and finds joy in upholding divine counsels and commandments.

Ethicists likewise contrast performance and motive in the religious life. Rabbinical tradition, for example, emphasizes the continuous study and scrupulous observance of Torah, while Reformation Protestantism stresses motive. Again, Latter-day Saints reject this perennial division; both are crucial in the religious life. "Ye shall know them by their fruits" (Matt. 7:16). Grace transforms men toward a Christlike nature. But purity of heart is manifest in scripture study and vigorous service; thus, mastery of law and inner change go hand in hand as components of discipleship and joyful living.

Classical Christian thought encourages the cultivation of habits and dispositions tied to both intellectual and moral virtues. Both ancient and modern revelations advocate such virtues as "knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence" (2 Pet. 1:5–7; cf. D&C 4:5), and all the Christlike attributes of the Sermon on the Mount. There are correlative warnings against besetting vices: pride, unrighteous dominion, lust, anger, unforgiveness, covetousness, idleness, halfheartedness. The Saints are constantly reminded to "seek not the things of this world but seek ye first to build up the kingdom of God and to establish his righteousness" (JST Matt. 6:38). NEPHI<sub>1</sub> and MORONI<sub>2</sub>, both prophets of the Book of Mormon, teach, as does the apostle Paul, the importance of faith, hope, and charity, which is defined as "the pure love of Christ" (1 Cor. 13:1–13; 2 Ne. 31:20; Moro. 7:21–48).

Much ethical discussion today revolves around whether there are any external and binding sanctions for ethics and morality. In the theological

context, there is the classical dilemma of whether God's will is right because he wills it or whether he wills it because it is right. Latter-day Saints are not committed to certain theories of natural law. Modern scriptures suggest that ethical laws and "bounds" and conditions exist independent of God (D&C 88:3–40; see LAW: DIVINE AND ETERNAL LAW). They also teach that God both institutes laws and adapts them (TPJS, p. 320). Both the meaning and the application of law in changing circumstances require revelation of the present will of God.

LDS ethics are neither extremely atomistic nor social-communitarian but recognize the importance of both the individual and social aspects of human existence. "And that same sociality which exists among us here will exist among us there [the eternal world], only it will be coupled with eternal glory, which glory we do not now enjoy" (D&C 130:2).

Ethical discussion often focuses on how one comes to know what is good or right. Appeals to intuition or conscience are opposed by radical conventionalism, which presumes that values are reducible to custom and that the mores of a given group or individual are not known (discovered) but simply preferred. Latter-day Saints respect conscience, and the scriptures reiterate that conscience must be refined and directed by the Holy Ghost. They consider ethical maturity to derive from experience; including religious experience; from rational and practical deliberation; and from the mandates, both general and specific, that recur in scripture and the counsels of the prophets.

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F. NEIL BRADY

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## EUROPE, THE CHURCH IN

[This article discusses the establishment and growth of the Church in continental Europe. See separate articles on the Church in the British Isles, the Middle East, and Scandinavia.]

The Protestant countries of Western Europe—Scandinavia, Switzerland, Germany, and the Netherlands—played a major role in the growth and success of the Church from the beginnings in

and Latter-day Saints seek help from the scriptures and classical sources.

Philosophers often distinguish two approaches to ethics: teleology and deontology. The teleological approach appraises the morality of an act by its relation to an end or purpose, while the deontological approach understands morality primarily in terms of duty or response to law. In Christian ethics, these views have proved difficult to reconcile. For Latter-day Saints, however, both obedience to divine imperatives and pursuit of ultimate happiness are correlative elements in the maturation of human beings. The conflict between duty and desire is overcome as one grows closer to God through faith and service and finds joy in upholding divine counsels and commandments.

Ethicists likewise contrast performance and motive in the religious life. Rabbinical tradition, for example, emphasizes the continuous study and scrupulous observance of Torah, while Reformation Protestantism stresses motive. Again, Latter-day Saints reject this perennial division; both are crucial in the religious life. "Ye shall know them by their fruits" (Matt. 7:16). Grace transforms men toward a Christlike nature. But purity of heart is manifest in scripture study and vigorous service; thus, mastery of law and inner change go hand in hand as components of discipleship and joyful living.

Classical Christian thought encourages the cultivation of habits and dispositions tied to both intellectual and moral virtues. Both ancient and modern revelations advocate such virtues as "knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence" (2 Pet. 1:5-7; cf. D&C 4:5), and all the Christlike attributes of the Sermon on the Mount. There are correlative warnings against besetting vices: pride, unrighteous dominion, lust, anger, unforgiveness, covetousness, idleness, halfheartedness. The Saints are constantly reminded to "seek not the things of this world but seek ye first to build up the kingdom of God and to establish his righteousness" (JST Matt. 6:38). NEPHI<sub>1</sub> and MORONI<sub>2</sub>, both prophets of the Book of Mormon, teach, as does the apostle Paul, the importance of faith, hope, and charity, which is defined as "the pure love of Christ" (1 Cor. 13:1-13; 2 Ne. 31:20; Moro. 7:21-48).

Much ethical discussion today revolves around whether there are any external and binding sanctions for ethics and morality. In the theological

context, there is the classical dilemma of whether God's will is right because he wills it or whether he wills it because it is right. Latter-day Saints are not committed to certain theories of natural law. Modern scriptures suggest that ethical laws and "bounds" and conditions exist independent of God (D&C 88:3-40; see LAW: DIVINE AND ETERNAL LAW). They also teach that God both institutes laws and adapts them (TPJS, p. 320). Both the meaning and the application of law in changing circumstances require revelation of the present will of God.

LDS ethics are neither extremely atomistic nor social-communitarian but recognize the importance of both the individual and social aspects of human existence. "And that same sociality which exists among us here will exist among us there [the eternal world], only it will be coupled with eternal glory, which glory we do not now enjoy" (D&C 130:2).

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The Protestant countries of Western Europe—Scandinavia, Switzerland, Germany, and the Netherlands—played a major role in the growth and success of the Church from the beginnings in



the 1830s until well into the twentieth century. Along with the United States, Canada, and Great Britain, continental Europe provided most of the early LDS converts until around 1960, when successes in Latin America and Asia began to overshadow it as a source of new converts. Without the waves of European converts, many of whom emigrated to fill up the pioneer settlements of the Great Basin Kingdom (see COLONIZATION), the Church would, at best, have grown more slowly, been more insular and provincial.

That success in Europe was, however, geographically uneven. Early converts came overwhelmingly from the countries of the Protestant Reformation. Attempts were made as early as the 1850s to gain converts in France, Italy, Ireland, and Austria-Hungary, but results were meager and missionaries became discouraged. Real success in these and other Catholic countries would have to wait for the more open societies and attitudes of the twentieth century. LDS missionaries also found virtually no access to the Orthodox populations of Eastern Europe, whether in Russia, Greece, or the Balkans, and there were only a very few conversions of European Jews.

LDS converts came from many different Protestant denominations and sects, but most of them were religious “seekers” of one kind or another, sometimes already united in congregations like Timothy Mets’s “New Lighters” in Holland in the early 1860s. Most of the seekers had studied the Bible and were looking for a church with apostles, prophets, and the spiritual gifts they had read about in the New Testament. They also tended to be discouraged with traditional doctrines and the behavior of churches and pastors, and longed for the assurance of communion with the spirit of God in preparation for Christ’s imminent return.

Most European converts came from the middle, lower middle, and especially the working classes. One study which surveyed LDS immigrants to the United States between 1840 and 1869 found that only 11 percent were middle class, mostly artisans; the rest came overwhelmingly from the working classes. Early attempts were made by missionaries to interest such dignitaries as the queens and kings of various countries, but

these appeals fell on deaf ears and sometimes even led to the missionaries’ banishment. Their preaching also had little resonance with the traditional nobility, the moneyed aristocracy, and an increasingly secular and powerful intelligentsia. Thus, cut off from “respectable” society, they went “to the poor like their Captain of old” (*Hymns*, 1985, No. 319), among whom they found believers. Only in the later twentieth century, as they had done in America, did European Latter-day Saints as a group begin to be part of the growing middle class as they received greater opportunities for higher education and financial success.

The new European Saints of the nineteenth century came from both rural and urban societies. Farmers, agricultural workers, and artisans joined with industrial workers and townspeople leaving the depressed countrysides and the slums of industrializing Europe for the kingdom of the Saints in what they and thousands of other emigrants believed was the promised land, the land of unlimited opportunity.

Some three years after the Church was established in Europe, it introduced the doctrine of the GATHERING, which encouraged the new members to gather to ZION. Before 1900 more than 91,600 heeded the call, and although after the turn of the century Church authorities began to discourage emigration, thousands more joined the ever-broadening stream of European immigrants to America. They scrimped and saved, sometimes for years—the average wait was ten years—to get the eighty to one hundred dollars needed to get from Liverpool to Salt Lake City. Saints from the Continent went to Liverpool, where, with British converts, they booked passage on large emigrant ships, such as the *Amazon*, *Nevada*, or *Monarch of the Sea*. They first landed in New Orleans for the trip upstream to Nauvoo, later they landed at New York, Philadelphia, or Boston, traveled by train to Omaha, and then journeyed by covered wagon or handcart the remaining 1,100 miles to Utah. For some the trip was better than tolerable; for many others, it was an ordeal endured only through faith and determination.

Seeing that most new converts were so poor that they could not emigrate without help, the

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← The Church of Jesus Christ of Latter-day Saints in Europe, including the British Isles and Scandinavia, as of January 1, 1991.



## ÉTOILE DU DÉSERT

ORGANE DE L'ÉGLISE DE JÉSUS-CHRIST DES SAINTS-DÉS-DERNIERS-JOURS.

LA VÉRITÉ, L'INTELLIGENCE, LA VERTU ET LA FOI SONT UNIES.

SI VOUS M'AIMES, GARDEZ MES COMMANDEMENTS. (JEAN, XIV, 15.)

Il y a déjà quelque temps j'ai eu l'occasion de publier un récit abrégé de l'origine, des progrès, de l'établissement, des persécutions, de la foi et de la doctrine de l'Eglise de Jésus-Christ des Saints-des-Derniers-Jours. Je me proposais de publier quelque autre ouvrage analogue donnant plus de particularités sur notre doctrine, notre organisation et notre position actuelle. Mais, après réflexion, et après m'être concerté avec mes amis, j'ai pensé qu'il serait préférable, pour l'accomplissement de mes desseins, de prendre la forme d'un recueil.

Conséquemment, nous ferons paraître de temps à autre un cahier pareil à celui-ci, qui non-seulement réalisera le but que je me proposais, mais en outre donnera les nouvelles que nous sommes à même de recevoir de la

Elder John Taylor, one of the first LDS missionaries in continental Europe, began the French publication *Etoile du Deseret* ("Star of Deseret"). Courtesy Rare Books and Manuscripts, Brigham Young University.

Church, in 1849, set up the PERPETUAL EMIGRATING FUND which allowed thousands of Saints to borrow the money to emigrate and then repay the fund after they were settled in the American West. After the completion of the transeontinental railroad in 1869, the journey was not so arduous because the railroad brought emigrants directly to Zion.

European LDS emigration peaked in the 1850s and 1860s, although a fairly constant stream, especially of Germans, continued after the turmoil of both world wars. They all became part of the "melting pot," with few Saints returning to their native lands.

The European members turned out to be exceptionally good pioneers. Most brought with them solid religious conviction and faith, an unusually strong work ethic, usable and practiced skills derived from the quality artisanship of Europe, and a desire to blend into their new society and surroundings. They also brought a deep respect for Church leaders as God's chosen servants, a willingness to settle where they were called, and a desire to help promote the missionary cause, especially in their native lands. They were persuasive recruiters of their fellow countrymen to the new LDS settlements. Many met incoming emigrant trains to take settlers to their new paradise.

Besides laborers and skilled craftsmen, there were also businessmen and entrepreneurs and teachers; there were women trained as midwives and a few as doctors. Europe also produced poets, journalists, artists, architects, photographers, musicians, and also dramatists. From their ranks arose a range of great leaders from GENERAL AUTHORITIES to missionaries—who usually labored in their homelands. Devout women and children who supported the Church, often at great sacrifice, carried out their own daily and Church duties. Most important, however, were the tens of thousands of less-known European Saints; Zion could not have done without them. Census figures give us some idea of their numbers. In 1880, out of a total Utah population of 143,863, almost 43,000, or 30 percent, were foreign-born. If children born in America to foreign-born members are included, the figure would exceed 60 percent.

Not all European converts to the Church immigrated to America, even in the peak years of the gathering. Some had families they could not and would not leave; others lacked faith and funds. Some drifted from the faith or could not find suitable marriage partners in it. Others succumbed to the extraordinary anti-Mormon pressures and persecutions that arose simultaneously almost everywhere with the arrival of the missionaries. Throughout Europe in the nineteenth and early twentieth centuries, Latter-day Saints, and especially missionaries, were at one time or another harassed, abused, vilified, stoned, jailed, and expelled; yet these same missionaries were simultaneously fed, clothed, housed, protected, and warned by generations of grateful and admiring members. In the nineteenth century, the Church was taken seriously, perhaps too seriously, by those in power. Many Europeans regarded the Church as a non-Christian American sect. Throughout Europe, where the marriage of church and state had been sanctified by tradition, political authority often took its cues on religious matters from a clergy made more vocal by declining influence.

Prominent Europeans visited Utah to get a firsthand view of this unusual and exotic LDS society. They admired the way the Saints had made the "desert . . . blossom as the rose" (Isa. 35:1), but found the people fanatical and their theology incomprehensible. Polygamy was considered especially uncivilized by Europeans, who viewed their own culture, especially near the end of the nine-

teenth century, as the apogee of civilization. For the European intelligentsia, the LDS Church was purely and distinctly an aberrational American phenomenon.

In spite of all this, the Church took hold in Europe, at least enough to strengthen the Church in America when strengthening was needed most, and also to lay a foundation for its own existence later on. Following their great successes in Great Britain in the 1830s and 1840s, the missionaries crossed the English Channel to work on the European mainland. The responses in Switzerland and Hamburg, Germany, were generally positive, with a foothold established in each of these areas. Less successful were the missions of Lorenzo SNOW in Italy and John TAYLOR in France, but even in those nations a few converts were made, from whom significant LDS posterities have grown. There was a slow but steady growth of the Church in Switzerland and Germany, especially after German unification in 1870. A mission was established in the Netherlands in the 1860s, and over the years thousands became Latter-day Saints and immigrated to Zion.

Results were not so encouraging in the huge Austro-Hungarian Empire of more than fifty million that sprawled over most of the map of East Central Europe. In 1865 President Brigham YOUNG sent one of the apostles, Orson Pratt, to open that empire to missionary work. Elder Pratt and his companion, William Riter, had little success, spending most of their time in jail. A later missionary, Thomas Biesinger, made scattered converts in Vienna and Prague; and a Hungarian convert, Misha Markow, traveled throughout most of the Balkan states and Russia, beginning in 1903, performing isolated baptisms and encountering ubiquitous opposition.

At the same time, attempts were made to breach the edges of the Islamic world in neighboring Turkey. A Swiss convert, Jacob Spori, established a mission there in 1884 with limited success (*see MIDDLE EAST, THE CHURCH IN*). After Spori baptized some Russians, Elder Francis M. Lyman, an apostle, and Joseph Cannon dedicated imperial Russia to preaching the gospel in 1903.

**TWENTIETH CENTURY.** For Europeans, Church members included, the dawning twentieth century would bring historic and cataclysmic changes. These included two devastating world wars with literally millions of casualties and a debilitating

depression in between, fascism and communism, the Cold War and Americanization, prosperity and the rebirth of Europe, and finally, by 1990, the extension of freedom and democracy to most of the people of the continent.

There were also significant changes in European LDS life. Emigration gradually declined, allowing the European population to grow and more permanent LDS congregations to emerge. New countries, first in the West, then later in the East, were opened to missionary work; and some, such as France, Belgium, and Italy, that had been opened but later closed, reopened and became more fruitful. Freedom of religion and the end of religious persecution spread as democracy overcame a variety of tyrannies. The discontinuance of polygamy and the accommodation to the broader palette of political realities in the world emphasizing the spiritual mission of the Church opened doors.

The defeat of Germany and the Central Powers in World War I, though viewed as a disaster for the people, did have a bit of a silver lining for the Church, especially in Central Europe. The coming of democracy to Germany and Austria permitted the return of missionaries. A vigorous branch was established in Vienna that would serve as a strong foundation for the Church in Austria. The rigors of war and defeat had produced a poverty and humility among the people that helped make them more receptive to the gospel message. Missionaries streamed into post-World War I Germany and,



Leipzig Relief Society (1907). Many residents of eastern Germany joined the Church in the late nineteenth and early twentieth century.

especially in the first years of the Weimar Republic, baptisms were at an all-time high. By 1930 there were more Latter-day Saints in Germany than in any other country outside the United States of America, and expectations ran high for continued growth.

The coming of Hitler to power changed life for the Church and its members, not only in Germany but eventually in the rest of Europe as well. Soon the omnipresent police state was making life in Germany more difficult for the Saints, especially the missionaries; many anticipated the Church would be closed down, but it never was. Both members and missionaries made every effort to get along with the regime while rejecting its excesses. What was important to them was to be able to continue to preach the gospel, to stay in the country, and to keep the branches together and prospering after so many years of struggle. Moreover, their numbers were small and they had little leverage with the regime. The Church grew slowly throughout Europe in the 1930s, and the growing tension in society made missionary work progressively more difficult.

In the fall of 1938, at the time of the Munich conference, missionaries were taken out of Germany temporarily; this became a valuable dress rehearsal for the situation a year later, when the Church was forced overnight to withdraw all missionaries from Germany and eventually from all of Europe. After European Mission President Thomas E. McKay left in April 1940, the local leaders of the Church units on the Continent were on their own throughout the war.



The Mormon Tabernacle Choir on world tour in Paris, 1955.

The cataclysm of World War II prompted Church leaders to send Elder Ezra Taft BENSON to Europe in 1946 to survey the damage, find the Saints, arrange for temporal help, and, most important, let them know that the Church cared about them. Elder Benson found decimated but devout congregations of Saints wherever he went, from England to Austria. He lamented over their circumstances and was inspired by their devotion. He also arranged for them to meet, and he set in motion the wheels that would bring the welfare supplies that had been accumulating in America to the needy in Europe. Years later, members vividly and gratefully remembered this mission of mercy and found in it hope and encouragement to face a difficult future; one non-Mormon German professor recalled having received his first pair of shoes after the war from the Mormons. Soon help began to pour in as CARE packages of relief supplies arrived from friends and fellow Saints in America. The Saints in the Netherlands, which had been invaded and occupied by Germany, sent potatoes. Trainloads of welfare supplies were sent from Utah to needy Mormons and non-Mormons alike. It was a great expression of Christianity in action, and the image of the Church in Europe began to change for the better as a result of its participation in this collective humanitarian effort.

Missionaries began to return to Europe as early as 1946. Soon missions were reestablished and some mission presidents had to locate scattered Saints, but others found things intact. Members met where they could, sometimes in bombed-out quarters, sometimes in members' apartments, and sometimes out in the open. A new mission was also established in Finland in 1947. During the first decade after the war, efforts focused again on the traditional interests of strengthening the Saints and gaining new ones.

Prior to the war, European members had never been able to attend a local Church temple. Many had been diligent in doing genealogical research, but unless they had immigrated to the United States or had been able to visit there, they had not had the opportunity to attend a temple and receive the blessings given only therein.

But all this was to change dramatically. Members in post-World War II Europe soon acquired all of the blessings and responsibilities of Saints in America. In 1952, a year after he became President of the Church, David O. MCKAY announced plans to build the first temple in Europe just out-

side of Bern, Switzerland. This temple was dedicated in September 1955; a second one was completed and opened near London in 1958. The building of these temples symbolized the inauguration of the new age for the Church in Europe. In the 1980s, the Church dedicated a temple in 1984 at Västerhaninge (near Stockholm), Sweden; in 1985 at Freiberg, then the German Democratic Republic (GDR); and in 1987 at Friedrichsdorf (near Frankfurt), then the Federal Republic of Germany.

Some other important changes were the creation of new missions and the establishment of Europe's first stake in 1961. In addition, the progress of secularization, with its emphasis on freedom of religion, the ecumenical spirit of Vatican II in the Roman Catholic Church, and the presence of American LDS service personnel helped to break down the traditional prejudices and make it possible for the Church to gain a real foothold in Italy, and later in Spain and Portugal. New vigor was experienced in France as baptisms increased; membership in France grew from 1,509 in 1960 to 8,606 in 1970. Most significant was the conviction that it was now possible to do missionary work among the Catholics of Western Europe in the same way, and with as encouraging results, as among Protestants.

The Saints became not only more numerous but also more prosperous and better educated; Europeans such as F. Enzio Busche (Germany), Charles A. Didier (Belgium), Derek A. Cuthbert (England), Jacob de Jager (the Netherlands), and Hans B. Ringger (Switzerland) were called as General Authorities. Stakes, wards, and new missions were organized with leadership essentially in local hands; European LDS youth were better educated in Church doctrine through the establishment of seminary and institute classes; a new and larger wave of missionaries from Europe joined the worldwide force; and Central and Eastern Europe were, especially after the political revolutions of 1989, opening their doors to the Church.

In Europe the image of the Latter-day Saints and the Church was changing. The coming of real democracy, with its basic human rights, including the freedom of religion; the pervasive influence of the United States as the primary defender of an exposed Europe in the Cold War; the mobility and growing prosperity that came to Europe; and the continuing growth of the Church generally gave it a more favorable press.

At the same time, the deepening Cold War made life progressively more difficult for some seven thousand Saints in the GDR. Strong anti-communist rhetoric from America, plus Russian influence and strong communist prejudices against churches and people of religious conviction, brought Latter-day Saints behind the Iron Curtain continued surveillance and harassment. The erection of the Berlin Wall in 1961 left them largely to their own devices, with only occasional visits by Church authorities from the West. Some, in order to make their peace with the new order, withdrew from Church fellowship, but a majority banded together to form a strong, cohesive LDS community.

In the 1960s, the Church began a vigorous program of building chapels for European congregations that helped to meet the needs of the Saints as well as to gain some respectability in society. By 1970 chapels dotted the Western European landscape; they attracted some positive outside attention and gave members a new sense of accomplishment. They also helped Saints begin to shed the "seet" image and mentality and to move more confidently into their various national societies after years of persecution and disrespect.

In an attempt to strengthen the LDS European youth, the seminary and institute programs of the Church were established in the early 1970s. These would help LDS families teach their children the gospel and prepare them for missions and lifetimes of service. Gradually, an increasing number of young men and women did serve missions. The 1970s also brought area conferences at which the European Saints were able to see how many of them there actually were and to be counseled anew by Church leaders to remain where they were and help strengthen the Church in their own areas.

**EASTERN EUROPE.** Prior to the 1960s, LDS success in Europe had been confined largely to the Protestant countries of Western Europe. A few converts, such as Janos Denndorfer, had been made in Hungary around the turn of the century, and a few others later in Czechoslovakia, but the turmoil of the first half of the twentieth century and the dropping of the Iron Curtain around Eastern Europe effectively precluded the early introduction of the gospel and Church into those countries.

In the 1960s, attempts were made to begin missionary work in Yugoslavia, but it was not until



The Swiss Temple in Zollikofen (near Bern, Switzerland, 1978) was dedicated in 1955 by President David O. McKay, with the Mormon Tabernacle Choir participating. This temple, built of white reinforced concrete with gold spire, was the first outside the United States and Canada. Courtesy Floyd Holdman.

Kresimir Cosic came to Brigham Young University, became a convert to the Church, and later was a basketball hero in his native country, that the Church could take hold there. A few missionaries were allowed to enter, but their opportunities to teach the people were circumscribed.

Vienna became the center of attempts by the Church to push into Central and Eastern Europe, much as it had been the capital of the polyglot Austro-Hungarian Empire of the nineteenth century. In the 1970s a few missionary couples were called to serve in Budapest, Hungary, and by the early 1980s they had established a branch comprised of more than one hundred capable, educated Hungarians. This gradual breakthrough almost exactly mirrored the gradual turning of Hungarian society and government away from the strict subservience to the Communist masters and toward the West.

For President Spencer W. Kimball, the need to preach the gospel everywhere in the world, especially in the large areas from which the Church had heretofore been excluded was a consuming passion. He had no political agenda. A major breakthrough came with the work of Ambassador David M. Kennedy in gaining official recognition of the Church in various areas and in the dedication of Poland for the preaching of the gospel by President Kimball in 1977. This represented a

major change in Church policy toward communist governments and paved the way for even more significant opportunities in the late 1980s. It became the basis for a policy that allowed contacts with scattered Saints in Czechoslovakia and brought the Church recognition and respect from the communist leadership of the GDR, in all a breakthrough in that part of Europe. The most dramatic results of this changed relationship were the 1985 erection of the temple at Freiberg, GDR, wherein for the first time hundreds of lifelong Latter-day Saints were able to fulfill their dreams of temple worship, and the subsequent admission of LDS missionaries into the country for the first time in nearly forty years. In 1989 the first missionaries allowed to leave the GDR arrived in Salt Lake City to be sent throughout the world.

The nearly bloodless revolutions of 1989 presented the Church with an opportunity to begin a new epoch in Central and Eastern Europe. As the communist order crumbled and more democratic regimes were established in one country after another, one common demand was for freedom of religion. As a result, by the end of 1990 the Church in these countries existed under virtually the same conditions as in Western Europe and the United States. The reunification of Germany applied all of the rules of the Bonn Constitution to what had been the GDR. Missions have been established in Poland, Hungary, and Greece, and reestablished in Czechoslovakia. Leaders of these nations have welcomed Latter-day Saints because of their strong Judeo-Christian values and their wholesome families. Missionaries are currently proselytizing on a limited basis. Congregations of the Church have been officially recognized in the Soviet Union, and it has good prospects there, and in Yugoslavia, for the immediate future. Missionaries have been permitted into Romania and Bulgaria, the first significant breakthroughs in those countries. Thus, at the beginning of the 1990s, The Church of Jesus Christ of Latter-day Saints in Europe stands on a new threshold. Its major challenge, in both East and West, is to become better known and respected. Europeans are generally unaware of its dynamic worldwide growth, the nature of its teachings, or the quality of life it offers.

In Western Europe, the Church is growing slowly, with the exception of its clear success in Portugal, but a process of consolidation appears to be taking place. Strong second-, third-, and even fourth-generation LDS families are appearing

everywhere. Church members are taking advantage of expanded opportunities for education, especially higher education, and are thus better able to contribute to and benefit from the prosperity of Western Europe. European Latter-day Saints are sending out more of their own as missionaries than ever before, and two and three generations of indigenous leaders are heading the Church in Europe.

Finally, from an LDS point of view, Europe is still divided. The Western countries are awash in secularism, prosperity, and religious apathy that pose a major challenge for the Church to find new ways to gain the interest and respect of these secular societies. For Central and Eastern Europe, the new decade and the coming new century will undoubtedly see thousands of new LDS converts and congregations. Perhaps even as the people in these countries have brought a new inspiration of freedom and human rights to the West, they will also bring a new spirit of religious desire that will benefit the Church.

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DOUGLAS F. TOBLER

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## EUTHANASIA

See: Death and Dying; Prolonging Life

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## EVANGELISTS

The sixth ARTICLE OF FAITH names evangelists together with APOSTLES, PROPHETS, and TEACHERS among the essential offices in the organization of the Church (cf. Eph. 4:11; Acts 21:8).

In an address on June 27, 1839, the Prophet Joseph SMITH identified the office of evangelist as a PATRIARCH, who as "the oldest man of the blood of Joseph or of the seed of Abraham" was to bless "the posterity of the Saints" as Jacob blessed his sons (TPJS, p. 151). This was the office of Patriarch to the Church. Evangelists, as patriarchs, had been ordained beginning in 1833, although not mentioned in REVELATION until 1835 (D&C 107:39–40).

Scholars have been unable to define precisely the role or office of the evangelist (Greek, *euangelistēs*, "one bringing good tidings") in the NEW TESTAMENT. Apparently it was an office or activity that could be combined with the calling of BISHOP (2 Tim. 4:5). The sense of evangelist as an author of one of the canonical Gospels is late. The earliest known pagan and pre-Christian use of the term refers to a person who pronounced oracular statements (Kittel, 2:736).

Whatever the exact nature of the office, the early Christian evangelist was closely linked with apostles and prophets. He was viewed as one who carried on the work of the apostles, but always in a charismatic or prophetic office. One New Testament reference hints that Philip was an evangelist, and mentions his four daughters, who "did prophesy" (Acts 21:8–9).

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R. DOUGLAS PHILLIPS

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## EVE

Eve, first woman of earthly creation, companion of ADAM, and mother and matriarch of the human race, is honored by Latter-day Saints as one of the most important, righteous, and heroic of all the human family. Eve's supreme gift to mankind, the opportunity of life on this earth, resulted from her choice to become mortal.

Eve, Adam, Abraham, and others were among the noble and great ones involved with the creation of the earth (Abr. 3:22–24; cf. McConkie, p. 59). God foreordained her and named her Eve, "the Mother of All Living"; in the GARDEN OF EDEN Adam called her Eve, reflecting that calling (Moses 4:26). She was created spiritually and physically in the same manner as was Adam (MD, p. 242). God called *their* name Adam, and "in the image of his own body, male and female, created he them" (Moses 6:9).

Eve and Adam faced a dilemma as they sought to obey God's commandments. They could not keep the primary commandment to have children as long as they remained nonmortals in the Garden (2 Ne. 2:22–23). The instruction not to eat of the tree of knowledge of good and evil, however, was



everywhere. Church members are taking advantage of expanded opportunities for education, especially higher education, and are thus better able to contribute to and benefit from the prosperity of Western Europe. European Latter-day Saints are sending out more of their own as missionaries than ever before, and two and three generations of indigenous leaders are heading the Church in Europe.

Finally, from an LDS point of view, Europe is still divided. The Western countries are awash in secularism, prosperity, and religious apathy that pose a major challenge for the Church to find new ways to gain the interest and respect of these secular societies. For Central and Eastern Europe, the new decade and the coming new century will undoubtedly see thousands of new LDS converts and congregations. Perhaps even as the people in these countries have brought a new inspiration of freedom and human rights to the West, they will also bring a new spirit of religious desire that will benefit the Church.

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DOUGLAS F. TOBLER

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## EUTHANASIA

See: Death and Dying; Prolonging Life

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## EVANGELISTS

The sixth ARTICLE OF FAITH names evangelists together with APOSTLES, PROPHETS, and TEACHERS among the essential offices in the organization of the Church (cf. Eph. 4:11; Acts 21:8).

In an address on June 27, 1839, the Prophet Joseph SMITH identified the office of evangelist as a PATRIARCH, who as "the oldest man of the blood of Joseph or of the seed of Abraham" was to bless "the posterity of the Saints" as Jacob blessed his sons (TPJS, p. 151). This was the office of Patriarch to the Church. Evangelists, as patriarchs, had been ordained beginning in 1833, although not mentioned in REVELATION until 1835 (D&C 107:39–40).

Scholars have been unable to define precisely the role or office of the evangelist (Greek, *euangelistēs*, "one bringing good tidings") in the NEW TESTAMENT. Apparently it was an office or activity that could be combined with the calling of BISHOP (2 Tim. 4:5). The sense of evangelist as an author of one of the canonical Gospels is late. The earliest known pagan and pre-Christian use of the term refers to a person who pronounced oracular statements (Kittel, 2:736).

Whatever the exact nature of the office, the early Christian evangelist was closely linked with apostles and prophets. He was viewed as one who carried on the work of the apostles, but always in a charismatic or prophetic office. One New Testament reference hints that Philip was an evangelist, and mentions his four daughters, who "did prophesy" (Acts 21:8–9).

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R. DOUGLAS PHILLIPS

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## EVE

Eve, first woman of earthly creation, companion of ADAM, and mother and matriarch of the human race, is honored by Latter-day Saints as one of the most important, righteous, and heroic of all the human family. Eve's supreme gift to mankind, the opportunity of life on this earth, resulted from her choice to become mortal.

Eve, Adam, Abraham, and others were among the noble and great ones involved with the creation of the earth (Abr. 3:22–24; cf. McConkie, p. 59). God foreordained her and named her Eve, "the Mother of All Living"; in the GARDEN OF EDEN Adam called her Eve, reflecting that calling (Moses 4:26). She was created spiritually and physically in the same manner as was Adam (MD, p. 242). God called *their* name Adam, and "in the image of his own body, male and female, created he them" (Moses 6:9).

Eve and Adam faced a dilemma as they sought to obey God's commandments. They could not keep the primary commandment to have children as long as they remained nonmortals in the Garden (2 Ne. 2:22–23). The instruction not to eat of the tree of knowledge of good and evil, however, was



everywhere. Church members are taking advantage of expanded opportunities for education, especially higher education, and are thus better able to contribute to and benefit from the prosperity of Western Europe. European Latter-day Saints are sending out more of their own as missionaries than ever before, and two and three generations of indigenous leaders are heading the Church in Europe.

Finally, from an LDS point of view, Europe is still divided. The Western countries are awash in secularism, prosperity, and religious apathy that pose a major challenge for the Church to find new ways to gain the interest and respect of these secular societies. For Central and Eastern Europe, the new decade and the coming new century will undoubtedly see thousands of new LDS converts and congregations. Perhaps even as the people in these countries have brought a new inspiration of freedom and human rights to the West, they will also bring a new spirit of religious desire that will benefit the Church.

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uniquely modified with the words “nevertheless, thou mayest choose for thyself” (Moses 3:16–17), and becoming mortal was expressly stated as the consequence.

Satan was present to tempt Adam and Eve, much as he would try to thwart others in their divine missions: “And he sought also to beguile Eve, for he knew not the mind of God, wherefore he sought to destroy the world” (Moses 4:6; cf. Matt. 4:3–11; Moses 1:12–22; JS—H 1:15–16). Eve faced the choice between selfish ease and unselfishly facing tribulation and death (Widtsoe, p. 193). As befit her calling, she realized that there was no other way and deliberately chose mortal life so as to further the purpose of God and bring children into the world.

The Church of Jesus Christ of Latter-day Saints strongly affirms that in partaking of the fruit of the tree of knowledge of good and evil, Eve along with Adam acted in a manner pleasing to God and in accord with his ordained plan (*see* FALL OF ADAM). Brigham YOUNG explained: “The Lord knew they would do this and he had designed that they should” (*JD* 10:103). “We should never blame Mother Eve, not the least” (*JD* 13:145). Adam and Eve “accepted a great challenge. . . . They chose wisely in accordance with the heavenly law of love for others” (Widtsoe, p. 194). Afterward, in one of the earliest recorded statements in scripture, Eve recounted the PLAN OF SALVATION as she expounded on the joy prepared for humankind in eternity: “Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient” (Moses 5:10–11).

Loving parents in heaven prepared Eve and Adam for their roles in MORTALITY. After the Fall, God gave Adam and Eve the law of SACRIFICE so that they could obtain forgiveness of sins committed in mortality (Moses 5:5). He placed enmity (an abhorrence of evil) between Eve’s seed and Satan and his followers (Moses 4:21). God granted to Eve the powers of motherhood, disclosing the difficult labor of childbirth. The Hebrew word rendered “sorrow” (Gen. 3:16–17) does not connote “sadness,” but “labor,” or “sweat,” or “pain.”

Adam and Eve were husband and wife. While in the Garden, God sealed them in eternal marriage (Gen. 2:22–24). God instructed Eve, “Thy desire shall be to thy husband, and he shall rule

over thee” (Gen. 3:16). President Spencer W. KIMBALL explained that the Hebrew word translated as “rule” would better be understood as “‘preside’ because that’s what he does” (*Ensign* [Mar. 1976]:72), and the husband presides only in righteousness (*see* FAMILY: TEACHINGS ABOUT). Correlatively, God introduced Eve to Adam in terms that are rendered into English by the phrase “an help meet for him”; these words mean “to be strong, to help, rescue, or save” and “to meet, to correspond to, to be equal,” thus indicating that Eve was to be a strong, saving partner in righteousness (Gen. 2:18).

The Lord himself made coats of skins and clothed Adam and Eve (Moses 4:27). Eve bore unto Adam sons and daughters. She worked with Adam. They prayed to the Lord and heard his voice (Moses 5:4–5). They made “all things known” to their children and taught them to read, write, and to keep records of family remembrance (Moses 5:12; 6:5–6).

Eve is a “joint-participant with Adam in all his ministry, [and] will inherit jointly with him all the blessings appertaining to his high state of exaltation” (*MD*, p. 242). President Joseph F. SMITH saw her in vision in 1918: among the great and mighty ones in the celestial congregation of the righteous, he beheld “our glorious Mother Eve, with many of her faithful daughters who had lived through the ages and worshipped the true and living God” (*D&C* 138:39).

The fall of Eve and Adam is profoundly significant: they opened the way of mortality for all humankind, and they subjected themselves to death in order to make continued progression toward eternal life possible. Mother Eve bestowed upon her daughters and sons a heritage of honor, for she acted with wisdom, love, and unselfish sacrifice.

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BEVERLY CAMPBELL

## EVENING AND THE MORNING STAR, THE

*The Evening and The Morning Star* was the first newspaper of The Church of Jesus Christ of Latter-day Saints. It was published in fourteen eight-paged, double-columned monthly issues in Independence, Missouri, from June 1832 to July 1833. When the press in Missouri was destroyed by a mob, publication was resumed several months later in Kirtland, Ohio, with ten issues published from December 1833 to September 1834. W. W. (William Wines) Phelps, its editor in Missouri, printed in it a brief history of the Church, a number of LDS hymns, instructions to members of the Church, letters reporting its progress throughout the country, and many of the revelations received by the Prophet Joseph Smith. Oliver COWDERY, its editor in Ohio, printed reports and commentaries about the Saints' difficulties in Missouri and some of the doctrinal writings of Sidney RIGDON, a counselor in the First Presidency.

Because the circulation of the Missouri-printed *Star* was small and localized, Cowdery reprinted all the original twenty-four issues in Kirtland between January 1835 and October 1836, in a new sixteen-page format, with numerous grammatical improvements, and a few articles deleted. *The Evening and the Morning Star* was succeeded by the *Latter Day Saints' Messenger and Advocate* in October 1834 (HC 2:167).

[See also *Messenger and Advocate*.]

RONALD D. DENNIS

## EVIL

[The LDS concept of evil is also explained in the article on Devils. The following article discusses a view of the purposes of evil and presents an LDS response to traditional discussions of the problem of evil.]

In ordinary discourse, the term "evil" has a very wide definition and, along with the term "bad," is used in English most often to refer to morally wrong intentions, choices, and actions of agents (moral evil); to the operations of nonhuman nature such as disease, earthquakes, volcanic eruptions, and tornadoes (natural evil); and to the human and animal pain and suffering (psychological evil) that moral and natural evils may cause. In more techni-

cal philosophical discourse, it is applied also to inherent human limitations and defects (metaphysical evil).

The term is used with additional meanings in LDS scripture and discourse. In the Old Testament, the term is translated from the Hebrew term, *ra'*, and its cognates, whose applications range widely from (1) what tastes nasty or is ugly, displeasing, or sad, through (2) moral wickedness and the distress, misery, and tragedy that ensue from it, to (3) willful disobedience of God and his intentions for human beings. The latter two senses of the term predominate in the New Testament and in latter-day scriptures. Given its widely variant meanings, the precise meaning of evil must be ascertained from its context.

LDS scripture further illuminates biblical suggestions about God's purposes for his children and, thereby, helps to clarify one fundamental sense of evil. God disclosed to Moses: "This is my work and my glory—to bring to pass the immortality [resurrection, with everlasting bodily duration] and eternal life [Godlike quality or mode of being] of man" (Moses 1:39). Thus, anything inconsistent with, contrary to, or opposed to the achievement of these ends would be evil.

There seems to be no basis in latter-day scripture for either the privative or relativistic views of evil advocated by some philosophers. In the fifth century, St. Augustine, puzzled by the existence of evil in a world that was created by God, concluded that evil must not be a substance or a positive reality in its own right, but only the absence of good (*privatio boni*). Yet, in the Old and New Testaments, evil is depicted as menacingly real, a view shared by latter-day scripture. Nor is there any scriptural evidence that good and evil are simply matters of personal preference. Rejecting this kind of relativism, Proverbs declares, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12); and Isaiah warns, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isa. 5:20). Relativism is also rejected in latter-day scripture (2 Ne. 28:8).

Nonbelievers and believers alike often question why God would allow evil of any kind to exist. The question becomes especially acute within an Augustinian worldview that affirms God to be the *ex nihilo* or absolute creator of whatever exists

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Latter-day Saints reject the troublesome premise of creation *ex nihilo* (out of nothing), affirming rather that there are actualities that are coeternal with God. These coeternal actualities include INTELLIGENCES (sometimes perceived as primal selves or persons), chaotic matter (or mass energy), and laws and principles (perhaps best regarded as the properties and relations of matter and intelligences). Given this plurality of uncreated entities, it does not follow, within an LDS worldview, that God is the ultimate source of evil. Evil is traceable, alternatively, to the choices of other autonomous agents (such as Lucifer, the Devil) who are also coeternal with God, and, perhaps, even to recalcitrant properties of uncreated chaotic matter.

Though on the basis of latter-day revelation it is evident that God is neither the source nor the cause of either moral or natural evil, the question still arises as to why he does not prevent or eliminate it. The ancient philosopher Epicurus posed the problem in the form of a dilemma: Either God is unwilling to prevent the evil that occurs or he is unable to prevent it. If he is unable, then he is not omnipotent; if he is unwilling, then he is not perfectly good. Epicurus' statement of the dilemma is based on two assumptions: (1) a perfectly good being prevents all the evil it can; and (2) an omnipotent being can do anything and, hence, can prevent all evil.

From an LDS perspective the first assumption appears to be false. A perfectly good being would certainly wish to maximize the good, but if, in the nature of things, allowing an experience of evil were a necessary condition of achieving the greatest good, a perfectly good being would allow it. For example, it seems evident that the existence of OPPOSITION and TEMPTATION is a necessary condition for the expression of morally significant FREEDOM and the development of genuinely righteous personalities (see 2 Ne. 2:11–16; Moses 6:55).

Latter-day Saints would also reject the second assumption. Since there are realities that are coeternal with God, his omnipotence must be understood not as the power to bring about any state of affairs absolutely, but rather as the power to bring

about any state of affairs consistent with the natures of coeternal realities. This insight makes possible an instrumentalist view of evil. With Epicurus' basic assumptions thus modified by latter-day revelation, it seems possible to construct a coherent LDS concept of the nature, use, and existence of evil (*see* THEODICY).

[*See also* Great and Abominable Church; Sin; War in Heaven.]

DAVID L. PAULSEN

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## EVOLUTION

The position of the Church on the origin of man was published by the First Presidency in 1909 and stated again by a different First Presidency in 1925:

The Church of Jesus Christ of Latter-day Saints, basing its belief on divine revelation, ancient and modern, declares man to be the direct and lineal offspring of Deity. . . . Man is the child of God, formed in the divine image and endowed with divine attributes (*see* Appendix, "Doctrinal Expositions of the First Presidency").

The scriptures tell why man was created, but they do not tell how, though the Lord has promised that he will tell that when he comes again (D&C 101:32–33). In 1931, when there was intense discussion on the issue of organic evolution, the First Presidency of the Church, then consisting of Presidents Heber J. Grant, Anthony W. Ivins, and Charles W. Nibley, addressed all of the General Authorities of the Church on the matter, and concluded,

Upon the fundamental doctrines of the Church we are all agreed. Our mission is to bear the message of the restored gospel to the world. Leave geology, biology, archaeology, and anthropology, no one of which has to do with the salvation of the souls of mankind, to scientific research, while we magnify our calling in the realm of the Church. . . .

Upon one thing we should all be able to agree, namely, that Presidents Joseph F. Smith, John R. Winder, and Anthon H. Lund were right when they said: "Adam is the primal parent of our race" [First Presidency Minutes, Apr. 7, 1931].

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WILLIAM E. EVENSON



## EXALTATION

To Latter-day Saints, exaltation is a state that a person can attain in becoming like God—**SALVATION** in the ultimate sense (D&C 132:17). Latter-day Saints believe that all mankind (except the **SONS OF PERDITION**) will receive varying **DEGREES OF GLORY** in the **AFTERLIFE**. Exaltation is the greatest of all the gifts and attainments possible. It is available only in the highest degree of the **CELESTIAL KINGDOM** and is reserved for members of the **CHURCH OF THE FIRSTBORN**. This exalted status, called **ETERNAL LIFE**, is available to be received by a man and wife. It means not only living in God's presence, but receiving power to do as God does, including the power to bear children after the resurrection (*TPJS*, pp. 300–301; D&C 132:19). Blessings and privileges of exaltation require unwavering faith, repentance, and complete obedience to the **GOSPEL OF JESUS CHRIST**.

In a revelation to the Prophet Joseph **SMITH**, the Savior stated the following conditions: "Strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me" (D&C 132:22).

All Church **ORDINANCES** lead to exaltation, and the essential crowning ordinances are the **ENDOWMENT** and the eternal **MARRIAGE** covenant of the **TEMPLE** (D&C 131:1–4, 132).

MARGARET MCCONKIE POPE

## EXCOMMUNICATION

See: Disciplinary Procedures

## EXHIBITIONS AND WORLD'S FAIRS

From its beginnings, the Church has characteristically presented its message through personal contact or in small groups: Faith and testimony are interpersonal. The Church has placed extensive emphasis on the mass media, and in participating in exhibits such as world's fairs. In addition, in recent years these activities have provided the Church an opportunity to present the message of the gospel amid milestone presentations of the arts, the sciences, and industry. The witness of the



The Mormon Tabernacle Choir, under the direction of Evan Stephens, with soloists Robert C. Easton, Nellie Druce-Pugsley, and others, won second place in the competition for the Eisteddfod International Prize at the 1893 Columbian World's Fair in Chicago. Photographer: James H. Croekwell.

living and revealed Jesus Christ has been implicit in all Church exhibits, with two related themes given prominence: life's greatest questions—Where did I come from? Why am I here? What follows death?—and family values.

The first Church participation in a world's fair on a truly international scale was at the World's Columbian Exposition in Chicago in 1893, where the Mormon Tabernacle Choir won high honors in the choral competition. The Church later sponsored booths in several expositions and fairs, including the International Hygiene Exposition at Dresden, Germany, in 1930, and the Century of Progress Exposition in Chicago in 1933–1934. Exhibits were also mounted at international expositions held in San Diego in 1935–1936 and San Francisco in 1939–1940.

The Church's participation in the New York World's Fair in 1964 was a major effort. Its pavilion was a full-size replica of the three east towers of the Salt Lake Temple. Original paintings, the presentation of the film *MAN'S SEARCH FOR HAPPINESS*, and a replica of the Thorvaldson **CHRISTUS** STATUE were featured. A large staff of trained volunteer guides conducted tours and question-and-answer



## EXALTATION

To Latter-day Saints, exaltation is a state that a person can attain in becoming like God—**SALVATION** in the ultimate sense (D&C 132:17). Latter-day Saints believe that all mankind (except the **SONS OF PERDITION**) will receive varying **DEGREES OF GLORY** in the **AFTERLIFE**. Exaltation is the greatest of all the gifts and attainments possible. It is available only in the highest degree of the **CELESTIAL KINGDOM** and is reserved for members of the **CHURCH OF THE FIRSTBORN**. This exalted status, called **ETERNAL LIFE**, is available to be received by a man and wife. It means not only living in God's presence, but receiving power to do as God does, including the power to bear children after the resurrection (*TPJS*, pp. 300–301; D&C 132:19). Blessings and privileges of exaltation require unwavering faith, repentance, and complete obedience to the **GOSPEL OF JESUS CHRIST**.

In a revelation to the Prophet Joseph SMITH, the Savior stated the following conditions: "Strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me" (D&C 132:22).

All Church **ORDINANCES** lead to exaltation, and the essential crowning ordinances are the **ENDOWMENT** and the eternal **MARRIAGE** covenant of the **TEMPLE** (D&C 131:1–4, 132).

MARGARET MCCONKIE POPE

## EXCOMMUNICATION

See: Disciplinary Procedures

## EXHIBITIONS AND WORLD'S FAIRS

From its beginnings, the Church has characteristically presented its message through personal contact or in small groups: Faith and testimony are interpersonal. The Church has placed extensive emphasis on the mass media, and in participating in exhibits such as world's fairs. In addition, in recent years these activities have provided the Church an opportunity to present the message of the gospel amid milestone presentations of the arts, the sciences, and industry. The witness of the



The Mormon Tabernacle Choir, under the direction of Evan Stephens, with soloists Robert C. Easton, Nellie Druce-Pugsley, and others, won second place in the competition for the Eisteddfod International Prize at the 1893 Columbian World's Fair in Chicago. Photographer: James H. Croekwell.

living and revealed Jesus Christ has been implicit in all Church exhibits, with two related themes given prominence: life's greatest questions—Where did I come from? Why am I here? What follows death?—and family values.

The first Church participation in a world's fair on a truly international scale was at the World's Columbian Exposition in Chicago in 1893, where the Mormon Tabernacle Choir won high honors in the choral competition. The Church later sponsored booths in several expositions and fairs, including the International Hygiene Exposition at Dresden, Germany, in 1930, and the Century of Progress Exposition in Chicago in 1933–1934. Exhibits were also mounted at international expositions held in San Diego in 1935–1936 and San Francisco in 1939–1940.

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In chapter 34, Ezekiel described the scattering of Israelites among the nations of the earth as a leadership failure—Israel's “shepherds” had exploited rather than cared for the “sheep” (*see* ISRAEL: SCATTERING OF ISRAEL). Consequently, the Lord will become the Shepherd to seek out lost sheep and gather “them from the countries . . . to their own land” (34:11, 13). Finally a latter-day David will become their leader (34:24), the steril-

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Chapters 35–36 reflect the tensions that will develop when returning Israelites find their land inhabited by others who claim it as their own (35:10, 12, 15; 36:2–5). The Lord, however, promised that he would divide the land “by lot” among the returning Israelites for their inheritance, at the same time assuring any non-Israelites living in their midst that they, too, would be granted an “inheritance . . . among the tribes of Israel” (47:22 [13–23]).

The Lord emphasized how real this gathering would be (37:1–14). As in the Resurrection, scattered Israelites, like individual dry bones, might still hope to be formed into one body—with sinews and flesh, breath, and spirit—once more in their own land. The Resurrection thus serves as a metaphor of the gathering as well as a means whereby it will be accomplished, as promised by the Lord: “I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel” (37:12).

After Israelites gather and prosper, they will live peacefully in “unwalled villages,” “at rest,” dwelling “safely,” “without walls” (38:11). At this point, they will be attacked by Gog, whose goal is to plunder their prosperous land. In the battles that follow, the Lord will refine Israel while bringing judgment against the nations—both those who attack Israel and those who live in distant lands (cf. Isa. 4:4; Zech. 12:2–3; 14:2–3; Zeph. 3:8; Ezek. 39:2–4, 6, 11, 21–24). Jerusalem will be rebuilt as a divine center, God’s temple will be erected in their midst (chaps. 40–47), and he will reside there, so that Jerusalem will be “called Holy, for the Lord shall be there” (JST Ezek. 48:35).

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unification of the so-called “sticks” of Judah and Ephraim (i.e., Israel), a joining that signals not only the beginning of the gathering of Israel (Ezek. 37:15–22; cf. 3 Ne. 20:46; 21:1–3, 7–13) but also the means by which the ultimate gathering—of peoples back to God—will be accomplished (cf. 1 Ne. 22:12; 2 Ne. 6:11).

Latter-day Saints identify Judah’s record as the Bible and Ephraim’s record as the Book of Mormon (D&C 27:5). They understand that when the Book of Mormon was translated and published, it became possible to join the two records. And since the stated purpose of the Book of Mormon is to convince “Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations” (title page of the Book of Mormon), they see this joining of testimonies as being a principal means whereby Israel will be brought back to God (*see* BOOK OF MORMON, BIBLICAL PROPHECIES ABOUT).

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## FAITH IN JESUS CHRIST

Faith in Jesus Christ is the first principle of the GOSPEL OF JESUS CHRIST (A of F 4). One who has this faith believes him to be the living Son of God, trusts in his goodness and power, repents of one's sins, and follows his guidance. Faith in the Lord Jesus Christ is awakened as individuals hear his gospel (Rom. 10:17). By faith they enter the gate of REPENTANCE and BAPTISM, and receive the GIFT OF THE HOLY GHOST, which leads to the way of life ordained by Christ (2 Ne. 31:9, 17–18). Those who respond are “alive in Christ because of [their] faith” (2 Ne. 25:25). Because God's way is the only way that leads to salvation, “it is impossible to please him” without faith (Heb. 11:6). Faith must precede miracles, signs, gifts of the Spirit, and righteousness, for “if there be no faith . . . God can do no miracle” (Ether 12:12). The Book of Mormon prophet MORONI<sup>2</sup> summarized these points:

The Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men. And Christ hath said: If ye will have faith in me ye shall have power to do whatsoever thing is expedient in me. And he hath said: Repent all ye ends of the earth, and come unto me, and be baptized in my name, and have faith in me, that ye may be saved [Moro. 7:32–34].

Although in common speech people speak of having faith in people, principles, or things, faith in its eternal sense is faith in, and only in, Jesus Christ. It is not sufficient to have faith in just anything; it must be focused on “the only true God, and Jesus Christ” whom he has sent (John 17:3). Having faith means having complete confidence in Jesus Christ alone to save humankind from sin and the finality of death. By his grace “are ye saved through faith” (Eph. 2:8). If “Christ be not risen,” then “your faith is also vain” and “ye are yet in your sins” (1 Cor. 15:14, 17). To trust in the powers of this world is to “trust in the arm of flesh” and, in effect, to reject Christ and his gospel (2 Ne. 4:34).

Paul explained, “Now faith is the substance [or assurance] of things hoped for, the evidence [the demonstration or proof] of things not seen” (Heb. 11:1). Mortals must live by faith, since divine realities are veiled from their physical senses. The invisible truths of the gospel are made manifest by the Holy Spirit and are seen in the lives of people who live by faith, following the daily directions of that Spirit. Though most mortals have not seen the spiritual realities beyond this physical world, they can accept such premises in faith, based on personal spiritual witness(es) and the scriptural record of former and latter-day special witnesses whom God has called and who have experienced these realities firsthand.

True faith is belief plus action. Faith implies not only the mental assent or cognition of belief



*Christ Healing the Blind Man*, by Carl Heinrich Bloch (1834–1890; oil on copper plate; 20" × 30"). Jesus heals a man blind from birth (John 9). Healings and other miracles are one manifestation of faith in the Lord Jesus Christ. Courtesy the Frederiksborg Museum, Hillerød, Denmark.

but also its implementation. Beliefs in things both spiritual and secular impel people to act. Failure to act on the teachings and commandments of Christ implies absence of faith in him. Faith in Jesus Christ impels people to act in behalf of Christ, to follow his example, to do his works. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven" (Matt. 7:21; *italics added*). James further emphasized that "faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2:17–18; *see also GRACE*).

Righteousness leads to greater faith, while sin and wickedness diminish faith. "The just [man] shall live by his faith" (Hab. 2:4). Violating the commandments of God brings a loss of the Spirit of the Lord and a loss of faith, for faith in Jesus Christ is incompatible with disobedience. The Book of Mormon prophet ALMA<sub>2</sub> characterized the words of Christ as a seed that is tested as people plant it

in their hearts and nourish it. If they desire to see the seed grow, they must give it room and nourish it with their faith. If it is a good seed, it will swell and grow, and they will know that it is good. However, if they neglect the seed, it will wither away. But if they will "nourish the word . . . by [their] faith with great diligence," it will grow into a tree of life, and they will taste its fruit, which is eternal life (Alma 32:26–43).

Faith may be nurtured and renewed through scripture study, prayer, and works consistent with the commandments of the gospel. Because those who act on faith, repent, and are baptized receive a remission of sins, they have reason to hope for eternal life (Moro. 7:41). With this hope, their faith in Jesus Christ further inspires individuals to minister to each other in CHARITY, even as Christ would have done (Moro. 7:44), for the "end of the commandment is charity out of . . . faith unfeigned" (1 Tim. 1:5). "Charity is the pure love of Christ, and it endureth forever" (Moro. 7:47). Thus, faith, or "steadfastness in Christ," enables people to ENDURE TO THE END, continuing in faith and charity (2 Ne. 31:20; 1 Tim. 2:15; D&C 20:29). True faith is enduring and leads to an assurance that one's efforts have not gone unnoticed and that God is pleased with one's attitude and effort to implement the principles of the gospel of Jesus Christ in one's personal life.

While Alma explained how faith leads to knowledge, modern LDS commentary also points out how certain kinds of knowledge strengthen faith (*MD*, pp. 261–67). The knowledge that God exists, a correct understanding of his character, and a reassurance that he approves of one's conduct can help one's faith "become perfect and fruitful, abounding in righteousness" ("Lectures on Faith," pp. 65–66; *see LECTURES ON FAITH*).

The restoration of the gospel in modern times was initiated by an act of faith by the youthful Joseph Smith. Reading the Bible, he was struck by the encouragement of James to all who lack wisdom that they should "ask in faith, nothing wavering" (James 1:6). The visions that came to Joseph Smith in answer to his prayers (*see VISIONS OF JOSEPH SMITH*) are evidence that prayers are "answered according to [one's] faith" (Mosiah 27:14). Though God delights to bless his children, he "first, [tries] their faith, . . . then shall the greater things be made manifest" (3 Ne. 26:9). But there will be "no witness until after the trial of your faith" (Ether 12:6), and "without faith you can do

nothing" (D&C 8:10). "Signs come by faith, not by the will of men" (D&C 63:10).

Because faith involves the guidance of the Holy Ghost to individuals, it leads them by an invisible hand to "the unity of the faith" (Eph. 4:13). Through the strength of others and increased confidence in the Lord's way, faith provides a shield against the adversary (Eph. 6:16). Similarly, faith has been described as part of one's armor, serving as a "breastplate of faith and love" (1 Thes. 5:8) in protecting the faithful from evil.

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DOUGLAS E. BRINLEY

## FALL OF ADAM

Latter-day Saints recognize the fall of ADAM and EVE as an actual event that occurred in the GARDEN OF EDEN and has affected the entire earth and everyone in the human family. The Fall was a necessary step in the eternal progress of mankind and introduced the conditions that made the mission of Jesus Christ absolutely necessary for SALVATION. The four STANDARD WORKS and the teachings of many prominent leaders of the Church are the sources for the LDS doctrine of the Fall. These sources dwell at length on the beneficial effects of the Fall as part of God's "great plan of happiness" (Alma 42:8) for his children and testify that Adam and Eve are to be honored for their actions (*see PLAN OF SALVATION; PURPOSE OF EARTH LIFE*).

The creation of the earth was a multistep process in which the fall of Adam and Eve and their expulsion from the Garden of Eden were the final necessary steps in bringing about the mortal condition. Without the Fall, Adam and Eve would have had no children (2 Ne. 2:23); hence, the human family would not have come into existence upon this earth under the conditions and circumstances in the garden. The prophet LEHI explained, "Adam fell that men might be" (2 Ne. 2:25), and ENOCH declared, "Because that Adam fell, we are" (Moses 6:48).

After the Fall, Adam and Eve were taught the gospel of Jesus Christ and rejoiced in their situation. Adam blessed God, saying, "Because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God" (Moses 5:10). And Eve was glad, saying, "Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient" (Moses 5:11).

The Fall was not an accident, not an obstruction to God's plan, and not a wrong turn in the course of humanity. "The Lord . . . created the earth that it should be inhabited" by his children (1 Ne. 17:36), and since Adam and Eve would have had no children in their Edenic condition, the Fall was a benefit to mankind. It was part of the Father's plan, being both foreknown to him and essential to the human family. All these things were "done in the wisdom of him who knoweth all things" (2 Ne. 2:24).

The Fall brought two kinds of death upon Adam, Eve, and their posterity: the separation of the spirit and the physical body, which the scriptures call the "temporal death" (Alma 11:42–43); and being shut out of God's presence, which is called SPIRITUAL DEATH (2 Ne. 9:6; D&C 29:41). Jesus Christ redeems all mankind unconditionally from the two deaths brought by the fall of Adam (*see ORIGINAL SIN*), raises all mankind from the grave, and restores them to God's presence for a judgment (Hel. 14:16–17). The Atonement also redeems individuals from the consequences of their own sins on conditions of repentance.

The Book of Mormon explains, "The natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord" (Mosiah 3:19; cf. Alma 22:14; 42:9–15). God "created Adam, and by Adam came the fall of man. And because of the fall of man came Jesus Christ, . . . and because of Jesus Christ came the redemption of man" (Morm. 9:12; cf. 2 Ne. 9:6).

The Doctrine and Covenants states that the Fall occurred as a result of transgression: "The devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment. . . . Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my

nothing" (D&C 8:10). "Signs come by faith, not by the will of men" (D&C 63:10).

Because faith involves the guidance of the Holy Ghost to individuals, it leads them by an invisible hand to "the unity of the faith" (Eph. 4:13). Through the strength of others and increased confidence in the Lord's way, faith provides a shield against the adversary (Eph. 6:16). Similarly, faith has been described as part of one's armor, serving as a "breastplate of faith and love" (1 Thes. 5:8) in protecting the faithful from evil.

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The Fall was not a sin against chastity. Adam and Eve were "man and wife" and were commanded by God to multiply (Gen. 1:27–28; Moses 3:21–25; Abr. 5:14–19). Joseph Fielding SMITH, an apostle explained, "The transgression of Adam did *not* involve sex sin as some falsely believe and teach. Adam and Eve were married by the Lord while they were yet immortal beings in the Garden of Eden and before death entered the world" (DS 1:114–15; cf. *JC*, pp. 29–31).

An inseparable relationship between the fall of Adam and the ATONEMENT OF JESUS CHRIST is established in ancient and modern scripture. Paul's summation is, "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). Latter-day revelation further emphasizes that Christ will redeem all things from death and the effects of the Fall.

The Prophet Joseph SMITH taught that Adam's role was "to open the way of the world" (*TPJS*, p. 12); thus, he was the first man to enter mortality, and the fall of Adam has a mortal effect upon the entire earth. The earth shall die (D&C 88:25–26), but through the atoning power of Jesus Christ "the earth will be renewed and receive its paradisiacal glory" (A of F 10). "All things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand" (D&C 29:24–25; cf. 101:24–26; Isa. 51:6).

As Lehi declared, "If Adam had not transgressed he would not have fallen, but he would have remained in the Garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end" (2 Ne. 2:22; cf. Moses 3:9). Various interpretations have been suggested concerning the nature of life on the earth before the Fall and how the Fall physically affected the world, but these go beyond the clearly stated doctrine of the Church. The Church and the scriptures are emphatic, however, that the Fall brought the two kinds of death to Adam and his posterity.

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ROBERT J. MATTHEWS

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## FAMILY

[This entry consists of two articles:

### Teachings About the Family Family Life

*The first article presents the major teachings about the family that tend to set Latter-day Saints apart from other people and focuses on latter-day scriptures and teachings of Church leaders. The second article provides a substantial explanation of the way in which families experience Church membership together, including the fact that the standard orientation of Church programs is toward families. The family is central to LDS theology, religion, society, and culture. In addition to the articles appearing below, see Children; Fatherhood; Marriage; Motherhood; and Mother in Israel. Regarding specific Church policies and practices concerning the family, see Abuse, Spouse and Child; Adoption of Children; Birth Control; Divorce; Family Home Evening; and Family Prayer.]*

#### TEACHINGS ABOUT THE FAMILY

The basic unit of The Church of Jesus Christ of Latter-day Saints is the family: "The home is the basis of a righteous life, and no other instrumentality can take its place nor fulfill its essential functions" (McKay, Preface). Within the family, people experience most of life's greatest joys and greatest sorrows. The family relationships of every person on earth are of cardinal importance, and of all the social organizations created for human beings, only the family is intended to continue into the next life.

**FAMILIES ON EARTH ARE AN EXTENSION OF THE FAMILY OF GOD.** According to the LDS concept of the family, every person is a child of heavenly parents as well as mortal parents. Each individual was created spiritually and physically in the image of God and Christ (Moses 2:27; 3:5). The First Presidency has declared, "All men and women are

presence, because of his transgression, wherein he became spiritually dead" (D&C 29:40–41). Thereafter, God sent angels to teach Adam and his seed "repentance and redemption, through faith on the name of mine Only Begotten Son" (D&C 29:42; cf. Moses 5:6–8).

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in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity" (*MFP* 4:203). Everyone, before coming to this earth, lived with Heavenly Father and Heavenly Mother, and each was loved and taught by them as a member of their eternal family (*see* PREMORTAL LIFE). Birth unites the spirit with a physical body so that together they can "receive a fulness of joy" (D&C 93:33; cf. 2 Ne. 2:25).

**MARRIAGE IS ORDAINED OF GOD.** "Whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man" (D&C 49:15). The marriage sanctioned by God provides men and women with the opportunity to fulfill their divine potentials. "Neither is the man without the woman, neither the woman without the man, in the Lord" (1 Cor. 11:11). Husbands and wives are unique in some ways and free to develop their eternal gifts, yet as coequals in the sight of their heavenly parents they are one in the divine goals they pursue, in their devotion to eternal principles and ordinances, in their obedience to the Lord, and in their divine love for each other. When a man and woman who have been sealed together in a temple are united spiritually, mentally, emotionally, and physically, taking full responsibility for nurturing each other, they are truly married. Together they strive to emulate the prototype of the heavenly home from which they came. The Church teaches them to complement, support, and enrich one another.

**THE FAMILY CAN BECOME AN ETERNAL UNIT.** Worthy members can be sealed by the power of the PRIESTHOOD in holy TEMPLES for TIME AND ETERNITY either in or after marriage. At the time of their temple SEALING, both husband and wife enter "an order of the priesthood [called] the new and everlasting covenant of marriage" (D&C 131:1–4). Without worthiness and authority, a marriage cannot endure eternally and is "of no efficacy, virtue, or force in and after the resurrection from the dead" (D&C 132:7). If a husband and wife are faithful to their temple marriage, they will continue as co-creators in God's celestial kingdom through the eternities. They will administer the affairs of their family in unity with the guidance of the Holy Spirit. Regarding members of the Church not born into such homes or not married in this life through no fault of their own, President Spencer W. KIMBALL taught that those "who would have responded if they had [had] an appropriate oppor-



Church leaders encourage families to study the scriptures together. This photograph shows Elder John A. Widtsoe, a member of the Quorum of the Twelve Apostles, his wife Leah Eudora Dunford and two of their children reading the Bible. Photographer: Charles Ellis Johnson. Courtesy Rare Books and Manuscripts, Brigham Young University.

tunity—will receive all those blessings in the world to come" (Kimball, p. 295).

**THE POWER TO CREATE LIFE IS A GIFT FROM GOD.** Because the procreative powers come from God, sexual purity is spiritual and mental, as well as physical and emotional (*see* SEXUALITY). Jesus said, "Whosoever looketh on a woman, to lust after her, hath committed adultery already in his heart. Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart" (3 Ne. 12:28–29). CHASTITY is sacred (cf. Jacob 2:28).

**PROCREATION IS A COMMANDMENT OF GOD.** Through the sexual experience, husbands and wives enrich their marriage and create physical bodies for spirits to come to earth to achieve divine



purposes. Latter-day Saints strive to create a home life dedicated to fulfilling these purposes. It is both a joy and a responsibility for parents to bring heavenly spirits into this world. Adam and Eve were commanded to "be fruitful, and multiply" (Gen. 1:22). Latter-day revelation has given the same instructions. Church members are taught not to postpone or refuse to have children for selfish or materialistic reasons. On questions such as how many children a couple will have, the spacing of children, and BIRTH CONTROL, Latter-day Saints are instructed to use their AGENCY, selecting a course as husband and wife in accordance with divine principles and seeking confirmation from the Holy Spirit.

**PARENTS ARE RESPONSIBLE FOR TEACHING THEIR CHILDREN THE GOSPEL OF JESUS CHRIST.** "Inasmuch as parents have children . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost . . . the sin be upon the heads of the parents. . . . And they shall also teach their children to pray, and to walk uprightly before the Lord" (D&C 68:25, 28). Parents are admonished to be examples to their children, realizing that their children are also their spirit brothers and sisters.

**AN ENVIRONMENT OF LOVE IS NECESSARY FOR REARING CHILDREN.** The spirit of a righteous home is love. The Lord said, "Thou shalt live together in love" (D&C 42:45)—love of heavenly parents, the Lord Jesus Christ, and the Holy Ghost; of husband and wife; and of parents for children, children for parents, and siblings for each other.

**MAKING ONE'S HOME A PLACE OF PEACE AND JOY TAKES EFFORT.** The effort that goes into making a peaceful home requires consistent planning, prayer, and cooperation. The Church encourages families to hold weekly FAMILY HOME EVENINGS, in which all members of the family study eternal gospel principles and ordinances and do things together that bring them joy. Two Church Presidents have stated, "The most important of the Lord's work [you] will ever do will be the work you do within the walls of your own homes" (Lee, p. 7), and "No other success can compensate for failure in the home" (McKay, p. iii).

**WORTHY FAMILY MEMBERS LOOK FORWARD WITH FAITH AND HOPE TO ETERNAL FAMILY**

**RELATIONSHIPS.** Earthly families expect to live again as extended families with ancestors and descendants who have died. They become those "who received the testimony of Jesus, and believed on his name, . . . and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true" (D&C 76:51, 53).

**THE RIGHTEOUS ARE BLESSED.** All righteous individuals, who maintain personal worthiness, love, and faithfulness, are promised the RICHES OF ETERNITY, which include the eventual blessings of being sealed to other family members who also qualify for celestial blessings.

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REED H. BRADFORD

#### FAMILY LIFE

**FAMILY DEMOGRAPHICS.** The inherent emphasis on family in Latter-day Saint theology is expressed in demographic patterns that are different for Mormons compared to the general population. First, Mormon fertility rates have consistently been higher than national averages. Utah has traditionally had the highest fertility rate of any state in the Union due to the high percentage of Latter-day Saints in the state (approximately 70 percent).

Research shows that the larger than average family size among Latter-day Saints is not due to their reluctance to use various methods of birth control. Heaton and Calkins' research (1983) shows that in a national sample they are just as likely to use modern birth control methods as are the rest of the nation. But for Latter-day Saints, contraceptives often are not used until after child rearing has occurred and is used less frequently so that the

desired larger family size can be obtained. Heaton concludes that the larger family size for Latter-day Saints is associated with beliefs of LDS parents regarding the value of having children, involvement with an LDS reference group, and socialization in a context which favors having children (1988, p. 112).

In the general population, as family size increases, so does coercive discipline. Affectional family relationships decrease. But research among Latter-day Saints shows an opposite pattern, with larger families reporting increased affectional relations (Thomas, 1983, p. 274).

Latter-day Saints consistently report lower than national average rates of premarital sexual experience, teenage pregnancy, and extramarital sexual experience (Heaton, 1988). Yet, research reported by Smith (1976) shows that inactive Mormons were changing toward more liberal sexual

attitudes and behavior during the 1970s, even while active Latter-day Saints showed no movement toward more liberal attitudes or behavior. The percentages reporting no present premarital sexual activity by active Latter-day Saints actually increased between 1950 and 1972, from 95 percent to 98 percent for men and from 96 percent to 98 percent for women (pp. 79–81).

Current data show that a higher percent of Latter-day Saints will marry than does the general population. They will also marry younger, have a lower divorce rate, and remarry after divorce at a higher rate than is found in the general population (Heaton, 1988, pp. 110–11).

With respect to divorce, it is clear that the most religiously committed Latter-day Saints have divorce rates considerably lower than the inactive or noncommitted Church members, even though Utah is one of the mountain and western states which have generally had higher than national average divorce rates (Thomas, 1983, p. 277). Heaton and Goodman's research (1985) shows that of Latter-day Saints attending church regularly, 10 percent of men and 15 percent of women report divorce, compared to 21 percent of men and 26 percent of women who do not attend regularly. Also, among men with temple marriages, 5.4 percent reported divorce compared to 27.8 percent of the nontemple group. For women with temple marriages, 6.5 were divorced while 32.7 percent were divorced in nontemple marriages.



Families, including young children, attend Church services together on Sunday. Joseph Freeman, Jr., of Kearns, Utah, was one of the first blacks ordained to the priesthood in 1978. Courtesy Doug Martin.

**FAMILY ROLES AND THE CHURCH.** With the emphasis upon family found within all of the organizations of the Church, from PRIMARY to PRIESTHOOD QUORUMS, the husband and wife become the main points of contact between family and Church. The wife's involvement with the Church will most likely emerge through PRIMARY and RELIEF SOCIETY activities. The husband's contact with the Church can emerge through almost any organization with the exception of the Relief Society, which is limited to women.

Since the Church is organized around a lay male priesthood, more positions of leadership are occupied by husbands than by wives. In addition, the reorganization of Church procedures and functions begun under the general heading of "priesthood correlation" reemphasized the role of the father in conducting family councils, which were seen as part of the councils designed to govern the Church extending all the way to the council of the

First Presidency. The family is seen as the most basic unit of the Church, and all Church programs are designed to strengthen the family.

Given the role of the priesthood in LDS Church government, as well as the teachings about the family, Latter-day Saints have been seen generally as encouraging traditional division of labor along gender lines within families, while at the same time emphasizing the authority of the father through priesthood lines. When researchers have asked about who should perform various functions within the family, Latter-day Saints have tended to score high on measures of traditional beliefs regarding who *ought* to do what in a family (Brinkerhoff and MacKie, 1988). However, in research that asks husbands and wives what they actually do in decision making within the family or how they carry out various duties (that traditionally were seen as belonging to either the husband or the wife), Latter-day Saints have consistently emerged as high on egalitarian measures (Thomas, 1983; Brinkerhoff and MacKie, 1983, 1988). These somewhat paradoxical patterns have not been adequately explained. A common explanation, namely that egalitarian pressures from the larger society is changing the behavior of LDS husbands and wives, is not a convincing one, in light of these recent research findings. Wuthnow advises those who study religious influence to keep a healthy

skepticism toward any description of religion "as a force in the service of social conservatism" (1973, p. 128). His advice seems especially relevant to this issue with LDS attitudes and beliefs.

In addition, while the Latter-day Saint father is given responsibility to lead the family, he is expected to do so in a manner which helps every family member grow and develop. LDS beliefs also emphasize the egalitarian nature of men-women relationships. LDS doctrine teaches that there is a MOTHER IN HEAVEN as well as a Father, that EVE's eating of the forbidden fruit furthered God's plan of salvation (see FALL OF ADAM), that women must perform certain essential priesthood ordinances in the temple, and that the highest order of the priesthood and the complete blessings of EXALTATION are available only to the married couple; neither can enter exaltation without the other.

This egalitarian relationship between men and women is symbolized in the LDS portrayal of relationships between Adam and Eve after their expulsion from the Garden of Eden. The two must earn their bread by the sweat of their brows and "Eve did labor with him" (Moses 5:1). They are both commanded to offer sacrifices, and they teach their children all these things (Moses 5:5, 12). Eve along with Adam mourns for the wickedness of their children, and they seek the Lord in prayer together (Moses 5:13-16). After receiving information from God, Eve in turn instructs Adam about some basic points of the gospel (Moses 5:11).

Another egalitarian emphasis emerges in temple ceremonies and ordinances. Without women performing sacred priesthood ordinances in the temple, the highest saving ordinances performed on earth by men and women could not be completed. This is symbolic of men-women relationships generally. Alone they remain incomplete while united man and woman develop their highest divine potential.

**PARENTAL BELIEFS AND FAMILY BEHAVIOR.** Family commitment is deemed crucial for both husbands and wives, although the wife typically bears the greater responsibility for management of the home and the nurturing of the children. Thomas (1988) studied a sample of LDS parents and documented that the degree to which husbands and wives shared in their child-rearing duties was the second strongest influence on marital satisfaction. More recent research (Thomas and



*In the Family Circle*, by Dennis Smith (1978, cast bronze), Nauvoo Monument to Women, LDS Church Visitors Center, Nauvoo, Illinois. This life-sized statue, one of thirteen commissioned by the Relief Society for the Nauvoo Monument to Women, carries the inscription: "And they shall also teach their children to pray, and to walk uprightly before the Lord" (D&C 68:28).

Cornwall, 1990) has documented that it is the wife's marital satisfaction that is highly correlated with shared child-rearing, while the husband's marital satisfaction is unrelated to shared child rearing. This finding corroborates a long-standing general pattern in family research which shows that what happens in family life is more central to a wife's definition of satisfaction than a husband's. It also points to the need for LDS husbands to realize that their increased involvement in child care will be one of the best contributions they can make to their wife's marital satisfaction. Also, those families that score high on the measure of home religious observance (FAMILY PRAYER, SCRIPTURE READING, and family council) also report the highest amount of shared child-rearing.

In related findings, whether the couple had been married in the temple was the best indicator of whether the family would carry out their home religious observance. These data support the conclusion that temple marriage is related to family behaviors which include more home religious activities, increased husband involvement in shared child-rearing activities, and thus increased marital satisfaction.

The emphasis among Latter-day Saints on family often can lead to greater involvement with members of the extended family. The Church encourages families to organize across generations to foster FAMILY HISTORY and genealogical work deemed essential to the family's well-being in eternity. Such work is often discussed at family reunions. However, there is not good comparative research available to know to what degree LDS families are different from or similar to other families on extended family interaction.

**THE CHURCH AND FAMILY FUNCTIONING.** These demographic realities mean that generally LDS families are larger, are more likely to avoid divorce, are characterized by religious commitment and activities centered around child-rearing, and require great financial resources. In addition to providing financially for the family, running the household, and rearing children, adults usually have one or more Church CALLINGS that may involve extensive time in service to others. And, since the number of LDS women who are employed outside the home is virtually equal to the national average in the United States (see Mason, p. 103; Heaton, 1986, p. 184, 190), making home a first priority is a genuine challenge. As children

grow, parents are encouraged to include them in doing household tasks, with the goal that the resulting skills and attitudes which they develop can contribute to the quality of family life, as well as prepare them for confidence and competence in the world external to the family. Church leaders are encouraged to minimize the time they and other members spend in their callings and to safeguard family time from constant intruding influences.

Sometimes the focus of Church activities on the two-parent family belies the truth that not all members are in a stage of life where they can rear children with a committed mate. Those who never married, are divorced, are widowed, are single parents, or are married to non-Latter-day Saints are always in LDS WARDS and, ideally, they are included in the community of Saints. Priesthood quorums and the Relief Society are charged both to integrate such families into ward activities as well as provide for special needs. And, when members of any family become involved in such activities as drug abuse, divorce, or family violence, the Church intends that leaders provide a network of emotional support, prevention, and rehabilitation.

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## FAMILY HISTORY CENTERS

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V. BEN BLOXHAM

## FAMILY HISTORY, GENEALOGY

The terms "family history" and "genealogy" are synonymous for Latter-day Saints. Dallin H. Oaks, a member of the Quorum of Twelve Apostles, said, "The process by which we identify our place in our eternal family is called genealogy. Genealogy is family history" (Regional Representatives Seminar, April 3, 1987). To emphasize the family nature of genealogy, the First Presidency in 1987 changed the name of the Genealogical Department to the Family History Department and the name of the Genealogical Library to the FAMILY HISTORY LIBRARY.

LDS interest in family history is based on the fundamental doctrines of SALVATION, AGENCY, and EXALTATION. It is the plan of God that all persons shall have the opportunity to hear the gospel of Jesus Christ and receive the saving ordinances, regardless of when they lived on earth. If they do not hear the gospel preached through the Lord's authorized servants in this life, they will hear it in the SPIRIT WORLD after death. Latter-day Saints identify their ancestors and arrange for baptism and other ordinances to be performed by proxy—that is, with a living person standing in for the deceased person—in a temple. This is not an optional function of LDS belief; it is, rather, a commandment of God. As Elder Oaks further explained, "We are not hobbyists in genealogy work. We do family history work in order to provide the ordinances of salvation for the living and the dead" (1989, p. 6; see also SALVATION OF THE DEAD).

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behalf of deceased ancestors who did not have the opportunity to hear the restored gospel during mortal life. He taught on another occasion that “we have got to enter into those temples and redeem our dead—not only the dead of our own family, but the dead of the whole spirit world” (*JD* 21:192).

Fundamental to the doctrine of the salvation of the dead is the exercise of agency. When persons die, their spirits continue living in the post-mortal spirit world and are capable of making choices. Latter-day Saints perform BAPTISMS FOR THE DEAD so that those who live as spirits may choose whether or not to accept baptism in the true Church of Jesus Christ in the spirit world. If they do not accept the baptism, it is of no effect. The same is true of the other saving ordinances that members perform in the temples in behalf of the dead.

Love is the central motivation for family history work. Identifying ancestors and performing saving ordinances for them are an expression of love. It is the spirit and power of Elijah, who gave the keys of this power to Joseph Smith in the Kirtland Temple in 1836, to “turn the hearts of the fathers to the children, and the children to the fathers” (D&C 110:15; see also Mal. 4:5–6; JS—H 1:39; D&C 2:2). The desire to discover one’s ancestors and complete temple ordinances for them is sometimes referred to as the Spirit of Elijah (see ELIJAH, SPIRIT OF). President Joseph Fielding SMITH associated family history and temple work with love for mankind, declaring that laboring on behalf of the dead is “a work that enlarges the soul of man, broadens his views regarding the welfare of his fellowman, and plants in his heart a love for all the children of our Heavenly Father. There is no work equal to that in the temple for the dead in teaching a man to love his neighbor as himself” (p. 3).

In response to President Woodruff’s teaching regarding family history responsibilities, Latter-day Saints organized the GENEALOGICAL SOCIETY OF UTAH in Salt Lake City in 1894. Over the years, the society, through the Family History Library and its worldwide network of more than 1,500 family history centers, has become a major support of the Church’s efforts to provide instruction in family history through research information (first in book form and later in microfilm and then in compact disc) and through making available a

skilled staff to assist researchers to identify their ancestors.

Interest in family history is not limited to Latter-day Saints. There has been remarkable growth of interest in genealogy and family history dating from about 1836, when Elijah committed the keys to the Prophet Joseph Smith. In many countries, thousands of people have joined genealogical and historical societies, and more than half of the patrons of the Family History Library and its associated Family History Centers are members of other faiths. The Church has joined in cooperative efforts with hundreds of genealogical and family history societies, archives, and libraries in identifying family history records and preserving the information found in them (see WORLD CONFERENCES ON RECORDS).

Modern technology has played a significant role in the advance of family history in the second half of the twentieth century. The Church has developed an extensive worldwide microfilming program. Since 1938, it has done microfilming in more than a hundred countries, and has accumulated more than 1.3 billion exposures with approximately 8 billion names. Microfilm records have provided the basis for dramatic expansion of family history research. They have enabled rapid growth of the collections of the Family History Library and has made possible both the distribution of family history information to the Church’s Family History Centers and the NAME EXTRACTION PROGRAMS that have allowed the extensive automation of family history information contained in the FAMILYSEARCH® computer system.

As a result, doing family history research has never been easier than it now is. Through FamilySearch, patrons of the Family History Library and Family History Centers have access to the 147 million names in the INTERNATIONAL GENEALOGICAL INDEX™ and the growing 9.67-million-name lineage-linked Ancestral File™. As name extraction programs convert information from paper records (such as the 1880 U.S. Federal Census and the 1881 British Census) and as people from around the world contribute information to the Ancestral File, the computer resources associated with FamilySearch will make identifying one’s ancestors a much simpler task.

The Church teaches that members’ family history duties are threefold. First, they must develop a desire to help redeem the dead. As members

gain a testimony of the principle of salvation of the dead, they feel a personal responsibility to help. They also care about those in the spirit world who are waiting for temple ordinances to be performed.

Second, they must determine what to do. Every Latter-day Saint can do something to further the family history work. Dallin H. Oaks counseled, "Our effort is not to compel everyone to do everything, but to encourage everyone to do something" (1989, p. 6). Accordingly, Latter-day Saints are encouraged to participate in activities relating to the salvation of the dead. What and how much a member does depend on personal circumstances and abilities, what one's family may have already accomplished, individual guidance from the Spirit, and direction from Church leaders. Activities include identifying one's ancestors and performing temple ordinances for them, participating in family organizations, serving in the Name Extraction Program, keeping a personal journal, preparing personal and family histories, and accepting Church callings in temple and family history service. Identifying ancestors of the first few generations usually does not require extensive library research or sophisticated research tools. The beginning of family history research usually involves checking known family records (see JOURNALS), consulting family members either orally or by letter, and looking at readily available public records, such as birth certificates. Identifying ancestors beyond the first few generations usually requires the resources of libraries, computer tools available with systems like FamilySearch, and expert help. Family organizations enable members to pool information and resources to further the family history work. The Name Extraction Program enables persons to convert information found on microfilm copies of paper records—parish registers, census rolls, and so forth—to a computer format to become part of FamilySearch files or to supply needed names to the temples.

Third, members must continue to serve. The work of the Family History Department will not be complete until every name is recorded and every ordinance performed.

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DAVID H. PRATT

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On November 13, 1894, the GENEALOGICAL SOCIETY OF UTAH was organized. One of its purposes was the "establishing and maintaining [of] a genealogical library for the use and benefit of its members and others" (Minutes of the Genealogical Society of Utah, Nov. 13, 1894). From its modest beginnings in an upstairs room of the Church Historian's Office with about 300 books, the collection has grown and its facilities have changed commensurately, so that in 1990 the library occupied a modern five-story building which housed 200,000 books, 300,000 microfiches, and more than 1.6 million rolls of microfilm, making it the largest library of its kind in the world.

During its first fifty years, the library was open only to dues-paying members. In 1944 it was incorporated under the administration of the Church, and its resources were made available to the public. In 1989, the library had 813,000 visitors. Genealogists, historians, demographers, geneticists, and other researchers from many countries travel to Salt Lake City to utilize the wealth of information available in the library. They are attracted by its collections, the expertise of the staff, and the nearly 700 classes offered annually in research sources and methodology.

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Family History Department, have been preserving copies of original documents on microfilm. In 1990 the library sponsored approximately 200 microfilming projects in various parts of the world. These efforts have added microfilmed copies of more than 5 million manuscripts to the library's collections. The microfilms show the original records of births, marriages, and deaths; military records; censuses; wills; notaries' records; cemetery records; and other kinds of documents that describe people and families from the past. Other resources include compiled genealogies, local histories, old maps, city directories, and name indexes. The largest collections are from countries in North America and Europe, with substantial collections from Latin America. The library has also acquired written and oral materials from Asia, Africa, Australia, and the islands of the Pacific Ocean.

Computer terminals give patrons access to the FAMILYSEARCH™ system, which guides researchers into the Family History Library Catalog, the INTERNATIONAL GENEALOGICAL INDEX™ (IGI), and ANCESTRAL FILE®. These computer files of family history information are stored on compact discs. The compact-disc edition of the catalog provides access to books and microfilms that contain original records, reference sources, and family histories and genealogies.

Library visitors can also learn how to use PERSONAL ANCESTRAL FILE®. This computer program enables families to manage family history records on their personal computers. In addition, users can easily exchange genealogical information with others who have compatible computer programs or with Ancestral File.

Another resource is the FAMILY REGISTRY™. This service helps both individuals and family organizations to share with others information they may have about deceased individuals and to ask for information about an ancestor who is currently the subject of their research. Library visitors have access to microfiche records listing the ancestors and family organizations that have been registered. This file eases coordination of research with others who may share the same family lines.

At the Family History Library professional genealogical reference consultants, library attendants, and hundreds of volunteers serve library visitors. They are trained to guide patrons to sources identifying their families and to help them interpret the information in these books and docu-



The Church's Family History Library (c.1988) houses the world's largest collection of genealogical records. More than 2,000 people come here daily to research their family histories. The five-floor library opened in Salt Lake City in 1985. Photographer: Marty Mayo.

ments. Staff members are multilingual and can read handwriting from many countries and time periods.

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RAYMOND S. WRIGHT, III

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## FAMILY HOME EVENING

Family home evening is a weekly observance of Latter-day Saints for spiritual training and social activity, usually held on Monday evenings. In 1915, the FIRST PRESIDENCY of the Church wrote: "We advise and urge the inauguration of a 'Home Evening' throughout the Church, at which time fathers and mothers may gather their boys and girls about them in the home and teach them the word of the Lord. . . . This 'Home Evening' should be devoted to prayer, singing hymns, songs, instrumental music, scripture-reading, family topics and specific instruction on the principles of the Gospel, and on the ethical problems of life, as well as the duties and obligation of children to parents, the home, the Church, society, and the Nation"

Family History Department, have been preserving copies of original documents on microfilm. In 1990 the library sponsored approximately 200 microfilming projects in various parts of the world. These efforts have added microfilmed copies of more than 5 million manuscripts to the library's collections. The microfilms show the original records of births, marriages, and deaths; military records; censuses; wills; notaries' records; cemetery records; and other kinds of documents that describe people and families from the past. Other resources include compiled genealogies, local histories, old maps, city directories, and name indexes. The largest collections are from countries in North America and Europe, with substantial collections from Latin America. The library has also acquired written and oral materials from Asia, Africa, Australia, and the islands of the Pacific Ocean.

Computer terminals give patrons access to the FAMILYSEARCH™ system, which guides researchers into the Family History Library Catalog, the INTERNATIONAL GENEALOGICAL INDEX™ (IGI), and ANCESTRAL FILE®. These computer files of family history information are stored on compact discs. The compact-disc edition of the catalog provides access to books and microfilms that contain original records, reference sources, and family histories and genealogies.

Library visitors can also learn how to use PERSONAL ANCESTRAL FILE®. This computer program enables families to manage family history records on their personal computers. In addition, users can easily exchange genealogical information with others who have compatible computer programs or with Ancestral File.

Another resource is the FAMILY REGISTRY™. This service helps both individuals and family organizations to share with others information they may have about deceased individuals and to ask for information about an ancestor who is currently the subject of their research. Library visitors have access to microfiche records listing the ancestors and family organizations that have been registered. This file eases coordination of research with others who may share the same family lines.

At the Family History Library professional genealogical reference consultants, library attendants, and hundreds of volunteers serve library visitors. They are trained to guide patrons to sources identifying their families and to help them interpret the information in these books and docu-



The Church's Family History Library (c.1988) houses the world's largest collection of genealogical records. More than 2,000 people come here daily to research their family histories. The five-floor library opened in Salt Lake City in 1985. Photographer: Marty Mayo.

ments. Staff members are multilingual and can read handwriting from many countries and time periods.

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RAYMOND S. WRIGHT, III

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An LDS family meets together for family home evening (Tokyo, 1986). Latter-day prophets encourage families to gather in their homes weekly to discuss and experience the gospel and build family unity. The Church provides a resource manual that families can use to prepare discussions. Courtesy Floyd Holdman.

(*IE* 18 [June 1915]:733). To assist parents in their STEWARDSHIP, the first home evening manual was prepared that same year and distributed to members of the Church.

This emphasis on home gospel instruction echoes the call of prophets throughout the ages who have instructed parents to teach their children diligently of love and to bring them up in the nurture and admonition of the Lord (Deut. 6:5–7; Eph. 6:4). The Prophet Joseph SMITH received revelations that admonish parents to “bring up your children in light and truth” (D&C 93:40) and to teach them “to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost” (D&C 68:25) and “to pray, and to walk uprightly before the Lord” (D&C 68:28). President Brigham YOUNG urged parents to take time to “call their families together . . . and teach them the principles of the gospel” (*MFP* 2:288).

Between 1915 and the 1960s, a large proportion of Church membership shifted from a family-centered rural population to an urban one. With that change came renewed emphasis from the First Presidency on the importance of the family. In general conference, April 1964, President David O. MCKAY reminded parents that “No other success can compensate for failure in the home” (*IE* 67 [June 1964]:445). In 1965, the weekly family home evening program was more fully implemented, and a lesson manual was given each family to aid

parents in teaching their children. Families were encouraged to participate in a home night once each week, which could consist of scripture reading, singing, and activities suited to the ages of the children. In 1966, STAKES were urged to set aside a regular night for family home evening and to avoid scheduling Church activities on that night. In 1970, Monday evening was designated as family home evening, Churchwide, with no competing ecclesiastical functions to be held. Revised home evening manuals, with suggested weekly lessons and activities, were provided from 1965 to 1984.

In 1985, a *Family Home Evening Resource Book*, designed to be used for a decade, was introduced. It provided broader resource material for gospel instruction and additional ideas for family activities, and was designed to be adapted for use by single adults, couples, single-parent families, and families with children of all ages. In 1987, a family home evening video supplement was made available. Nineteen video vignettes were included, treating important educational and moral topics.

A typical family home evening might proceed as follows: A parent or older child, whose turn it is to plan the lesson, selects a lesson, such as “Heavenly Father Provided Us a Savior,” from the *Family Home Evening Resource Book*. After an opening hymn and prayer, the lesson material, adapted to the needs and interest level of the family members, is presented. After the lesson the family discusses family schedules, family business, and special concerns. A family activity follows that helps strengthen bonds of love among family members. This could be any activity that the family enjoys doing together, such as playing a game, helping the needy, gardening, or attending a cultural event. Following the activity, the family kneels together in family prayer and then often enjoys refreshments. Single adults or others who live alone may join as a group to participate in family home evening activities, or they may observe appropriately modified weekly activities individually. Home evening activities allow for considerable variation in the desires and needs of each family or group. Always, however, the emphasis is spiritual enrichment.

Family home evening is intended to be a regular event that helps parents teach, protect, and prepare children for responsible living. Family councils, personal parent interviews, scripture reading, serving or playing together, family prayer, and meaningful family home evenings all help to build quality family relationships. Families

who do these things are promised that "love at home and obedience to parents will increase, and faith will develop in the hearts of the youth of Israel, and they will gain power to combat [the] evil influences and temptations" that beset them (*Family Home Evening Manual*, 1965, p. v).

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JAMES P. MITCHELL  
TERRI TANNER MITCHELL

## FAMILY ORGANIZATIONS

Latter-day Saints think of families with respect to both this life and the next. They strive to organize family groups at the individual family level and in extended family relationships and organizations.

Family organizations provide social and familial support, historical awareness, instruction, and genealogical information necessary to bind generations together by temple ordinances (see **FAMILY HISTORY**; **TEMPLE ORDINANCES**).

From the early days of the Church, LDS families have regularly established family organizations, held reunions, and worked to make strong family identity. In 1978 the Church asked all families to organize themselves at three levels: immediate families, grandparent families, and ancestral families.

The immediate family consists of husband and wife, and begins when they are married. Later, if a couple is blessed with children, the size and concerns of this unit grow. When the children marry and have children of their own, the grandparent organization is initiated. Beyond that, each family is ideally involved in an ancestral organization, which consists of all the descendants of an earlier common progenitors couple.

The immediate family holds **FAMILY HOME EVENINGS** and family councils, encourages and assists in missionary work, family preparedness, family history, temple work, and teaching the gospel, and provides cultural and social activities for its members. The grandparent organization is involved in similar activities, but is also concerned



Platt and Wilma Ward (front row), with their children (second row), their children's spouses (third row), grandchildren and great-grandchildren (1988). Family reunions draw the extended family together to support and sustain family traditions and values. Courtesy Craig Law.



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with family reunions, which include the grandparents' children and grandchildren. The purpose of the ancestral organization is to coordinate genealogical activity on common lines. Such organizations frequently raise money for family history research, publish family histories, and generally direct the activities of the larger family.

Many families use the ancestral organization as a repository of photographs, journals, family histories, and other materials that might be used by family members or general researchers as they prepare their own histories. Some families occasionally have an ancestral family reunion, but more usually they have representatives who meet to coordinate family history and genealogical activities. Some may be organized as nonprofit corporations or trusts that may be recognized as charitable organizations if their purposes are limited to religious activities.

The benefits of a family organization can be significant. One benefit is that involvement with family organizations increases one's sense of identity and heritage. For example, in a recent survey of university students who were LDS, Catholic, Protestant, or of no particular religion, the number of ancestors' names and origins known by the LDS students was significantly higher than for the other groups.

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PHILLIP R. KUNZ

### FAMILY PRAYER

It is considered a duty and privilege by Latter-day Saint parents to lead their children in regular family prayer. The scriptural basis for this practice is seen in the Book of Mormon. As the Savior was teaching the Nephites, he said, "Pray in your families unto the Father, always in my name, that your wives and your children may be blessed" (3 Ne. 18:21). President Ezra Taft BENSON has said, "Family prayer is . . . the means to acknowledge appreciation for blessings and to humbly recognize



A Guatemalan family kneels in their home for family prayer (1989). Latter-day prophets encourage families to draw closer to God and to each other through daily family prayer (see 3 Ne. 18:21). Courtesy Craig Dimond.

dependence on Almighty God for strength, sustenance, and support" (CR [April 1984] p. 7).

Ideal circumstances find the LDS family kneeling in prayer twice daily, morning and evening. As family members grow older and engage in an increasing variety of activities, finding a convenient time for all members to be present for group prayer is often difficult. Some never meet the challenge, whereas others hold prayer and SCRIPTURE STUDY early in the morning when they are less likely to be interrupted. Another common time for group prayer is just before breakfast and dinner.

Family prayer affords the opportunity for both children and parents to lead in prayer, one at one family prayer and another at the next. Most prayers thank the Lord for blessings received (see THANKSGIVING) and on behalf of the family petition for desired blessings. Challenges facing family members and friends are often placed before Father in Heaven in united supplication. Specific concerns for the well-being of each family member can be enumerated. Sometimes the family fasts

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JOHN C. JARMAN

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ing the book, microfilm, or other research tool a patron may need. The automated edition simplifies use of the catalog.

2. The INTERNATIONAL GENEALOGICAL INDEX (IGI), which has been available for many years in a microfiche edition. The automated edition gives information about deceased persons for whom temple ordinances have been performed. It also lists birth, christening, and marriage dates and temple ordinance information.

3. Ancestral File™ is a family-linked file containing genealogies contributed by members of the Church since 1979. Many other genealogies have also been included, and additional contributions of family history information are welcomed.

Other files will be added to FamilySearch as they become available.

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L. REYNOLDS CAHOON

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## FARMS MANAGEMENT CORPORATION

Sec: Business: Church Participation in Business

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## FAR WEST, MISSOURI

Far West, Caldwell County, Missouri, was settled in 1836 as Latter-day Saints sought a home and refuge from persecution in Clay County. It became the county seat, with an estimated 3,000 to 5,000 inhabitants. Far West is important to LDS history because that is where the following happened: (1) a temple site was dedicated and the cornerstones laid; (2) seven revelations now published in the Doctrine and Covenants (113, 114, 115, 117, 118, 119, 120) were received; (3) Joseph F. SMITH, sixth president of the Church, was born (November 13, 1838); (4) the Quorum of the Twelve Apostles officially left from for a mission to Great Britain; (5) a stake of Zion was organized; (6) Joseph SMITH and his family lived (beginning March 14, 1838); (7) and for a short time the headquarters of the Church was located.

Among the notable revelations in the Doctrine and Covenants received at Far West and vicinity are: the proper NAME OF THE CHURCH was given (115:4); four new members of the Twelve Apostles were named and the Twelve as a quorum were called to serve an overseas mission (118:1-6); and the law of TITHING was explained (119, 120).

Joseph Smith and other Church leaders were arrested in Far West on October 31, 1838, by the state militia and taken to Independence, then to Richmond, and from there to Liberty, Missouri, where they were imprisoned. While the Prophet was in prison during the winter and spring of 1838-1839, the Latter-day Saints were driven from Far West and other Missouri sites under Governor Boggs's EXTERMINATION ORDER and relocated in Illinois.

The Church still has interest in Far West and has erected appropriate monuments at the temple site.

[See also History of the Church: c. 1831-1844; Missions of the Twelve to British Isles; Missouri.]

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LARRY C. PORTER

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## FASTING

The practice of periodic abstinence from food and drink for devotional purposes has been documented since early times. The Bible and the Book of Mormon attest to fasting in its several forms, public or private, institutionalized or spontaneous. In a revelation to the Prophet Joseph Smith, the Lord commanded the Latter-day Saints to "continue in prayer and fasting from this time forth" (D&C 88:76).

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L. REYNOLDS CAHOON

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## FARMS MANAGEMENT CORPORATION

Sec: Business: Church Participation in Business

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## FAR WEST, MISSOURI

Far West, Caldwell County, Missouri, was settled in 1836 as Latter-day Saints sought a home and refuge from persecution in Clay County. It became the county seat, with an estimated 3,000 to 5,000 inhabitants. Far West is important to LDS history because that is where the following happened: (1) a temple site was dedicated and the cornerstones laid; (2) seven revelations now published in the Doctrine and Covenants (113, 114, 115, 117, 118, 119, 120) were received; (3) Joseph F. SMITH, sixth president of the Church, was born (November 13, 1838); (4) the Quorum of the Twelve Apostles officially left from for a mission to Great Britain; (5) a stake of Zion was organized; (6) Joseph SMITH and his family lived (beginning March 14, 1838); (7) and for a short time the headquarters of the Church was located.

Among the notable revelations in the Doctrine and Covenants received at Far West and vicinity are: the proper NAME OF THE CHURCH was given (115:4); four new members of the Twelve Apostles were named and the Twelve as a quorum were called to serve an overseas mission (118:1-6); and the law of TITHING was explained (119, 120).

Joseph Smith and other Church leaders were arrested in Far West on October 31, 1838, by the state militia and taken to Independence, then to Richmond, and from there to Liberty, Missouri, where they were imprisoned. While the Prophet was in prison during the winter and spring of 1838-1839, the Latter-day Saints were driven from Far West and other Missouri sites under Governor Boggs's EXTERMINATION ORDER and relocated in Illinois.

The Church still has interest in Far West and has erected appropriate monuments at the temple site.

[See also History of the Church: c. 1831-1844; Missions of the Twelve to British Isles; Missouri.]

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General principles of the fast include prayerful preparation concerning the subject of the fast and frequent contemplation and meditation throughout to achieve oneness in purpose and spirit with the Lord; a quiet, humble, and cheerful conduct befitting one seeking blessing or spiritual enlightenment (Matt. 6:16–18; cf. 3 Ne. 13:16–18); and a prayer of gratitude and thanksgiving when ending the fast.

Rich blessings are promised to those who fast and help the needy (Isa. 58:8–9). Self-control, communion with the Lord, and spiritual strength and power accompany compliance with the law. The spirit of the fast is aptly represented in latter-day scripture: “Verily, this is fasting and prayer, or in other words, rejoicing and prayer” (D&C 59:14).

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DAWN M. HILLS

## FAST OFFERINGS

The first Sunday of each month is designated as a Fast Sunday, and Latter-day Saints are asked to fast for twenty-four hours and donate at least the value of the meals not eaten as fast offerings. Fast offerings are cash or in-kind donations given to the BISHOP to help the needy following a short period of fasting.

The concept of fast offerings appears as early as the time of Isaiah, who encouraged people to fast and “deal thy bread to the hungry” and to “bring the poor that are cast out to thy house” when fasting (Isa. 58:7). Fasting was also practiced in the postapostolic Church, in which several early Christian fathers advised that “to help the poor with the food saved, fasting is a good work” (Kittel, Vol. 4, p. 934). By the mid-second century some

churches held twice-weekly voluntary fasts, and leaders collected funds for the poor following weekly worship services (Swenson, pp. 373–78).

The Prophet Joseph SMITH, instituted the practice of collecting fast offerings for the poor in KIRTLAND, OHIO (*JD* 12:115), where Church members had begun gathering in the early 1830s. Later, on May 17, 1845, in Nauvoo, Illinois, the QUORUM OF THE TWELVE APOSTLES sent a general letter to the Church defining “the principles of fasts,” stating:

Let this be an example to all saints, and there will never be any lack for bread: When the poor are starving, let those who have, fast one day and give what they otherwise would have eaten to the bishops for the poor, and everyone will abound for a long time; and this is one great and important principle of fasts approved of the Lord. And so long as the saints will all live to this principle with glad hearts and cheerful countenances they will always have an abundance [*HC* 7:413].

During the exodus from Nauvoo the pioneers seldom observed a common fast day but often were asked to give to the poor. It appears that the giving of regular fast day donations was reinstituted in the Salt Lake Valley during the drought of 1855–1856. Of that period George A. Smith wrote:

In all these times of scarcity . . . measures were taken to supply those who were unable to furnish themselves. A fast day was proclaimed for the church on the first Thursday of each month, and the food saved in that way distributed among the poor; and thousands of persons, who had abundance of bread put their families on rations, in order to save the same for those who could not otherwise obtain it [*CHC* 4:109–110].

Since that time, the observation of a monthly fast of two meals on the first Sunday of each month and the donation of fast offerings have become regular practices in the Church. In the pioneer economy most donations—both tithing and fast offerings—were of food or livestock, and members took donations to the local tithing office or BISHOP’S STOREHOUSE. The goods were then distributed to the needy. Today, fast offerings usually consist of cash. Aaronic Priesthood DEACONS often serve as agents of the bishop in collecting fast donations.

WARDS and STAKES are encouraged to be self-reliant in caring for their poor. Bishops are instructed to seek out those in need and to provide them with life’s essentials. Surplus fast offering funds in stakes are forwarded to Church headquar-

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A member of the BISHOPRIC or branch presidency conducts the fast and testimony meeting. Usually it begins with an opening hymn and an invocation or prayer, which may be followed by the naming and blessing of newborn children and the confirming of recently baptized members of the Church.

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precausation whether as "fate," "the stars," "blind chance," or even the PREDESTINATION of man by God. Fate in these forms implies a pre-caused outcome of one's life. Instead, man is seen as having innate autonomies and capacities—the gift of AGENCY—that the divine will guarantees all men: "I the Lord God make you free, therefore ye are free indeed: and the law also maketh you free" (D&C 98:8; cf. 2 Ne. 2:25–27; Alma 12:31; Moses 4:3). People are free to choose obedience or disobedience, good or evil, and most other aspects of their lives, and they are accountable for their choices. The belief that all is fated, stifles, discourages, and hinders the progress and growth possible for the children of God. Fate is considered a negative term in the gospel. Even one's own momentous decisions influence one's so-called fate or destiny only as long as the decisions are maintained. The GOSPEL OF JESUS CHRIST opens to all mankind the opportunity to rise above chance fate in this life and choose eternal life with God.

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GERALD E. JONES

## FATHERHOOD

LDS fathers have primary responsibility for providing spiritual and physical support for all other family members (D&C 68:25, 28; 75:28). Giving Christlike service as a husband and father is the most important work a man can perform during mortality. Far more than mere procreation, fatherhood entails the lifelong care of children and loving support of their mother. Elder Theodore Tuttle wrote that for husbands to be effective fathers they should strive to learn and express those attributes they understand Heavenly Father to possess (pp. 66–68).

Latter-day Saints view parenthood as the highest and most sacred calling from God to his children on earth. Mothers and fathers are taught to labor together in faith and love to bring children into the world, to care for them, and to teach them the gospel of Jesus Christ so that they may receive eternal life, thus as parents following the example of their Father and Mother in Heaven (D&C 93:40). Through sacred covenants with God and with each other, men and women establish in this

life families that have the potential to endure forever.

Fatherhood is best represented in men who unselfishly cherish and befriend their wives and promote their children's happiness and righteousness. This includes nurturing and expressing love, establishing obedience of their children through firmness and warmth, and teaching the gospel in home and Church settings. Fathers are also encouraged to lead by example (Benson, 1985).

Boys and men are taught the characteristics that exemplify loving and responsible fathers. As part of the Primary organization curricula, songs and lessons teach children to admire their fathers and to associate manhood and fatherhood with the characteristics of Christ. As members of a PRIESTHOOD QUORUM, young men are taught self-reliance, self-mastery, achievement, honor and respect for women, and chastity. Youth activities, Church sermons, and family programs also emphasize the importance of service to and sacrifice for others as part of fatherhood. Adult men are exposed to continuing emphasis on fatherhood. Formal instruction in Melchizedek Priesthood quorums is often aimed at motivating and inspiring men to esteem women as fellow children of the Father of all human beings, to observe strict marital fidelity, to give appropriate emphasis to the needs of children, and to learn skills that promote happy and successful lives for all family members.

Men in leadership positions are admonished not to neglect their family duties. When necessary,



LDS fathers lead, teach, play with, and counsel their children as part of their indispensable participation in family life. For Latter-day Saints, no calling or role surpasses a father's personal obligation to guide his children in righteousness. Courtesy Floyd Holdman (Tokyo, 1986).

precausation whether as "fate," "the stars," "blind chance," or even the PREDESTINATION of man by God. Fate in these forms implies a pre-caused outcome of one's life. Instead, man is seen as having innate autonomies and capacities—the gift of AGENCY—that the divine will guarantees all men: "I the Lord God make you free, therefore ye are free indeed: and the law also maketh you free" (D&C 98:8; cf. 2 Ne. 2:25–27; Alma 12:31; Moses 4:3). People are free to choose obedience or disobedience, good or evil, and most other aspects of their lives, and they are accountable for their choices. The belief that all is fated, stifles, discourages, and hinders the progress and growth possible for the children of God. Fate is considered a negative term in the gospel. Even one's own momentous decisions influence one's so-called fate or destiny only as long as the decisions are maintained. The GOSPEL OF JESUS CHRIST opens to all mankind the opportunity to rise above chance fate in this life and choose eternal life with God.

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GERALD E. JONES

## FATHERHOOD

LDS fathers have primary responsibility for providing spiritual and physical support for all other family members (D&C 68:25, 28; 75:28). Giving Christlike service as a husband and father is the most important work a man can perform during mortality. Far more than mere procreation, fatherhood entails the lifelong care of children and loving support of their mother. Elder Theodore Tuttle wrote that for husbands to be effective fathers they should strive to learn and express those attributes they understand Heavenly Father to possess (pp. 66–68).

Latter-day Saints view parenthood as the highest and most sacred calling from God to his children on earth. Mothers and fathers are taught to labor together in faith and love to bring children into the world, to care for them, and to teach them the gospel of Jesus Christ so that they may receive eternal life, thus as parents following the example of their Father and Mother in Heaven (D&C 93:40). Through sacred covenants with God and with each other, men and women establish in this

life families that have the potential to endure forever.

Fatherhood is best represented in men who unselfishly cherish and befriend their wives and promote their children's happiness and righteousness. This includes nurturing and expressing love, establishing obedience of their children through firmness and warmth, and teaching the gospel in home and Church settings. Fathers are also encouraged to lead by example (Benson, 1985).

Boys and men are taught the characteristics that exemplify loving and responsible fathers. As part of the Primary organization curricula, songs and lessons teach children to admire their fathers and to associate manhood and fatherhood with the characteristics of Christ. As members of a PRIESTHOOD QUORUM, young men are taught self-reliance, self-mastery, achievement, honor and respect for women, and chastity. Youth activities, Church sermons, and family programs also emphasize the importance of service to and sacrifice for others as part of fatherhood. Adult men are exposed to continuing emphasis on fatherhood. Formal instruction in Melchizedek Priesthood quorums is often aimed at motivating and inspiring men to esteem women as fellow children of the Father of all human beings, to observe strict marital fidelity, to give appropriate emphasis to the needs of children, and to learn skills that promote happy and successful lives for all family members.

Men in leadership positions are admonished not to neglect their family duties. When necessary,



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men may be released from demanding Church positions in order to give appropriate time to their families. Fathers are taught to spend time with their families; to bring the family together in frequent prayer, scripture study, and family meetings; and to teach children to keep God's commandments, to work, and to respect others (Mosiah 4:14–15; 3 Ne. 18:21).

[See also Father's Blessings; Lifestyle; Marriage; Men, Roles of; Motherhood.]

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## FATHERS' BLESSINGS

Fathers' blessings are given by the power of the MELCHIZEDEK PRIESTHOOD following the pattern of the ancient PATRIARCHS, such as ADAM, NOAH, ABRAHAM, Isaac, Jacob, LEHI, MOSIAH, ALMA<sup>2</sup>, and MORMON. All gave blessings to their children. Adam's final blessing upon several of his descendants is described in Doctrine and Covenants 107:53–57. So significant was the ORDINANCE on that occasion that "the Lord appeared unto them, and they rose up and blessed Adam" (*TPJS*, p. 38).

For the earthly blessing to be honored in heaven, it is necessary that a father has been baptized, has received the HOLY GHOST, and bears the Melchizedek Priesthood. Through these ordinances and COVENANTS, the father may claim the powers of heaven to guide his thoughts and ratify his words. To give such a blessing, the father places his hands upon the head of his child, and assures the child by word and spirit that the blessing, spoken by a loving parent, comes with divine approval and INSPIRATION.

The father may give blessings when requested by his wife or children or when he feels their need.



A father, assisted by other men who hold the Melchizedek Priesthood, gives his infant child a name and a father's blessing during a sacrament meeting (c. 1975; see D&C 20:70). Fathers may also bless their children at other times of need. Courtesy Doug Martin.

He does not force a blessing on anyone, for that would conflict both with the law of AGENCY and the spirit of LOVE. There is no ideal frequency for such blessings, only as the needs of the person and the whisperings of the Spirit suggest. A father will find performing this sacred ordinance easier if his relationships with his children are gentle and kind. If there is a conflict between father and child, it may be necessary to reconcile it before attempting the blessing.

A father's blessing is both an ordinance authorized by God and an action that draws father and child together even as it reassures a mother, who sees her husband spiritually minister to their child. It is a symbolic and official godlike act of pure love.

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In April 1830, the Prophet received a revelation instructing him to organize the Church on APRIL 6, which was accomplished in the home of Peter Whitmer, Sr. (D&C 20–21). In the days and months that followed, many meetings were held in the general area of Fayette and more converts were baptized. The first general conference of the Church was held in Fayette on June 9, 1830.

Because of renewed opposition in Harmony, Pennsylvania, where Joseph and his wife, Emma, had returned after the Church was organized, they moved again to the Whitmer home in Fayette, living there from August 1830 to January 1831. In those months, Joseph continued the work of his inspired translation of the Bible (see JOSEPH SMITH TRANSLATION OF THE BIBLE [JST]), part of which was later published as the BOOK OF MOSES; he also received thirteen additional revelations (D&C 28–40). The second general conference was held in Fayette on September 26, 1830.

In December 1830 and January 1831, revelations were received instructing the Latter-day Saints to move to Ohio to a more friendly environment (D&C 37:1–3; 38:31–32), where LDS missionaries had made many converts. Joseph and Emma Smith left Fayette in the latter part of January 1831, and most of the remaining members left later that spring and summer.

Today the Church has built a VISITORS CENTER, a chapel, and a replica of the Whitmer log cabin on the old Whitmer farm.



Reconstructed log home at the site of the Peter Whitmer, Sr., home in Fayette, New York. Here the Book of Mormon translation was completed, the testimony of the Three Witnesses was signed (June, 1829), and the Church was organized on April 6, 1830. Twenty revelations in the Doctrine and Covenants were received here. Courtesy LaMar C. Berrett.

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LAMAR E. GARRARD

## FEAR OF GOD

In ancient SCRIPTURE the phrase "fear of God" typically signified faith, reverence, and trust. Fear of God, so defined and felt, tends to diminish other forms of fear that arise in the absence of genuine faith. Thus, modern REVELATION admonishes against fearing to do good (D&C 6:33), fearing enemies (D&C 122:9; 136:17), fearing Satan (Moses 1:20), and fearing death (D&C 101:36). An undergirding principle permeates Latter-day Saint practice: "If ye are prepared ye shall not fear" (D&C 38:30). In the spiritual realm, unpreparedness can lead to what the scriptures call "a certain fearful looking for of judgment" (Heb. 10:27).

Latter-day Saints are sometimes described, because of an assumed overemphasis on works, as living in "fear and trembling." The phrase is Paul's (Phil. 2:12). Actually, Mormons aspire to follow Paul's teaching and practice to be "anxiously engaged in a good cause," but that anxiety is related to freedom and responsibility (see D&C 58:27).



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JOHN R. CHRISTIANSEN

## FELLOWSHIPING MEMBERS

Latter-day Saints consider themselves brothers and sisters (*see* BROTHERHOOD and SISTERHOOD) responsible to help one another. Their informal



A New Zealand Church member is greeted with the traditional “hongi” by John Shaw Welch, president of the LDS Maori Agricultural College (1917). Friendship, understanding, kindness, love, and service are fostered in Latter-day Saint communities through personal fellowshiping and social activities. Courtesy Edith W. Morgan.

aets of friendship and kindness foster congeniality within the Church and assist new members as they move into its social context. In addition, the Church has developed some practices specifically intended to help integrate new members.

After baptism, the full-time and stake missionaries present to new members a series of lessons entitled *Discussions for New Members*. Home teachers also teach them and help them become part of the local Church unit. The BISHOPRIC, priesthood quorum, and auxiliary leaders also help converts feel welcome. New members are encouraged to attend Church meetings and participate in other scheduled ward activities. Converts are also invited to accept Church CALLINGS (such as teaching a class or serving in an administrative capacity). Women are welcomed into RELIEF SOCIETY activities, and girls into YOUNG WOMEN; male adults and teenagers receive the PRIESTHOOD and begin functioning in their priesthood responsibilities. Newly baptized members grow in love for the gospel as they serve others. After one year of membership, worthy adult members are encouraged to attend the TEMPLE, where they receive TEMPLE ORDINANCES that bind families together as eternal units.

[*See also* Conversion; Joining the Church; Membership.]

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In the United States, “feminism” has been an umbrella term encompassing a coalition of those women and men who share a devotion to the cause of women’s rights but who often differ on specific goals and tactics. Personal, religious, and political values all influence which reforms and measures a specific feminist will support.

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The doctrine of The Church of Jesus Christ of Latter-day Saints converges in some areas with the ideals of feminism and diverges in others. It insists on the absolute spiritual equality of women and men, proclaiming that "all are alike unto God," both "black and white, bond and free, male and female" (2 Ne. 26:33; Gal. 3:28). GIFTS OF THE SPIRIT are given equally to men and women: "And now, he imparteth his word by angels unto men, yea, not only men but women also" (Alma 32:23). LDS principles argue unequivocally for the development of the full potential of each person, regardless of gender.

So central is the equality of all humankind to Christ's message that during his earthly ministry Christ openly rejected cultural proscriptions that relegated women to an inferior spiritual and political status. He recognized women's spirits and intellects; he taught them directly (Luke 10:38-42); he identified himself as the Messiah to a woman, the first such affirmation recorded in the New Testament (John 4:26); he healed women (Matt. 15:22-28) and raised a woman from the dead (Luke 8:49-56). After his resurrection, he appeared first to a woman, whom he asked to tell his apostles of the glorious event (John 20:11-18), although according to Jewish law women were not considered competent as legal witnesses.

Such equality of women and men is based on the celestial model of heavenly parents, both Father and Mother, who share "all power" and have "all things . . . subject unto them" (D&C 132:20) and who invite their children to emulate their example of perfect love and unity and become as they are. Mormons are taught that righteous power, held by heavenly parents and shared with their children, is never coercive but is characterized "by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned" (D&C 121:41). While the implications of these expansive beliefs are always subject to individual implementation, Mormon women and men have found in these doctrines sources of spiritual strength, including the desire to know more about MOTHER IN HEAVEN.

LDS doctrine is, however, at odds with several versions of feminism, including those that emphasize female sufficiency apart from men. Because Church doctrine stresses the necessity of overcoming differences and forging a celestial unity between husband and wife in order to achieve EXALTATION (cf. 1 Cor. 11:11), the radical feminist critique of the family as an institution of

repression for women and the call for its replacement find little support among Latter-day Saints. While individual families may be repressive and dysfunctional, most Latter-day Saints believe that the defect is not inherent in the structure. Indeed, the family is viewed as the source of both men's and women's greatest work and joy, not only on earth but also in eternity.

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MARY STOVALL RICHARDS

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## FINANCES OF THE CHURCH

The financial strength of The Church of Jesus Christ of Latter-day Saints derives primarily from the commitment of its members to the scriptural principle of TITHING and other forms of voluntary contributions and service. The collection and disbursement of all funds are carefully managed according to standard procedures worldwide and under the direct supervision of the FIRST PRESIDENCY. The Church also maintains limited business investments and financial reserves as part of its larger strategy for supporting expanding ecclesiastical programs. The handling of all funds is regularly audited in accordance with sound financial practices.

Latter-day Saints take seriously the commandment to pay tithing and the Lord's promises as given in the Old Testament:

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it [Mal. 3:8-10].

This law of finance for God's Church has been reiterated in latter-day scripture. In 1838 the Lord

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This law of finance for God's Church has been reiterated in latter-day scripture. In 1838 the Lord

emphasized this important law in a revelation to the Prophet Joseph SMITH and defined tithing as “one-tenth of all their interest [income] annually” (D&C 119:4).

The years preceding the turn of the century were financially difficult for the young, struggling Church because of the 1890s depression and the escheat of Church funds during the long anti-polygamy campaign of the federal government. In May 1899 the aged Lorenzo SNOW, President of the Church, traveled from Salt Lake City to St. George, Utah, to comfort members whose lands had been plagued with severe drought. Streams and wells had dried up, and they faced starvation. During this visit President Snow was inspired to invoke the words of Malachi and promise the Saints in their dire and destitute circumstances that if they would pay an honest tithing, the “windows of heaven would be opened.” The Saints responded, the rains came, and the people were blessed (Cowan, pp. 15–18).

From this event, the principle of tithing received renewed emphasis throughout the Church. Members responded with increased commitment and faith, and within a few years, the Church was financially sound, and has remained so since. Through the faith and sacrifices of its members, the Church has been able to sustain steady worldwide growth. Latter-day Saints regard the payment of tithing as a privilege and often tell of spiritual and financial blessings that have come through obedience to this law.

In addition to paying tithing, members may contribute to several specially designated funds (see FINANCIAL CONTRIBUTIONS). On the first Sunday of each month, members fast for two meals and contribute, at a minimum, the cash equivalent of two meals to a FAST OFFERING fund, used exclusively to provide assistance to the poor and needy. MISSIONARY support is primarily a family responsibility. Since January 1, 1991, the monthly cost to missionaries and their families has been standardized to the average monthly expense of missionaries worldwide. However, members are also encouraged to contribute to assist those missionaries who have insufficient finances.

**FINANCIAL ADMINISTRATION.** Sound cash management procedures are used in the collection and disbursement of funds. Tithing is contributed at the local WARD or BRANCH and is remitted to designated Church headquarters. AREA or regional

offices around the world collect and disburse funds as directed by the presiding officers at Church headquarters.

Fast offering funds are collected in the wards, where they are first used to care for the needy in the ward. Surplus fast offerings not required for use in the local areas are sent to Church headquarters or area offices. Any deficits from the care of the poor in the local unit are supplemented from general surplus fast offerings. Thus, a local BISHOP has the means to take care of his ward's welfare needs.

On July 8, 1838, a revelation was received by the Prophet Joseph Smith making known the method for the disbursement of tithing received by the Church: “Verily, thus saith the Lord, the time is now come, that it [tithing] shall be disposed of by a council, composed of the First Presidency of my Church, and of the bishop and his council, and by my high council” (D&C 120:1).

Subsequently, the Council on the Disposition of Tithes, consisting of the First Presidency of the Church, the QUORUM OF TWELVE APOSTLES, and the PRESIDING BISHOPRIC, was established. This council meets regularly and oversees the expenditures of all Church funds worldwide. It approves budgets and financial strategy and establishes financial policy.

Two subcommittees of the Council on the Disposition of Tithes are the Budget Committee and the Appropriations Committee. Both committees consist of the First Presidency, selected members of the Quorum of the Twelve Apostles, and members of the Presiding Bishopric.

The Church Budget Office provides staff support to the First Presidency and gives overall administrative direction to the preparation of the annual Church budget. At the beginning of each annual budgeting cycle, budget guidelines are given to Church administrative department heads, international offices, missions, temples, and other units. Within these guidelines, budgets are constructed at the lowest levels of accountability and scrupulously reviewed through various levels of management and councils. The Budget Committee meets periodically to provide in-depth budget review and to formulate budget recommendations to the Council on the Disposition of Tithes.

The Appropriations Committee meets each week. All expenditure requests throughout the world, except those few which have been delegated to a lower level of administration by the



Council on the Disposition of Tithes, are reviewed, checked to make certain the request is within budget, and appropriated. Expenditures that have been delegated are reported to the committee.

**FINANCIAL CONTROLS.** Financial controls are administered through the use of financial policy, budgeting, organization structure, and regular, comprehensive audits. Key financial policy comes from the Council on the Disposition of Tithes. Additional financial policy and procedure directives are issued by the Finance and Records Department, which, under the direction of the First Presidency and the Presiding Bishopric, is responsible for the administration of treasury accounting/controllership, taxation, and risk-management functions.

The Church has an Audit Committee composed of experienced businessmen who are not associated with the Church as employees or General Authorities. This committee reports directly to the First Presidency of the Church and works closely with the Finance and Records Department and the Auditing Department to ensure strict adherence to ethical principles and rigid financial policies and procedures. The Auditing Department also reports directly to the First Presidency of the Church and thus maintains its independence from all other departments. Its staff of certified public accountants performs ongoing audits of finance, operation, and computer systems for Church departments and other Church-controlled organizations. Responses to all audits are required and are monitored.

**PARTICIPATION AND INVESTMENTS IN BUSINESS.** The First Presidency has established other boards and committees to oversee the management of the Church's investments and reserves (*see* BUSINESS: CHURCH PARTICIPATION IN). Each of these key committees is chaired either by a member of the First Presidency or by another appointed General Authority.

The Investment Policy Committee is chaired by the First Presidency and includes the president of the Council of the Twelve, other members of the Twelve as appointed, and the Presiding Bishopric. Its purpose is to establish investment policy and strategy and to review key investment decisions.

The Deseret Management Corporation (DMC) is a corporation with its own board of directors. DMC functions as a holding company for

most of the commercial businesses owned by the Church. These companies pay all taxes that are paid by commercial corporations. Some properties are also held for reasons other than investment. In addition to protecting the surroundings of sacred properties, such investments may be maintained to support the ecclesiastical efforts of the Church.

The Church still holds a few properties that were originally established to support commerce in LDS communities (*see* ECONOMIC HISTORY OF THE CHURCH). However, as a result of an evaluation of these holdings and their contributions to its mission, the Church has divested many such holdings.

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## FINANCIAL CONTRIBUTIONS

Members of the Church may make financial contributions in several ways, including payment of TITHING, donation of FAST OFFERINGS, and contributions to missionary work. Each kind of contribution is directed to a specific purpose and is based on admonitions in both ancient and modern scriptures (Mal. 3:8; D&C 119:4; cf. 2 Chr. 3:5–12; Rom. 15:26).

The payment of tithing is expected of each member regardless of age, income level, or circumstance. Faithful Latter-day Saints contribute one-tenth of their income annually to the Church. Members consider these tithing funds to be sacred monies, and leaders carefully administer their expenditures at each level of Church organization. Tithing is used to pay most of the operating expenses of the Church and also now funds the construction of buildings, including meetinghouses and temples.

Fast offerings are a second kind of financial contribution expected of all Church members. Once each month Church members are to abstain from food for at least two meals and contribute the cash equivalent of the savings as a "fast offering" to assist the poor and needy. These contributions are dispersed on both a local and Churchwide basis;



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they are shared as needed throughout the Church and are available to local bishops for the aid of needy persons in their wards. In extraordinary circumstances, as in the case of the 1985 Ethiopian famine, the Church has called a special fast to raise relief funds for a specific disaster (see ECONOMIC AID; HUMANITARIAN SERVICE). For many years, the value of the two meals foregone during the fast determined the amount of the monthly fast offering contribution. Today Church leaders suggest that the amount of the voluntary offering be associated less with the value of the two meals and more with ability to respond generously to need.

A third kind of contribution made by Church members supports missionary work, a major activity of the Church that is financed largely by individual families. Young men and women can be "called" on missions, usually at the ages of nineteen and twenty-one, respectively, and are responsible for most of their own financial support, including food, rent, clothes, and local transportation. Major travel expenses and medical care are provided from Church funds. Parents and Church leaders urge young people to begin earning and saving money for their missions at an early age. Contributions from parents, family members, and friends supplement the missionaries' own funds to make up the total financial support required. Beginning in 1991, support for missionaries called from North American stakes is donated directly to the Church at uniform rates, but redistributed by the Church to missionaries according to varying costs of living in different areas of missionary service. Married couples may also be called to serve missions, and they, too, are responsible for their own financial support.

Members confidentially submit tithing and other donations to their local BISHOPS. Each ward bishop receives tithing and then remits it to central Church offices. Assisted by financial clerks, bishops provide contribution slips to donors and maintain complete records. They also review contribution summaries confidentially with each member once a year. Contribution records are forwarded to Church headquarters in accordance with uniform practices. Stake officers conduct regular audits of these records and practices.

Bishops, assisted by other ward leaders, prepare and submit annual ward budgets to be approved by stake presidents (see WARD BUDGET). Funding levels are determined by the membership and activity level of the ward. One outcome of this procedure is that local expenditures are deter-

mined by local need and not by the resources of members in a particular ward.

Until 1990, ward operating budgets were mostly dependent on contributions from local members made in addition to regular tithes, fast offerings, and missionary fund contributions. Youth and adult activities, instructional manuals and equipment, and building maintenance were funded locally. Since 1990, in North American stakes tithing paid by Church members is used to fund all local programs, activities, and maintenance of physical facilities. Members perform some maintenance functions as a voluntary service.

The method of funding construction of Church buildings has also varied considerably over time. For many years, the building of meetinghouses was financed largely through contributions from the local members who would use the building. These building fund contributions were made in addition to the tithes, fast offerings, and missionary funds contributed by Church members. Building fund monies could be raised through request (assessment of members), through a variety of fund-raising projects (dinners, socials, etc.), and sometimes through donations of labor and materials (see BUILDING PROGRAM). Temples, which are buildings for special religious ceremonies, were financed for many years in much the same manner as local meetinghouses. Now meetinghouses and temples are constructed largely out of tithing funds.

Because the Church has no professional clergy, it is administered at every level through LAY PARTICIPATION AND LEADERSHIP, and officials other than the General Authorities contribute their time and talents without remuneration. Thus, events such as weddings, funerals, and baptisms are conducted by the lay ministry in Church-owned buildings at no charge to the member for services or facilities. Because the General Authorities are obliged to leave their regular employment for full-time Church service, they receive a modest living allowance provided from income on Church investments.

STEPHEN D. NADAULD

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## FINE ARTS

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## FIRESIDES

Firesides are informal gatherings of Church members and friends, often in homes or other congenial surroundings, as if around a fire. The premises are that the home is sacred ground and that all members are to “teach one another” and share experiences and training, that “all may be edified of all and that every man may have an equal privilege” (cf. D&C 88:122). Typically, firesides feature a single speaker reporting new developments, insights, or interesting experiences.

Religious firesides exhibit ties to the ancient fascination of the warmth and protection of a fire. In LDS life, firesides may be traceable to the exodus across the plains. After an arduous day of travel, the PIONEERS in the evening would arrange their wagons in a circle, and gather around the campfire to pray, sing, share their spiritual experiences, and rejoice in the progress and blessings of the day. Eliza R. SNOW wrote a typical song of this exodus:

The camp, the camp—its numbers swell—  
Shout! Shout! O camp of Israel!  
The king, the Lord of hosts is near,  
His armies guard our front and rear [Journal of Eliza R. Snow].

In this spirit, one journal records, “It verily seemed that the glory of God rested down on the wagons and overspread the prairie.”

Holding firesides has become a common Sunday evening practice for socializing, fellowshiping, and learning. WARDS, STAKES, or REGIONS commonly sponsor firesides. They are frequently a forum for returned MISSIONARIES presenting cultural insights from their mission experiences, often with the use of slides, tapes, photos, and so forth.

By extension of the term, there are “morningsides” for high-school SEMINARY students who

attend religious classes before school, and “noon-sides” for some who want to add meaningful religious moments to their lunch hour. Multistake firesides with large audiences are regularly held at BRIGHAM YOUNG UNIVERSITY. Some satellite broadcasts beamed throughout the world from the Salt Lake TABERNACLE and featuring presentations from the general Church leaders are also called firesides.

In all firesides, essential elements prevail: prayer, music, the spoken word, and sometimes special activities or workshops. All in all, they encourage lay participation, sharing, and free expression, and lead to deeper comprehension of one’s heritage, both religious and cultural, and a “knowledge of history and of countries and of kingdoms” (D&C 93:53; 88:79).

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RONALD W. PATRICK

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## FIRSTBORN OF GOD

See: Jesus Christ: Names and Titles of

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## FIRST ESTATE

First estate refers to the unspecified period of time otherwise known as PREMORTAL LIFE. The words “first estate” in Jude 1:6 are the King James translation of the Greek *arché*. In other English versions the word is translated as “principality,” “domain,” “dominion,” “appointed spheres,” “responsibilities,” and “original rank.” In the context of Jude 1:6 each of these implies that certain intelligent beings existed in significant positions in the pre-earth life and fell from their favored status with God.

Latter-day Saints believe that all MANKIND were begotten as individual spirit children of God, with individual agency, prior to being born into MORTALITY. Using this agency, a third part of these spirits followed Lucifer and rebelled against God and the PLAN OF SALVATION that God proposed to bring about the eventual EXALTATION of his children through the atoning sacrifice of Jesus Christ. Because of their rebellion, these spirits “kept not their first estate” (Jude 1:6) and were subsequently cast out of heaven, being denied the

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The camp, the camp—its numbers swell—  
Shout! Shout! O camp of Israel!  
The king, the Lord of hosts is near,  
His armies guard our front and rear [Journal of Eliza R. Snow].

In this spirit, one journal records, “It verily seemed that the glory of God rested down on the wagons and overspread the prairie.”

Holding firesides has become a common Sunday evening practice for socializing, fellowshiping, and learning. WARDS, STAKES, or REGIONS commonly sponsor firesides. They are frequently a forum for returned MISSIONARIES presenting cultural insights from their mission experiences, often with the use of slides, tapes, photos, and so forth.

By extension of the term, there are “morningsides” for high-school SEMINARY students who

attend religious classes before school, and “noon-sides” for some who want to add meaningful religious moments to their lunch hour. Multistake firesides with large audiences are regularly held at BRIGHAM YOUNG UNIVERSITY. Some satellite broadcasts beamed throughout the world from the Salt Lake TABERNACLE and featuring presentations from the general Church leaders are also called firesides.

In all firesides, essential elements prevail: prayer, music, the spoken word, and sometimes special activities or workshops. All in all, they encourage lay participation, sharing, and free expression, and lead to deeper comprehension of one’s heritage, both religious and cultural, and a “knowledge of history and of countries and of kingdoms” (D&C 93:53; 88:79).

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## FIRSTBORN OF GOD

See: Jesus Christ: Names and Titles of

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## FIRST ESTATE

First estate refers to the unspecified period of time otherwise known as PREMORTAL LIFE. The words “first estate” in Jude 1:6 are the King James translation of the Greek *arché*. In other English versions the word is translated as “principality,” “domain,” “dominion,” “appointed spheres,” “responsibilities,” and “original rank.” In the context of Jude 1:6 each of these implies that certain intelligent beings existed in significant positions in the pre-earth life and fell from their favored status with God.

Latter-day Saints believe that all MANKIND were begotten as individual spirit children of God, with individual agency, prior to being born into MORTALITY. Using this agency, a third part of these spirits followed Lucifer and rebelled against God and the PLAN OF SALVATION that God proposed to bring about the eventual EXALTATION of his children through the atoning sacrifice of Jesus Christ. Because of their rebellion, these spirits “kept not their first estate” (Jude 1:6) and were subsequently cast out of heaven, being denied the

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opportunity of having a mortal body on this earth (D&C 29:36–38; Moses 4:1–4; Abr. 3:26–28; cf. Rev. 12:4, 7–9). All the remaining spirits proved themselves sufficiently faithful to be permitted the privilege of experiencing earth life with a PHYSICAL BODY (Abr. 3:22–26).

[See also Birth; Second Estate.]

ALEXANDER L. BAUGH

## FIRST PRESIDENCY

The First Presidency is the governing body of and highest ranking quorum in The Church of Jesus Christ of Latter-day Saints. Its AUTHORITY, duties, and responsibilities extend over every person and all matters in the Church. This quorum usually consists of three persons—the PRESIDENT OF THE CHURCH and two counselors selected by the President. Joseph SMITH, the first President, called more than two men to assist him. Other Presidents have occasionally also used this practice of additional counselors as needed. Most recently, Spencer W. KIMBALL was assisted at times by three counselors.

The First Presidency was established in March 1832, two years after the founding of the Church. Jesse Gause and Sidney RIGDON were called to be counselors to Joseph Smith. Gause served in this position only until that December, when he proved unfaithful and was excommunicated. The calling was subsequently given to Frederick G. Williams, who was ordained on March 18, 1833 (D&C 81, 90). Further direction pertaining to the organization of the First Presidency was given in a revelation on priesthood in 1835. Three men were to be chosen and appointed, and ordained to that office by the QUORUM OF THE TWELVE APOSTLES, “and upheld by the confidence, faith, and prayer of the church” (D&C 107:22).

Latter-day Saints believe that the New Testament APOSTLES—PETER, JAMES, and JOHN—comprised a first presidency with Peter as the presiding officer, and with James and John as counselors. As an ancient first presidency, they functioned in a manner similar to the First Presidency today. For instance, the Bible describes occasions when Jesus dealt with Peter alone (Matt. 18:19; Luke 24:34), and others when the three apostles were involved (Matt. 17:1–3; 26:37–39; Mark 5:37–42). These passages suggest that the roles of these three

men were different from the roles of the other apostles. As a first presidency, Peter, James, and John possessed the special authority to give Joseph Smith and Oliver COWDERY the KEYS of ministry in the DISPENSATION OF THE FULNESS OF TIMES. It is these keys that control the exercise of the priesthood by all others in the vital functions of the Church in modern times.

Members of the First Presidency are not co-equal. The authority rests solely with the President, the counselors having a subordinate role, with the first counselor having precedence over the second counselor. In the absence of the President, the counselors preside in meetings with the Council or Quorum of the Twelve Apostles and other GENERAL AUTHORITIES, and in the conferences of the Church. If the President is ill and unable to carry out all his functions, the counselors



President Wilford Woodruff (center), with second counselor Joseph F. Smith (right) and first counselor George Q. Cannon (left), at the time of the dedication of the Salt Lake Temple, April 6, 1893. John F. Bennett Collection. Photographer: Charles Ellis Johnson. Courtesy the Utah State Historical Society.



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may conduct the affairs of the Church under his direction. In such a case, the counselors operate in close consultation with the President of the Council of the Twelve. However, the President of the Church remains the final authority.

The selection of the counselors is the prerogative of the President. A new President may or may not choose to retain the counselors of his predecessor. The counselors are usually apostles, but in a few cases men have been called who were not ordained apostles, the first such being Sidney Rigdon (1832) and Frederick G. Williams (1833). More recently, Thorpe B. Isaacson was called in 1965 to serve in the First Presidency under David O. MCKAY. In some cases, the counselors have been apostles but not members of the Twelve, such as Alvin R. Dyer, another counselor to President McKay.

The general membership of the Church votes to sustain the First Presidency but does not elect them. Because members of the Church believe that the calling and authority of the First Presidency come from God, their vote is one of COMMON CONSENT, to ratify or oppose a selection that has already been made.

Doctrine and Covenants 107:9 states, "The Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church." As the highest level of authority, the Quorum of the First Presidency has the ultimate power of appointment, presidency, interpretation of DOCTRINE, and all other matters pertaining to the Church. Thus, all other quorums, councils, and organizations of the Church operate under the authority of this quorum.

Affairs administered directly by the First Presidency have included planning general and area conferences and solemn assemblies; budgeting, auditing, educational, historical, personnel, and other general Church departments; and temples. All other matters are administered by the Council of the Twelve, the PRESIDING BISHOPRIC, or the SEVENTY, under the direction of the First Presidency.

In the First Presidency, the decision making is to be unanimous. Close and careful consultation between the President and his counselors helps to assure a consensus (Hinckley, p. 50).

The First Presidency normally meets at least weekly as a unit, then in joint session with the Quorum of the Twelve Apostles to consider matters needing their attention. It is in this COUNCIL



The First Presidency in 1985: President Ezra Taft Benson (center), first counselor Gordon B. Hinckley (left), and second counselor Thomas S. Monson (right). The President of the Church has at least two counselors, who together with him form the First Presidency, which presides over the Church.

OF THE FIRST PRESIDENCY AND THE QUORUM OF THE TWELVE APOSTLES that any changes in administration or policy for the Church are considered and approved.

The First Presidency also meets weekly with the Presiding Bishopric. Meetings are held each month with all the General Authorities, where they are informed about any changes in programs or procedures. In addition, the First Presidency meets as needed with other councils, boards, and groups to which various responsibilities have been delegated.

Upon the death of the President, the Quorum of the First Presidency is automatically dissolved and the ultimate authority of the Church passes immediately to the Twelve, with the presiding officer being the President of the Quorum of the Twelve Apostles. The counselors, if they are apostles, return to their respective positions in that quorum according to seniority of appointment. The First Presidency is reconstituted at the calling of a new President, who in every instance has been the President of the Quorum of the Twelve Apostles, and then he selects his own counselors. Once this is accomplished, supreme authority returns to the First Presidency.

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J. LYNN ENGLAND  
W. KEITH WARNER

## FIRST PRINCIPLES OF THE GOSPEL

The first principles and ordinances of the gospel are "first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost" (A of F 4). The resurrected Savior taught that these principles constitute his "gospel": "Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. Verily, verily, I say unto you, this is my gospel" (3 Ne. 27:20–21; cf. Acts 2:37–38). These four principles prepare one to *enter* the "strait and narrow path which leads to eternal life" (2 Ne. 31:17–18).

First, faith in Jesus Christ often begins with a

desire to believe (Alma 32:26–28), which may be kindled by hearing or reading others' true testimonies of Christ and his atonement. One nourishes faith by patient obedience to God's commandments. Faith then grows through a process that includes REPENTANCE, baptism for REMISSION OF SINS, increased confidence in Christ, and eventually a Christlike nature (Hafen, pp. 141–200).

Repentance involves (1) realization of guilt; (2) godly sorrow and suffering; (3) confession for relief from the hurtful effects of sin; (4) restitution, as far as it is possible; (5) replacement of sin with obedience to God's requirements; and (6) acceptance of Christ's atoning sacrifice. Through the Atonement, if one repents, Christ's mercy satisfies the demands of justice.

Baptism, the third principle and first essential ordinance, is the fruit of repentance and is required of all who would be saved in the KINGDOM OF GOD (John 3:3–5; cf. 2 Ne. 9:23). Baptism has several purposes. It is a symbolic washing and cleansing of sins and is prerequisite to membership in the Church. When followed by the reception of the Holy Ghost, it is the doorway to personal SANCTIFICATION (Moro. 6:1–4). The prescribed method of baptism is by immersion in water by a PRIEST in the AARONIC PRIESTHOOD or by one who holds the MELCHIZEDEK PRIESTHOOD. "The symbolism of the rite is preserved in no other form" (AF, p. 137).

Being "born of the Spirit," or receiving the GIFT OF THE HOLY GHOST, entitles one to the continual help, guidance, and comfort of the Holy Ghost. "The special office of the Holy Ghost is to enlighten and ennoble the mind, to purify and sanctify the soul, to incite to good works, and to reveal the things of God" (AF, p. 167). When asked how the Church differed from the other religions of the day, Joseph Smith replied that "we differed in mode of baptism, and the gift of the Holy Ghost . . . [and] that all other considerations [of differences from other churches] were contained in the gift of the Holy Ghost" (HC 4:42). The gift of the Holy Ghost is conferred by the LAYING-ON OF HANDS by a holder of the Melchizedek Priesthood.

Summarizing the process from faith and repentance to sanctification, the Book of Mormon prophet Mormon stated, "And the first fruits of repentance is baptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth



*Article of Faith Number 4*, by Michael Clane Graves (1982, acrylic on canvas). The first principles of the gospel, here represented geometrically, are faith in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, and laying on of hands for the gift of the Holy Ghost. Courtesy Museum of Fine Arts, Brigham Young University.

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These four principles and ordinances of the gospel are "first" because they both initiate and enable the process of development from a spiritual rebirth to a divine nature.

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## FIRST VISION

The First Vision of the Prophet Joseph SMITH is the beginning point, the fountainhead, of the RESTORATION of the gospel in this DISPENSATION. This theophany occurred in a grove near Palmyra, New York, in the spring of 1820.

Joseph's narratives record that when he was in his twelfth year he began to sense the need for redemption and investigated several religious groups. A short time after his family moved to Manchester, New York, he witnessed unusual religious excitement in the area, bringing divisions of allegiance in his community and family. As converts began filing off to one faith and another, he observed that their professed good feelings for each other were lost in "a strife of words and a contest about opinions" (JS—H 1:5–8). Confused and concerned, he asked himself, "If any one of them be right which is it? And how shall I know it?" (Baekman, pp. 156, 162, 168; Jessee, p. 198).

Searching the scriptures, Joseph was influenced by an admonition to prayer in the epistle of JAMES. "If any of you lack wisdom, let him ask of God" (James 1:5). "Never," he later recalled, "did any passage of scripture come with more power to the heart of man than this did at this time to mine" (JS—H 1:12). He retired to a secluded grove near his father's log-cabin farmhouse and knelt in prayer (Baekman, p. 156).

A struggle with a satanic influence followed, but with divine help he survived it. As he continued to call upon God, he records, "I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me." Immediately he was delivered from oppressive darkness (JS—H 1:16). Within the light, he saw two personages "whose brightness and glory defy all description" and who "exactly resembled each other in features and likeness" (JS—H 1:17; WENTWORTH LETTER, Baekman, p. 169). One of them spoke his name, pointed to the other, and said, "This is My Beloved Son. Hear Him!" (JS—H 1:17). In what followed, Joseph learned that through Christ, who had taken upon himself the SINS of mankind, he was forgiven of his sins. "Behold I am the Lord of glory. I was crucified for the world that all those who believe on my name may have eternal life" (Baekman, p. 157). He was also assured of the reality and imminence of



*First Vision*, by Gary E. Smith (1979, oil on canvas, 24" × 30"). Unable to determine for himself what church or sect was right, fourteen-year-old Joseph Smith determined to ask God. Following his prayer, he recorded, "I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (JS—H 1:17). Courtesy Blaine T. Hudson.

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*First Vision*, by Gary E. Smith (1979, oil on canvas, 24" × 30"). Unable to determine for himself what church or sect was right, fourteen-year-old Joseph Smith determined to ask God. Following his prayer, he recorded, "I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (JS—H 1:17). Courtesy Blaine T. Hudson.



Christ's second coming "to bring to pass that which [hath] been spoken by the mouth of the prophets and apostles" (Backman, pp. 157, 167, 169; Jessee, p. 6). When he recovered himself, Joseph asked which church he should join and was told to join none because they all taught "incorrect doctrines"; they had a form of godliness, but "denied the power thereof" (cf. 2 Tim. 3:5). Further, he was told "that the fulness of the gospel should at some future time be made known unto me" (JS—H 1:17–20; Backman, pp. 163, 169; Jessee, p. 213). As he left the grove, he recalled, "My soul was filled with love," and for many days "I could rejoice with great joy and the Lord was with me" (Backman, p. 157).

Joseph's tranquillity was short-lived. At first, except from his family, he met only contempt from those who learned of his experience. He had not anticipated the bitter denunciations that this event would call forth.

On several occasions between 1832 and 1842, the young Prophet wrote or dictated accounts of the vision, each in a different setting, the last two for publication. Each record omits or adds some details. In 1832, for example, Joseph Smith wrote that prior to his First Vision he searched the scriptures and concluded that no society taught New Testament Christianity (Backman, p. 156; Jessee, p. 5). In the 1838 account he notes that he often said to himself, "Who of all these parties are right; or, are they all wrong together?" Later in this same account he parenthetically adds "(for at this time it had never entered into my heart that all were wrong)" (JS—H 1:10, 18; Jessee, pp. 198, 200).

Latter-day Saints regard this vision as authentic and revelatory of the nature of God. In the biblical and scriptural context, they see it as parallel to the VISIONS OF MOSES or the theophanies recorded in the Book of Mormon. Joseph himself compared his experiences in and after the vision to those of PAUL (JS—H 1:24; *TPJS*, p. 151).

LDS teaching is, in the words of Stephen L. Richards (a former counselor in the FIRST PRESIDENCY), "steeped in the verity of the First Vision." It undergirds the doctrine of an anthropomorphic God and theomorphic man, of the relationships of the persons of the Godhead, and of continual REVELATION. Mormon prayers, hymns, forms of worship, and eschatology are all rooted in this understanding. It renews the witness of the Hebrew prophets that visions are not the least but the most reliable mortal access to the divine; that

the majesty, glory, and power of God are "beyond description"; that the biblical record of face-to-face communion with God is more than a strained metaphor. It confirms the New Testament testimony of the apostles that GOD THE FATHER and JESUS CHRIST are separate persons who manifest themselves as they are to the sons and daughters of God; and that the Son is in the similitude of the Father, and the Father in the similitude of the Son.

[See also Visions of Joseph Smith, Jr.; Religious Experience.]

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#### FOLK ART

Through a combination of religious and western American metaphors and images, the whole saga of the Church has been artistically represented, from its origins in 1820 in a grove near Palmyra, New York, to the present. Songs and stories about the migration to Utah and the colonization of the Great Basin, anecdotal biographies of Church leaders, folklore incidents of faith, and the miraculous and sometimes comical struggles of the pioneer Saints form integral parts of LDS culture (see ART IN MORMONISM). Mormon folk art perpetuates a sense of inclusiveness and serves to bind Latter-day Saints together and help define who they are. Overwhelmingly, Mormon folk art has been the work of a faithful, pragmatic people.

For Latter-day Saint artists, the migration west was "the worst of times and the best of times." Driven from Nauvoo, they faced the prospect of building a new Zion, a home in the mountains. Their folk art is richly expressive of connections to their past and of their unique experience on the frontier. When one pioneer woman, Bathsheba SMITH, packed her trunk for the journey into western territory, she carefully selected what to take and what to leave behind. Deep in the corner of her single trunk she placed her paints, paper, and brushes wrapped in cloth. She added her lace-making tools and fibers to make the beautiful delicate lace for which she was famous. These tools of



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art she placed beneath the folds of a quilt made by her mother for her wedding day.

In a concrete sense, Bathsheba Smith was blending the old and the new by preserving the past and welcoming the future. When she once again took up her paints, this time in Utah, she would paint the story of the journey. Pioneer artist C. C. A. Christensen would do likewise, chronicling a story that would figure prominently in the folk art of the Mormon people. William Clayton would immortalize the faith of the pioneers in the words of a hymn: "Come, come, ye Saints, no toil nor labor fear; but with joy wend your way."

Mormon folk art was practical—functional, yet often beautiful and decorative. The imagery of

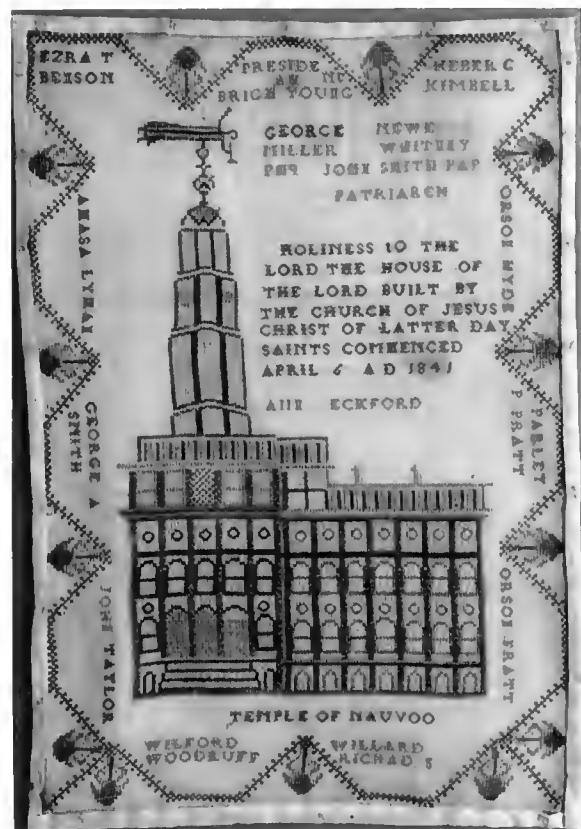
the LDS pioneer quilt reflected a western preoccupation with the natural environment. Pine trees, oaks, and mountain laurels had always been favored quilt motifs, but new images, notably the sego lily and the BEEHIVE, told of the work of the Mormon pioneers in Deseret.

The beehive appears in every genre of Mormon folk art—quilts, paintings, sculptures, architecture, and gravestones. The stonework of nineteenth-century Mormon culture is a rich statement of popular values, legends, and religion. A strong visual connection exists between pioneer gravestone imagery and New England tombstone art. But the cemeteries of small towns throughout Utah speak also of the unique LDS belief system and pioneer heritage. In addition to traditional motifs, religious emblems associated with the outside of temples flourished in this lively local art form.

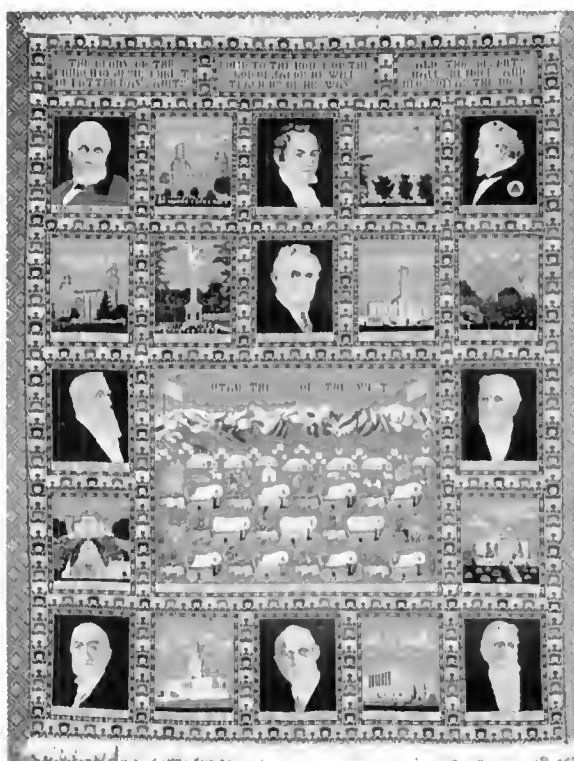
One need not travel far into rural Utah to notice the distinctive folk architecture that existed among the Saints. The most common design was the "I" house, or old "Nauvoo style" house. It was a tall two-story house with a chimney at each gable end and usually a symmetrical arrangement of doors and windows at the front. Larger homes were constructed by connecting two or three I houses together to create a "T," "L," or "H" house. The most common indigenous building material was adobe, a local unfired brick produced by a mixture of mud and straw.

Distinct Mormon folklore also reflected the Latter-day Saint belief system. Stories of visits from the THREE NEPHITES often served as spiritual landmarks for the teller, and Elder J. Golden Kimball became a sort of folk hero through stories about his experiences and wit. Like quilts, Mormon folklore had a very specific function: usually it sought to enhance the faith and the sense of spirit of its audience. The story of the migration of the Mormon pioneers and the building of Zion became almost a kind of modern-day scripture.

Early twentieth-century LDS women continued the pioneer tradition of their mothers. Their RELIEF SOCIETY "workdays" became the institutional means for preserving folk art traditions. The emphasis on homemaking reflected a respect for traditional art forms that were displayed in quilting, fine sewing, and other household arts and crafts. Homemaking day became a monthly social event as Relief Society sisters met in a group for home crafts, homemaking lessons, and supper. The result was sometimes a somewhat modern-day



*Nauvoo Temple Sampler*, by Ann Eckford (c. 1846, embroidered cross stitch, 15" × 20"). The names of the members of the Quorum of the Twelve Apostles as constituted in 1846 surround this cross stitch representation of the Nauvoo Temple. George Miller is also shown as president of the High Priests quorum (PHP), Bishop Newel K. Whitney as president of the Aaronic Priesthood (PAP), and stake president John Smith as patriarch. Church Museum of History and Art.



*Pictorial Rug with Temples and Church Leaders*, by Renben and Mary Ouzounian (c. 1955; wool, cotton, silk, goat hair; 270 cm × 360 cm). Armenian Latter-day Saints living in Aleppo (now Haleh), Syria, completed this rug during their long and uncertain wait for visas permitting them to join Church members in Utah. Among the motifs are the Rocky Mountains under American flags, covered wagons recalling earlier pioneers, and representations of the temples and Church presidents to that date. Church Museum of History and Art.

version of Mormon folk art, different from the more personal expression of nineteenth-century women.

In the mid-twentieth century the Church often adopted an institutional method of preserving past art forms. The Church-wide dance festivals held into the 1970s brought young people together from across the world to share in an evening of the celebration of folk dance forms. Similarly, roadshows gave expression to local members' talents in miniplays that often depicted pioneer heritage values and customs (see *DRAMA*). Musicals like *My Turn on Earth* and *Saturday's Warrior* in much the same way as nineteenth-century folklore perpetuated folk traditions about premortal exis-

tence and the significance of life on earth (see *MUSIC*).

Twentieth-century Mormon folk art also reflects a faithful people as the story of the founding events and of the pioneers continues to figure prominently in every type of folk art. In general, it features respect for traditional art forms and mass participation. Folk art forms now flourishing in many different cultures have been welcomed as personal expressions of the testimony and love of Church members around the world.

[See also *Folklore*; *Material Culture*.]

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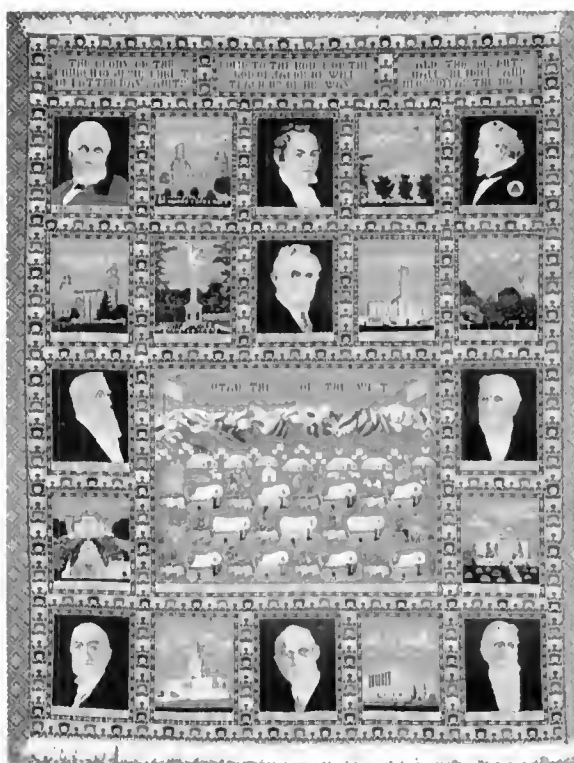
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MARTHA SONNTAG BRADLEY

#### FOLKLORE

Mormon folklore comprises that part of the Church's cultural heritage which Latter-day Saints pass on from person to person and from generation to generation, not through written documents or formal instruction but through the spoken word or customary example. That is, someone will listen to tales told at home or at a Church meeting about the sufferings of the Mormon pioneers and then will repeat these accounts to others; or a young girl will watch and then assist her grandmother make "temple quilts" (quilts on which the form of the Mormon temple in which a couple is married is stitched) for the marriages of each grandchild, and in the process will eventually learn to make her own quilts; or each evening children will be gathered by their parents into family prayer and then one day will continue the practice in their own families.

The materials of Mormon folklore fall roughly into three broad categories. First are things people make with words (from songs and stories of grandparents struggling to establish a New Zion in the harsh Great Basin Kingdom, to contemporary accounts of God's providential hand guiding "the affairs of the saints" and directing the efforts of missionaries in an ever-expanding church, to humorous tales that caricature Mormon foibles and



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ease the pressures of “being in the world but not of it”). Second are things people make with their hands (from traditional implements, such as the Mormon hay derriek, to homemade “quiet books” designed to keep small children constructively occupied during church meetings, to home preserves and special holiday foods, to a decorative family Book of Remembrance [see MATERIAL CULTURE]). And third are things people make with their actions (from “creative dating” practices of youth, to special family celebrations of birth and baptismal dates, to family genealogical meetings, to church and community celebrations of traditional holidays from Thanksgiving to Pioneer Day).

This listing of examples focuses very consciously on the word “make,” because the categories of Mormon folklore are dynamic rather than static. Each recounting of a miraculous healing, each quilting of a familiar log-cabin pattern, each performance of a family birthday game is in every instance a new act of creation that speaks from both the past and the present. They speak from the past because the forms are traditional and recurring, having been developed by the LDS community over decades. They speak from the present because the forms are constantly reshaped to fit the needs of contemporary Latter-day Saints and to reflect contemporary values and concerns.

Because of this constant regeneration and reshaping of older forms, Mormon folklore lies not at the periphery but at the center of LDS culture. It is not, as is sometimes thought, simply a survival from the past kept alive primarily by older, less educated, and agrarian Church members; rather, it is a vital, functioning force in the lives of all Latter-day Saints. Further, as the Church continues to grow and change, new forms of folklore that speak more directly to present needs will sometimes replace the old. For just as Latter-day Saints in the pioneer era generated and transmitted folklore in response to the circumstances of their lives, so, too, contemporary Latter-day Saints will create and pass along folklore as they react to the strains and stresses, the joys and the sorrows of their lives. For example, converts to the Church living in the mission fields, away from church centers in the mountain West, may be little moved by tales of pioneer suffering and may know little of earlier stories of the providential saving of the pioneers’ crops from swarms of locusts or of the legends of the THREE NEPHITES; but they will know and tell stories of their own miraculous conversions and of

the ridicule and suffering they endure, with the help of God, as they struggle to survive as the only Latter-day Saints in sometimes unfriendly and often hostile communities.

Properly to understand the Latter-day Saints, one must know their folklore—must see how it bolsters their faith, builds a sense of community, ties them to the past, and provides them an escape through humor from pressures that might otherwise be their undoing. Especially, one must understand Mormon folklore in order to understand the Mormon ethos. This is so because people tell stories about those events that interest them most or participate in customary practices that are most important to them. Because these stories and practices depend on the spoken word or on voluntary participation for their survival, those that fail to appeal broadly to a Mormon value center, a common body of LDS attitudes and beliefs, will simply cease to exist. Those that persist, therefore, serve as an excellent barometer for prevailing Mormon cultural and religious values.

In a number of Utah and western towns a Mormon temple, usually built on a hill or in the center of the valley, dominates the landscape, symbolizing for all who pass by the religious values that originally brought LDS settlers to the region. In towns and valleys surrounding the temples, in Sunday School classes, in family gatherings, among friends, the descendants and converts of these settlers relate stories that tell of the price paid for blessings now enjoyed, that give evidence of the providential hand of God in the lives of the faithful, that lift sagging spirits, bolster courage, promote obedience and give hope for the eventual and ultimate victory of Zion. The stories give a glimpse of this rich and ever-growing body of narratives, the lore of faith.

The question remains whether narratives embodying these values are really “true”—and, concomitantly, if they are not true, what is their ultimate value? Although the stories frequently are based on actual events, their details clearly change as they are passed along by word of mouth. These changes, however, do not occur randomly; they are dictated by cultural determinants. As stories are transmitted from person to person, they are often changed, usually unconsciously, to express the new tellers’ beliefs and to meet their needs. Because folk narratives mirror and reinforce these beliefs, and because the beliefs are themselves historical facts, moving people to action more handily



than the realities on which they are based, they can yield valuable historical data. But it is more profitable to turn to them for other reasons, to view them not as history but as literature, and to discover in them not the ledger-book truths of actual events but expression of the people's heart and mind. To a greater or lesser degree, Mormon folk stories may or may not be factually accurate. But as keys to understanding the Latter-day Saints and their church, they are always true.

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WILLIAM A. WILSON

### FOLLOWING THE BRETHREN

Latter-day Saints believe that God gives REVELATIONS to living PROPHETS and that their words, when so inspired, are to be received as his (D&C 1:38). It has therefore become common in the Church to say that Christ and his prophets are as one because they represent him (cf. John 17:21–23). This means that prophets, as agents of Christ, announce his gospel, and are one with him in teaching, testimony, and purpose (see UNITY). Thus, the scriptural injunction to follow Jesus and the baptismal COVENANT to obey his commandments also require following his prophets.

Among Latter-day Saints the injunction to "follow the Brethren" derives from this requirement of obedience to Jesus and to prophetic instruction. In this context, "the Brethren" are the GENERAL AUTHORITIES, particularly the FIRST PRESIDENCY and the QUORUM OF THE TWELVE APOSTLES, who are formally sustained as prophets, seers, and revelators. The principle involved can be extended to include local priesthood leaders such as PRIESTHOOD QUORUM presidencies, BISHOPS and STAKE PRESIDENTS, and the presidencies of the women's auxiliary organizations—RELIEF SOCIETY, YOUNG WOMEN, and PRIMARY—within their respective jurisdictions. This exten-

sion of the principle to all Church leaders at every level is based on the recognition that all officers in the Church are entitled to revelation in their CALLINGS and on the assumption that they are in harmony with the Brethren. Referring specifically to the prophet who is currently President of the Church, the Lord has instructed members to "give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; For his word ye shall receive, as if from mine own mouth, in all patience and faith" (D&C 21:4–5).

Latter-day Saints claim a variety of blessings from following prophetic instruction. Not only does following the Brethren unite the Saints, enabling them to advance the purposes of the RESTORATION more effectively, but it also allows them to receive the rewards of such obedience, which include the GIFTS OF THE SPIRIT.

Following the Brethren, however, does not imply blind obedience, for every member of the Church is entitled to an individual witness of the Holy Spirit that the leadership of the Church is inspired by God. For this reason, following the living prophet obliges members to live worthy to receive personal inspiration and revelation. It gives contemporary meaning to MOSES' desire that "all the Lord's people" be prophets and thus recipients of inspiration (Num. 11:29), and to the Savior's saying that all should "live by every word that proceedeth forth from the mouth of God" (D&C 84:44; Deut. 8:3; Matt. 4:4).

Because Church members are entitled to divine confirmation of prophetic declarations, there is no teaching among Latter-day Saints of "prophetic infallibility." As Joseph SMITH taught, "a prophet was a prophet only when . . . acting as such" (TPJS, p. 278). Prophets have personal and private opinions, and they are "subject to like passions," as all people are (see James 5:17; Mosiah 2:10–11). However, when acting under the influence of the Holy Spirit in the prophetic role, "whatsoever they shall speak . . . shall be the will of the Lord" (D&C 68:3–4; see SCRIPTURE). As the Savior told Joseph Smith, "He that receiveth my servants receiveth me; and he that receiveth me receiveth my Father" (D&C 84:36–37; see also Matt. 10:40; 3 Ne. 28:34).

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Following the Brethren, however, does not imply blind obedience, for every member of the Church is entitled to an individual witness of the Holy Spirit that the leadership of the Church is inspired by God. For this reason, following the living prophet obliges members to live worthy to receive personal inspiration and revelation. It gives contemporary meaning to MOSES' desire that "all the Lord's people" be prophets and thus recipients of inspiration (Num. 11:29), and to the Savior's saying that all should "live by every word that proceedeth forth from the mouth of God" (D&C 84:44; Deut. 8:3; Matt. 4:4).

Because Church members are entitled to divine confirmation of prophetic declarations, there is no teaching among Latter-day Saints of "prophetic infallibility." As Joseph SMITH taught, "a prophet was a prophet only when . . . acting as such" (TPJS, p. 278). Prophets have personal and private opinions, and they are "subject to like passions," as all people are (see James 5:17; Mosiah 2:10–11). However, when acting under the influence of the Holy Spirit in the prophetic role, "whatsoever they shall speak . . . shall be the will of the Lord" (D&C 68:3–4; see SCRIPTURE). As the Savior told Joseph Smith, "He that receiveth my servants receiveth me; and he that receiveth me receiveth my Father" (D&C 84:36–37; see also Matt. 10:40; 3 Ne. 28:34).

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MARK L. MCCONKIE

## FOREKNOWLEDGE OF GOD

Modern scripture speaks unequivocally of the foreknowledge of God: "All things are present before mine eyes" (D&C 38:2). It affirms that God has a fulness of truth, a "knowledge of things as they are, and as they were, and as they *are to come*" (D&C 93:24, emphasis added).

Divine foreknowledge includes the power to know even the thoughts and intents of the human heart: "There is none else save God that knowest thy thoughts and the intents of thy heart" (D&C 6:16). Divine foreknowledge is at least, in part, knowledge of his own purposive plans for the cosmos and for humankind, plans that "cannot be frustrated, neither can they come to naught" (D&C 3:1). "Known unto God are all his works from the beginning of the world" (Aets 15:18; Abr. 2:8). These include the conditions of the plan of salvation. For example, "God did elect or predestinate that all those who would be saved, should be saved in Christ Jesus, and through obedience to the Gospel" (*TPJS*, p. 189). It is likewise foreknown that all humankind will die, be resurrected, and be brought to judgment.

In scripture, the root terms for divine knowing connote more than a subject-object, cognitive relationship; they imply a close, direct, participative, affective awareness. Divine foreknowledge is the knowledge of a Heavenly Father, not knowledge of a metaphysical abstraction. Scriptures that speak of divine foreknowledge emphasize God's understanding of an experience with his people and their destiny rather than the content and logic of that knowledge. Anyone seeking to understand divine foreknowledge must begin by recognizing that scripture does not directly address the question as it has been formulated in philosophy and theology, where the emphasis is on the content and logic of knowledge. The scriptures are explicit that God knows all and that we can trust him. They have not been explicit about what that means philosophically or theologically. Consequently, short of new revelation, any answer to the theological question of God's foreknowledge can be only speculative.

In an attempt to reconcile divine foreknowledge and human freedom, major Jewish and Christian theologians and philosophers have offered three alternatives. In the first, both horns of the dilemma are affirmed: "Everything is foreseen, and freedom of choice is given." This is the position of Rabbi Akiba and Maimonides (*Aboth* 3, 19; *Yad*, *Teshuvah* 5:5), as well as of Augustine and Anselm (*City of God* 5.9–10; *The Harmony of the Foreknowledge, the Predestination, and the Grace of God with Free Choice* 1.3). Maimonides argues that though it is logically impossible for human foreknowledge of one's actions to be compatible with freedom, God's foreknowledge, which is of a different and mysterious kind, is compatible with freedom.

In the second, God's foreknowledge is limited. Since people are free, God knows the possibilities and probabilities of human choice, but not the inevitabilities. God is omniscient in knowing all that can be known; but not in knowing beforehand exactly how people will use their freedom, since that cannot be known because future, contingent events do not exist. This is the view of the Talmidist Gersonides (Levi Ben Gershon, 1288–1344; *Millhamot Adonai*, III, 6) and, with some modifications, of Charles Hartshorne and process philosophers.

In the third, humans are not genuinely free. Freedom is an illusion that arises from human ignorance of divine cause and necessity. All that individuals do is actually determined and predetermined. God both pre-knows and pre-causes all that occurs. This is the view of Spinoza and Calvin.

Historically, most Latter-day Saints have taken the first general position: everything is foreseen and freedom remains. Some have taken the second, that God's foreknowledge is not absolute. The third alternative, that human freedom is illusory, is incompatible with LDS belief in genuine free agency and responsibility. Praise and blame, accountability and judgment, are meaningless unless humans are free. Any doctrine of foreknowledge that undercuts this principle violates the spirit and letter of LDS scripture.

Consequently divine foreknowledge, however it is finally defined, is not PREDESTINATION. What God foresees is not, for that reason, divinely caused, even though it is in some sense known (*Talmage*, p. 317). Divine foreknowledge is the background of *foreordination*. But, again, foreordination is not pre-causation. Rather, "foreordination is a conditional bestowal of a role, a responsi-

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bility, or a blessing which, likewise, foresees but does not fix the outcome" (Maxwell, p. 71).

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## FOREORDINATION

Foreordination is the premortal selection of individuals to come forth in MORTALITY at specified times, under certain conditions, and to fulfill pre-designated responsibilities. In LDS interpretation, "foreordained" does not mean predetermined (see PREDESTINATION). It is the outcome of voluntary choice, not the violation or abrogation of it. The idea of preexistence and premortal preparation for earth life is hinted at in biblical sources, and evidence of it appears in some early Jewish-Christian sources. But it has been less prominent in later thought.

ABRAHAM was told that he was included among the valiant SPIRITS and was therefore chosen or *foreordained* before his birth to be a leader in God's kingdom on earth (Abr. 3:22–23). The Lord likewise informed Jeremiah, "Before I formed thee in the belly I knew thee; and . . . I ordained thee a prophet unto the nations" (Jer. 1:5). Alma<sup>2</sup> taught that priests belonging to a "holy order" were foreordained "according to the foreknowledge of God, on account of their exceeding faith and good works" (Alma 13:1, 3). The Prophet Joseph SMITH concluded that "every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was" (*TPJS*, p. 365). And in addition to these foreordinations to priesthood callings, many spirits may have been foreordained to specific nations and generations, which Paul characterized as the "bounds of habitation" (Acts 17:26), as well as to families and to varied assignments, work, or missions on earth.

While each of these selections is ultimately based on the omniscience and foreknowledge of

God, several factors may influence one's earthly circumstances. Foreordination comes as a blessing or reward for premortal righteousness and valiant commitment to Jesus Christ. BIRTH into the house of ISRAEL and heirship to all the blessings of Abraham, Isaac, and Jacob are often seen as the birth-right of dedicated souls (see Eph. 1:4–5; Rom. 9:4). These rights and blessings may still be obtained by any and all who elect to receive them, whether in this life or the next. People sooner or later will manifest, as Elder B. H. Roberts, of the Seventy, taught, "the strength of that intelligence and nobility to which their spirits had attained in the heavenly kingdom before they took bodies upon earth" (T. Madsen, *Defender of the Faith* [Salt Lake City, 1980], p. 2). The Doctrine and Covenants teaches that men and women may come to God through RIGHTEOUSNESS and diligence and thus become numbered with those who are "sons [and daughters] of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God" (D&C 84:34).

Through faithfulness on earth, whatever one's premortal foreordination or prior covenants, one may, as PAUL taught, become "adopted" into the favored lineage: "They are not all Israel, which are of Israel" (Rom. 9:6). Many, that is, may be foreordained to high missions in mortality, but may, through sin, rebellion, or sloth, fail in their foreordinations and give up their blessings. Obedience to the COVENANTS and ORDINANCES of the gospel is a primary factor in determining ultimate election to the chosen lineage.

Latter-day Saints further believe that the times, places, and circumstances of birth into mortality may be the outcome of former covenants and decisions as well as that which would be best, in divine wisdom, to provide both opportunities and challenges for the individual's growth and development. Additionally, foreordination may also be based on God's own purposes and plans to bless all of his children. The specifics of these factors remain unclear. As a result, a person's premortal character can never be judged by his or her present station in life. Some of the most bitter and arduous circumstances may be, in the perspective of eternity, the most blessed, and perhaps even the situations that men and women elected and agreed to enter. Foreordination does not preclude the exercise of agency. Foreordination is a *conditional* preappointment to or bestowal of certain blessings and responsibilities.

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Following Augustine and Calvin, some have interpreted the word "predestine" in Romans 8:29–30 and Ephesians 1:4–5 as meaning divine pre-causation. In this view, God is the ultimate causal agent, whereas man is always and only an effect. Latter-day Saints reject this interpretation. They believe that neither the Greek nor related scriptural sources lead to this view. Paul's usage of this term refers to being foreordained to divine sonship through Christ. Furthermore, since God knows "all things, for all things are present before [his] eyes" (D&C 38:1–2), he anticipates our choices. However, he does not make the choices for us. Knowing our potential, he foreordains those who will help to bring about his purposes. Latter-day Saints extend this concept to embrace foreordination to any divinely appointed ministry or function.

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BRENT L. TOP

## FORGERIES OF HISTORICAL DOCUMENTS

The possibility of forgery must be considered by all historians as they ponder their evidence and by archivists as they build their collections. Forged Dutch colonial documents have been found in New York, and forgeries of Lone Star Republic documents have been identified in Texas.

One of the most famous forgeries in LDS history is the alleged "Joseph Smith Revelation" appointing James J. Strang his successor. It was created in the 1840s, probably by Strang, and is now located at the Beinecke Library at Yale University. The motives of Strang, who hoped to succeed Joseph Smith, were clear. Equally apparent were the reasons for the forgery of a pamphlet attributed to Joseph Smith's early associate, Oliver COWDERY. *Defense in a Rehearsal of My Grounds for Separating Myself from the Latter Day Saints*, supposedly written in Ohio in 1839, first appeared in an anti-Mormon publication in 1906 (Anderson, pp. 20–21). Others have attempted forgeries for

money, ego, or the desire to influence or alter history.

The Hofmann forgeries of the 1980s have raised questions about some historical documents related to early Latter-day Saint history. In their search for new sources for information about the Church's formative period, historians were fascinated by the seemingly endless cache of historical documents supposedly located by Mark Hofmann. These documents purported to illuminate such topics as Joseph Smith's reception and translation of the records known as the Book of Mormon and the selection of his successor in Church leadership. Many, if not most, "Hofmann documents" turned out to be skillful forgeries. Hofmann had built a paper fortune from document dealing and duplicity, but when he was unable to produce additional promised documents for clients, he murdered a Salt Lake City businessman and the wife of an acquaintance in 1985. The subsequent investigation led to his arrest, confession of murder and forgery, and life sentence in the Utah State Prison.

The story of the Hofmann forgeries is the subject of several books and numerous articles. The case has deeply embarrassed both historians and the dealers and collectors who handled his documents. It has also prompted greater caution and healthy skepticism about the validity of purported historical documents of unknown background or provenance.

Documents that have been maintained in the official custody of a church or government agency throughout their life cycle should be considered more reliable than "newly found" documents. Scholars and archivists should be especially wary of those documents whose provenance is unclear. In all cases new and startling evidence must be critically evaluated against the standard of known and reliable documents.

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MAX J. EVANS



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## FORGIVENESS

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### FOX, RUTH MAY

Ruth May Fox (1853–1958) devoted many years to the Young Ladies' Mutual Improvement Association (YWMIA; in 1977 *YOUNG WOMEN*), serving as president from 1929 to 1937, following her tenure as first counselor to President Martha Horne Tingey from 1905 to 1929. Vibrant and spirited, Ruth May Fox was a woman of great strength and refined features. A poet and songwriter, she wrote the text to "Carry On," a hymn traditionally associated with the Mutual Improvement Association; it was introduced and featured at that association's June conference in 1930. She was an advocate of



Ruth May Fox (1853–1958), third general president of the Young Ladies' Mutual Improvement Association, served from 1929 to 1937. From the Utah State Historical Society collection. Courtesy Nelson Wadsworth.

woman suffrage and education, evidenced in part by her sponsorship of the Traveling Library Program and her focus on self-education.

Ruth May Fox was born November 16, 1853, in Westbury, Wiltshire, England, the daughter of Mary Ann Harding and James May. Five months later, her parents joined the LDS Church. After her mother's death in 1855, her father was called to be a traveling elder for the Church, causing her to live with various LDS families and relatives until she was approximately eight years old, when her father took her to Yorkshire, where he was employed. Around 1865 he emigrated to America, where Ruth joined him a few months later, and soon after, he remarried. The family lived in the Philadelphia area for two years, during which time she worked in factories to earn enough money to help finance their journey to Utah.

In July 1867 the Mays started for Utah, first traveling to North Platte, Nebraska. After securing supplies for their journey, they had only enough money to buy one yoke of cattle, so they shared a wagon with another family and walked most of the way to Utah.

Ruth worked in the Deseret (Salt Lake City) and Ogden Woolen Mills, where her father was a carder, and used her earnings to help purchase the family home. She then attended John Morgan's College in Salt Lake City for four months, which ended her formal education. When her father returned to Salt Lake City and started his own mill, she helped him operate the heavy equipment.

On May 8, 1873, when she was nineteen and he was twenty, she married Jesse Williams Fox, Jr.; they were blessed with twelve children. Ruth and Jesse prospered in the early years of their marriage, but met financial difficulties around 1888. Soon after, Jesse took a second wife, without any forewarning to Ruth. He eventually lost his business, accumulated large debts, and lost the family home. The two families lived separately, and as Jesse lived with the other household, Ruth was largely left to her own resources to survive. In 1900 she and her children ran the Saint Omer Boarding House to supplement their income; in 1914 she began work as a typist for the YWMIA. She lived with her children from 1914 until her death in 1958, resuming housekeeping only to nurse her husband through illnesses in 1921 and from 1927 until his death in 1928.

Among Ruth May Fox's lifelong beliefs was a strong commitment to suffrage for women. She



was active in the Utah Woman Suffrage Association and the Republican party and helped draft the suffrage clause of the Utah Constitution. She served as president of the Utah Woman's Press Club, treasurer of the Utah Woman Suffrage Association, chairman of the Salt Lake County Second Precinct Ladies' Republican Club, and board member of the Deseret Agricultural and Manufacturing Society and of Traveler's Aid Society. She died on April 12, 1958, in Salt Lake City at the age of 104.

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LINDA THATCHER

## FREEDOM

The gospel of Jesus Christ does not represent freedom merely as a philosophic concept or abstract possibility, but establishes it at the foundations of the creation of the world and as the fundamental condition of God's dealings with his children. As a general expression the word "freedom" refers to AGENCY, liberty, independence, and autonomy. Freedom, or the genuine possibility of choosing, necessarily defines the most basic condition of human beings in the temporal world.

Latter-day Saint scriptures teach that the pre-mortal life was an environment of choice in which God proposed to his spirit children a PLAN OF SALVATION for their growth and advancement (see Job 38:6–7; 2 Ne. 2:17; D&C 29:36; Abr. 3:22–28). In earth life, with bodies of flesh and bone and vast new possibilities of action, God's children would be free to make choices within the whole spectrum of good and evil. They would also experience the necessary consequences of those choices. "And we will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them" (Abr. 3:24–25).

God promised those who would do his will that they would be redeemed from their errors and

sins and gain eternal life. Satan opposed the Father's plan, aware that this more extensive freedom involved the risk of spiritual death, where some would be separated from the Father by their sins, would not repent, and thus could not return to dwell in his kingdom. To avert such a separation, Satan proposed an environment without freedom and hence without sin. Consequently, all would return to the Father, but without moral improvement or advancement (see DEVIL). The "honor" for their return would belong to Satan (Isa. 14:13; Moses 4:1).

A majority of God's spirit children joyfully elected freedom over bondage, knowledge over ignorance, advancement over stagnation, and even danger over security; so the temporal world was created, with freedom as its unconditional ground. The temporal world is an environment of choices and thus of moral action and ACCOUNTABILITY as people are summoned to do the will of God. Men and women may not evade or escape their freedom, for reality always appears as a set of choices informed by some kind of understanding of good, the outcome of which defines in some measure the course of human events. The Book of Mormon says of this decision,

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself [2 Ne. 2:27].

**FREEDOM AND HUMAN CHOICE.** Latter-day Saints understand, however, that not all of God's children will find themselves in situations of equal freedom. All people are born into a world created by the acts and beliefs of those who lived before them. These differences are preserved in the traditions, institutions, and practices that have been handed down. While God gives everyone the LIGHT OF CHRIST that draws each to the good, the traditions and practices into which some are born may conceal the truth and lead such people into harmful and sinful acts. For these, God will have mercy (Alma 9:15–16).

Still others are born into situations where the truth is widely known and the opportunity to do good is broadly available. Yet they do evil in the

was active in the Utah Woman Suffrage Association and the Republican party and helped draft the suffrage clause of the Utah Constitution. She served as president of the Utah Woman's Press Club, treasurer of the Utah Woman Suffrage Association, chairman of the Salt Lake County Second Precinct Ladies' Republican Club, and board member of the Deseret Agricultural and Manufacturing Society and of Traveler's Aid Society. She died on April 12, 1958, in Salt Lake City at the age of 104.

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face of the truth and thus create consequences that reduce their choices, distance themselves from the Spirit of God, and bring upon themselves unhappiness, destruction, and the darkness of Satan's power (Gal. 5:13–25). Furthermore, they do not suffer alone from the consequences of their choices. The ill-used freedom of some can result in the undeserved suffering of others, and while this is unjust, the risk of unwarranted suffering is necessarily present in a world where evil exists. Nevertheless, this condition too serves God's purpose, for some adversity humbles people before God (Alma 32:12–16). Through earthly trials men and women are tried and tested, but thereby progress and unfold the talents and gifts that God has given them (2 Ne. 2:11; Alma 62:41; D&C 122:1–9). When a whole people choose darkness over light, however, they create a legacy of confinement for following generations that sometimes has to be divinely corrected (e.g., Gen. 6:5–7; Lev. 18:24–30; Moses 8:22–30; Hel. 10:11–12).

On the other hand, those who choose good are made more free by a larger presence of the HOLY GHOST in their lives, and a greater power to know and do God's will (John 7:16–18; 8:29–32; Alma 19:33). Therefore, the good choices of some can bless the lives of others. As a consequence of the righteous works of a few (see Gal. 5–6), previously limited lives can expand to enjoy new and positive opportunities, while old injustices and grievances are brought to settlement. In the measure that the institutions and beliefs of a people embody truth and virtue and oppose corruption and depravity, an environment of greater freedom develops. A fulness is achieved when God establishes his kingdom on earth and reveals to humankind knowledge, power, gifts, and ordinances that open up the way to complete salvation and exaltation. The city of Enoch, as well as the righteous people living in America for 200 years after the visit of the resurrected Savior (see 4 Ne. 1), established high-water marks in the history of human freedom. In this sense, then, God not only calls individuals to live righteous lives, but summons them as his people to make covenants with him and to justly exercise his power as a community of the faithful. Freedom, therefore, should not be seen as merely a possibility of individuals, for it opens up to its fulness only within the kingdom of the righteous (see D&C 138, esp. verse 18).

**FREEDOM AND GOVERNMENT.** The scriptures further teach that God instituted governments to

bless humankind on the earth (*see* CONSTITUTION OF THE UNITED STATES OF AMERICA; POLITICS: POLITICAL TEACHINGS). Good government must do more than preserve order; it must protect freedom, ensure justice, and secure the general welfare. “And the law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me” (D&C 98:5; *see* CONSTITUTIONAL LAW). God proclaims, “I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free” (D&C 98:8). The law protects individuals and their liberties from the arbitrary and deleterious acts of others. The genuine rule of law requires that all be equally subject to rules that are prospective, widely known, and publicly arrived at through mechanisms of government that have been and continue to be consensually agreed upon. The law secures peace by proscribing choices injurious to others, ensures justice by holding all accountable to the law in accordance with fair procedures, and secures the general welfare through the passage of laws that regulate and coordinate social intercourse to the benefit of all. In exchange for these advantages, citizens must fulfill their obligations to sustain and support the government. In the end, the environment of freedom is enhanced and expanded through good government.

Nevertheless, governments are often oppressive and act to restrict freedom and establish privileges for the few by arbitrarily setting up public rules and applying them unevenly without proper safeguards. The abuse of political power is most offensive and bondage nearly complete when freedom of conscience and its expression in free speech are restricted and the right to worship God openly according to one's own beliefs is abridged. In the end, Latter-day Saints believe that the claims of government should be limited to its own proper domain and not allowed to encroach upon the province of freedom to act according to moral conscience. To avoid such political evil, Latter-day Saints are encouraged not only to support constitutional government and the processes it establishes but also to work for laws that bring about freedom and encourage virtue. In this larger sense, the scriptures summon those who follow Jesus to go the extra mile, to give more than they receive, to do good without thought of what they might gain in return. Thus, as citizens, Latter-day Saints are obligated to go beyond the pursuit of self-interest; they are committed to serve others, to bring about

the common good, and to secure the general welfare of the people.

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### FREEMASONRY IN NAUVOO

The introduction of Freemasonry in NAUVOO had both political and religious implications. When Illinois Grand Master Abraham Jonas visited Nauvoo on March 15, 1842, to install the Nauvoo Masonic Lodge, he inaugurated an era of difficulty with other Illinois Masons and introduced to Nauvoo ancient ritual bearing some similarity to the LDS temple ordinances (see FREEMASONRY AND THE TEMPLE).

Regular Masonic procedure calls for an existing lodge to sponsor each new proposed lodge. Early in the summer of 1841, several Latter-day Saints who were Masons, including Lucius N. Scovil, a key figure in Nauvoo Freemasonry, asked Bodley Lodge No. 1, in Quincy, Illinois, to request that the Illinois Grand Lodge appoint certain individuals as officers of a Nauvoo lodge. Indicating that the persons named were unknown in Quincy as Masons, the lodge returned the letter with instructions for further action.

Less than a year later, Nauvoo had a lodge without the normal sponsorship. Grand Master Jonas apparently waived the rule and granted Nauvoo a "special dispensation" to organize. He also made Joseph SMITH and his counselor, Sidney RIGDON, "Masons at sight." Some believe that Jonas was willing to follow this course because he envisioned the growing Mormon vote supporting his own political ambitions (see NAUVOO POLITICS). Although the action may have endeared him to some Latter-day Saints, it antagonized other Masons. Joseph Smith had reason to expect that the Saints might benefit from the network of friendship and support normally associated with the fraternal organization, but instead, the Nauvoo Lodge only produced friction.

Jonas published an account of the March 15 installation of the Nauvoo Lodge in his newspaper, *Columbia Advocate*. "Never in my life did I witness a better dressed or more orderly and well-

behaved assemblage," he wrote (*IHC* 4:565–66). During the installation ceremonies, held in the grove near the temple site, Joseph Smith officiated as Grand Chaplain. That evening, with the Masons assembled in his office, the Prophet received the first degree of Freemasonry. Nauvoo Masons then commenced weekly early morning meetings.

In August 1842, Bodley Lodge No. 1 protested the granting of a dispensation to the Nauvoo Lodge, resulting in a temporary suspension of activities. An investigation found that approximately three hundred Latter-day Saints had become Masons during the brief existence of the lodge, but found no irregularities warranting dissolution. The Grand Lodge not only authorized reinstatement of the Nauvoo Lodge but subsequently granted dispensations for other lodges nearby made up principally of Latter-day Saints. Eventually nearly 1,500 LDS men became associated with Illinois Freemasonry, including many members of the Church's governing priesthood bodies—this at a time when the total number of non-LDS Masons in Illinois lodges barely reached 150.

As long-time rivals of Nauvoo for political and economic ascendancy, neighboring Masons feared and resisted Mormon domination of Freemasonry. Charging the Nauvoo Lodge with balloting for more than one applicant at a time, receiving applicants into the fraternity on the basis that they reform in the future, and making Joseph Smith a Master Mason on sight, enemies forced an investigation in October 1843. The Grand Lodge summoned Nauvoo officials to Jacksonville, Illinois. Armed with pertinent books and papers, Lucius Scovil and Henry G. Sherwood answered the allegations. Though the examining committee reported that everything appeared to be in order, it expressed fear that there *might* be something wrong, and recommended a year's suspension. At this point, Grand Master Jonas, in an impassioned speech, declared that the books of the Nauvoo Lodge were the best-kept he had seen and stated his conviction that but for the fact that the Nauvoo Lodge was composed of Mormons, it would stand as the highest lodge in the state. A committee was appointed to make a thorough investigation in Nauvoo. Though the committee reported no wrongdoing, the Nauvoo Lodge was again suspended. The injunction was later removed, but the Nauvoo Lodge continued to lack the support of its fellow Masons.

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Joseph Smith participated minimally in Freemasonry and, as far as is known, attended the Nauvoo Masonic Lodge on only three occasions. Nonetheless, LDS Masons commented on his mastery of its orders, tenets, and principles and of his understanding of the allegorical symbolism of its instructions.

Most scholars who have looked carefully at the Nauvoo Masonic Lodge agree that it was more victim than villain. All agree that widespread anti-Mormon feelings and the extensive hatred of Latter-day Saints by local rivals, and not irregularities or misconduct, caused the controversy with regard to the Masonic Lodge in Nauvoo.

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## FREEMASONRY AND THE TEMPLE

Students of both Mormonism and Freemasonry have pondered possible relationships between Masonic rites and the LDS TEMPLE ceremony. Although some argue that Joseph SMITH borrowed elements of Freemasonry in developing the temple ceremony, the ENDOWMENT is more congruous with LDS scriptures (especially the BOOK OF ABRAHAM and the BOOK OF MOSES) and ancient ritual than with Freemasonry. Latter-day Saints view the ORDINANCES as a revealed restoration of ancient temple ceremony and only incidentally related to Freemasonry. The two are not antithetical, however, nor do they threaten each other, and nei-

ther institution discourages research regarding the ancient origins of their two ceremonies.

Many sacred ceremonies existed in the ancient world. Modified over centuries, these rituals existed in some form among ancient Egyptians, Coptic Christians, Israelites, and Masons, and in the Catholic and Protestant liturgies. Common elements include the wearing of special clothing, ritualistic speech, the dramatization of archetypal themes, instruction, and the use of symbolic gestures. One theme common to many—found in the Egyptian Book of the Dead, the Egyptian pyramid texts, and Coptic PRAYER CIRCLES, for example—is man's journey through life and his quest, following death, to successfully pass the sentinels guarding the entrance to eternal bliss with the gods. Though these ceremonies vary greatly, significant common points raise the possibility of a common remote source.

The Egyptian pyramid texts, for example, feature six main themes: (1) emphasis on a primordial written document behind the rites; (2) purification (including anointing, lustration, and clothing); (3) the Creation (resurrection and awakening texts); (4) the garden (including tree and ritual meal motifs); (5) travel (protection, a ferryman, and Osirian texts); and (6) ascension (including victory, coronation, admission to heavenly company, and Horus texts). Like such ancient ceremonies, the LDS temple endowment presents aspects of these themes in figurative terms. It, too, presents, not a picture of immediate reality, but a model setting forth the pattern of human life on earth and the divine plan of which it is part.

Masonic ceremonies are also allegorical, depicting life's states—youth, manhood, and old age—each with its associated burdens and challenges, followed by death and hoped-for immortality. There is no universal agreement concerning when Freemasonry began. Some historians trace the order's origin to Solomon, Enoch, or even Adam. Others argue that while some Masonic symbolism may be ancient, as an institution it began in the Middle Ages or later.

Though in this DISPENSATION the LDS endowment dates from Kirtland and Nauvoo (see KIRTLAND TEMPLE; NAUVOO TEMPLE), Latter-day Saints believe that temple ordinances are as old as man and that the essentials of the GOSPEL OF JESUS CHRIST, including its necessary ritual and teachings, were first revealed to Adam. These saving principles and ordinances were subsequently re-



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vealed to SETH; NOAH; MELCHIZEDEK; ABRAHAM, and each prophet to whom the priesthood was given, including PETER. Latter-day Saints believe that the ordinances performed in LDS temples today replicate rituals that were part of God's teachings from the beginning.

The Prophet Joseph Smith suggested that the endowment and Freemasonry in part emanated from the same ancient spring. Thus, some Nauvoo Masons thought of the endowment as a restoration of a ritual only imperfectly preserved in Freemasonry and viewed Joseph Smith as a master of the underlying principles and allegorical symbolism (Heber C. Kimball to Parley P. Pratt, June 17, 1842, Church Archives). The philosophy and major tenets of Freemasonry are not fundamentally incompatible with the teaching, theology, and doctrines of the Latter-day Saints. Both emphasize morality, sacrifice, CONSECRATION, and service, and both condemn selfishness, sin, and greed. Furthermore, the aim of Masonic ritual is to instruct—to make truth available so that man can follow it.

Resemblances between the two rituals are limited to a small proportion of actions and words; indeed, some find that the LDS endowment has more similarities with the Pyramid texts and the Coptic documents than with Freemasonry. Even where the two rituals share symbolism, the fabric of meanings is different. In addition to creation and life themes, one similarity is that both call for the participants to make COVENANTS. Yet, the endowment alone ties covenants to eternal blessings and to Jesus Christ. The Masonic ceremony does not emphasize PRIESTHOOD or the need to be commissioned by God to represent him. The active participation of God in the world and in men's lives is a distinctly LDS temple motif. While Masons believe in an undefined, impersonal God, everything in the LDS endowment emanates from, or is directed to, God who is a personage and man's eternal Father. The endowment looks to the eternities and to eternal lives, but Freemasonry is earth-bound, pervaded by human legend and hope for something better.

Freemasonry is a fraternal society, and in its ritual all promises, oaths, and agreements are made between members. In the temple endowment all covenants are between the individual and God. In Freemasonry, testing, grading, penalizing, or sentencing accords with the rules of the fraternity or membership votes. In the endow-

ment, God alone is the judge. Within Freemasonry, rank and promotions are of great importance, while in the LDS temple rites there are no distinctions: all participants stand equal before God. The clash between good and evil, including SATAN's role, is essential to, and vividly depicted in, the endowment, but is largely absent from Masonic rites. Temple ceremonies emphasize SALVATION FOR THE DEAD through vicarious ordinance work, such as BAPTISM FOR THE DEAD; nothing in Masonic ritual allows for proxies acting on behalf of the dead. Women participate in all aspects of LDS temple rites; though Freemasonry has women's auxiliaries, Masonic ritual excludes them. The endowment's inclusion of females underscores perhaps the most fundamental difference between the two rites: LDS temple rites unite husbands and wives, and their children, in eternal families (see ETERNAL LIVES; MARRIAGE). Latter-day Saint SEALINGS would be completely out of place in the context of Masonic ceremonies.

Thus, Latter-day Saints see their temple ordinances as fundamentally different from Masonic and other rituals and think of similarities as remnants from an ancient original.

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KENNETH W. GODFREY

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## FRIEND, THE

Published monthly since January 1971 for children to age twelve, the *Friend* replaced the CHILDREN'S FRIEND, which was published from 1902 through 1970. The goal of the *Friend* is to reach the children of the Church directly, even those not involved with the PRIMARY, by presenting the gospel "while reinforcing the values of the stable homes" (Anderson, p. 13). It attempts to fulfill this goal by

vealed to SETH; NOAH; MELCHIZEDEK; ABRAHAM, and each prophet to whom the priesthood was given, including PETER. Latter-day Saints believe that the ordinances performed in LDS temples today replicate rituals that were part of God's teachings from the beginning.

The Prophet Joseph Smith suggested that the endowment and Freemasonry in part emanated from the same ancient spring. Thus, some Nauvoo Masons thought of the endowment as a restoration of a ritual only imperfectly preserved in Freemasonry and viewed Joseph Smith as a master of the underlying principles and allegorical symbolism (Heber C. Kimball to Parley P. Pratt, June 17, 1842, Church Archives). The philosophy and major tenets of Freemasonry are not fundamentally incompatible with the teaching, theology, and doctrines of the Latter-day Saints. Both emphasize morality, sacrifice, CONSECRATION, and service, and both condemn selfishness, sin, and greed. Furthermore, the aim of Masonic ritual is to instruct—to make truth available so that man can follow it.

Resemblances between the two rituals are limited to a small proportion of actions and words; indeed, some find that the LDS endowment has more similarities with the Pyramid texts and the Coptic documents than with Freemasonry. Even where the two rituals share symbolism, the fabric of meanings is different. In addition to creation and life themes, one similarity is that both call for the participants to make COVENANTS. Yet, the endowment alone ties covenants to eternal blessings and to Jesus Christ. The Masonic ceremony does not emphasize PRIESTHOOD or the need to be commissioned by God to represent him. The active participation of God in the world and in men's lives is a distinctly LDS temple motif. While Masons believe in an undefined, impersonal God, everything in the LDS endowment emanates from, or is directed to, God who is a personage and man's eternal Father. The endowment looks to the eternities and to eternal lives, but Freemasonry is earth-bound, pervaded by human legend and hope for something better.

Freemasonry is a fraternal society, and in its ritual all promises, oaths, and agreements are made between members. In the temple endowment all covenants are between the individual and God. In Freemasonry, testing, grading, penalizing, or sentencing accords with the rules of the fraternity or membership votes. In the endow-

ment, God alone is the judge. Within Freemasonry, rank and promotions are of great importance, while in the LDS temple rites there are no distinctions: all participants stand equal before God. The clash between good and evil, including SATAN's role, is essential to, and vividly depicted in, the endowment, but is largely absent from Masonic rites. Temple ceremonies emphasize SALVATION FOR THE DEAD through vicarious ordinance work, such as BAPTISM FOR THE DEAD; nothing in Masonic ritual allows for proxies acting on behalf of the dead. Women participate in all aspects of LDS temple rites; though Freemasonry has women's auxiliaries, Masonic ritual excludes them. The endowment's inclusion of females underscores perhaps the most fundamental difference between the two rites: LDS temple rites unite husbands and wives, and their children, in eternal families (see ETERNAL LIVES; MARRIAGE). Latter-day Saint SEALINGS would be completely out of place in the context of Masonic ceremonies.

Thus, Latter-day Saints see their temple ordinances as fundamentally different from Masonic and other rituals and think of similarities as remnants from an ancient original.

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Keenly aware of the challenges facing children in the 1990s, the *Friend* tries to fill their needs and help parents as they raise their children in the very difficult modern world. The *Friend* attempts to meet President Spencer W. KIMBALL's challenge "to support the parents in teaching their children to pray and walk uprightly before the Lord" (Oman and Madsen, p. 39).

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ELIZABETH WAILQUIST

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## FULNESS OF THE GOSPEL

The phrase "fulness of the gospel" refers to the whole doctrine of redemption demonstrated and taught in the ministry and life of Jesus Christ. It "consists in those laws, doctrines, ordinances, powers, and authorities needed to enable men to gain the fulness of salvation" (*MD*, p. 333).

Fulness is a term sometimes used in the scriptures to describe Christ himself, regarding both his stature as the Son of God and what he offered mankind. John, in bearing witness of the Savior, said, "And of his fulness have all we received, and grace for grace" (John 1:16). To receive the fulness the Savior offered is to accept him as the one who made salvation possible for all through the Atonement and to follow his teachings. Thus, to experience a fulness of joy requires one to keep God's commandments (D&C 93:27).

Christ himself declared the fulness of his gospel: "For I came down from heaven, not to do

mine own will, but the will of him that sent me. And this is the Father's will . . . , that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day" (John 6:38–40).

Latter-day Saints believe that every PROPHET, from whatever DISPENSATION, prophesied of Christ. But the phrase fulness of the gospel implies that periods have occurred when the gospel was not on the earth in its fulness, either in doctrine or in ordinance. The Book of Mormon was described by a heavenly messenger to Joseph Smith in 1820 as "giving an account of the former inhabitants of this continent," and "the fulness of the everlasting Gospel was contained in it, as delivered by the Savior" (JS—H 1:34).

President Ezra Taft BENSON explains: "The Book of Mormon contains the fulness of the gospel of Jesus Christ (D&C 20:9). That does not mean it contains every teaching, every doctrine ever revealed. Rather, it means that in the Book of Mormon we will find the fulness of those doctrines required for our salvation. And they are taught plainly and simply so that even children can learn the ways of salvation and exaltation" (Benson, pp. 18–19).

NEPHI<sup>1</sup>, a Book of Mormon prophet living centuries before the coming of Christ, indicated that the fulness of the gospel would not always be on the earth. In a vision of the Lord's future ministry, he saw that parts of the gospel would be altered and tampered with. Nephi wrote, speaking of the Bible, "When it proceeded forth from the mouth of a Jew it contained the fulness of the gospel of the Lord, of whom the twelve apostles bear record." But men have taken away from the Bible "many parts which are plain and most precious; and also many covenants of the Lord have they taken away," which resulted in a loss of the gospel (cf. 1 Ne. 13:24–29).

Latter-day Saints believe that this apostasy and corruption of the scriptures necessitated a later restoration of the fulness of the gospel through prophets called of God. This restoration began with the FIRST VISION of 1820 to the Prophet Joseph Smith and continued with subsequent revelations, including modern SCRIPTURE and priesthood AUTHORITY, which remain today in The Church of Jesus Christ of Latter-day Saints.

[See also Restoration of All Things; Restoration of the Gospel of Jesus Christ.]

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DEAN B. FARNSWORTH

## "FUNDAMENTALISTS"

"Mormon Fundamentalism" denotes the beliefs and practices of contemporary SCHISMATIC GROUPS that claim to follow all the teachings of the Prophet Joseph SMITH. They often style themselves believers in the "fulness of the gospel," which they assert must include PLURAL MARRIAGE and sometimes the UNITED ORDER.

The Fundamentalist movement began after the issuance of the MANIFESTO of 1890, which publicly declared an official end to plural marriage in The Church of Jesus Christ of Latter-day Saints. The period from 1890 to 1904 was one of confusion for some over the application and extent of the ban on new plural marriages in the Church. For example, since the Manifesto referred to "marriages violative of the law of the land," some felt the prohibition did not apply outside the United States. In 1904 the Manifesto was therefore officially and publicly proclaimed to be worldwide in jurisdiction and overall scope.

Following this second pronouncement, unyielding Fundamentalists continued to hold that God requires all "true" believers to abide by the principle of polygamy, irrespective of Church mandate. This insistence has separated Fundamentalists from mainstream Mormonism. In the 1920s, Lorin C. Woolley of Centerville, Utah, claimed God had authorized him to perpetuate plural marriage, saying he received this commission while a young man in 1886 through the ministration of Jesus Christ, John TAYLOR, and Joseph Smith. His assertion further polarized the Fundamentalists and the Church.

Some Fundamentalists of the 1920s rejected Woolley's claims to authority and went their separate ways. Charles Kingston settled in Bountiful, Utah, and set up a type of united order community that persists as a relatively closed society. Alma Dayer LeBaron moved to Mesa, Arizona, and eventually to Juarez, Mexico, laying the groundwork for the Church of the Firstborn of the Fullness of Times and offshoots such as the Church of the Lamb of God. Other Fundamentalists have

broken away through the years, making various religious claims.

Despite these defections, the majority of Fundamentalists remained an organized group, showing small but steady gains in adherents. In the mid-1930s, a united order colony was established in an isolated community near the Utah-Arizona border called Short Creek, now Colorado City, Arizona. Property was held in a trust called the United Effort. This colony has become a haven for many Fundamentalists, although a majority of their followers still reside in the Salt Lake City area.

In the mid-1940s, Utah and Arizona law officials raided the Short Creek community and broke up polygamous families, putting husbands in jail and children in foster homes. Fundamentalist leaders remained in state prison until September 24, 1945 (the fifty-fifth anniversary of the Woodruff Manifesto), when they issued a public statement indicating their intention to cease ignoring the law of the land. They returned to their families and refrained from violating the law for a time.

A few years later, a major schism in the Colorado City group occurred over the question of priesthood authority and the right to rule. Joseph Musser (the ostensible leader of the group), Rulon Allred, his brothers, and a few others broke away and started their own group, which has grown to about 2,000 members through conversion and births and is now known as the United Apostolic Brethren. In 1976, Rulon Allred, then leader of the group, was murdered, evidently by a plural wife of Ervil LeBaron, of the Church of the Lamb of God. Owen Allred replaced his brother as leader. The Colorado City group reorganized, with Leroy Johnson assuming leadership, and in 1990 was one of the largest fundamentalist groups, numbering in the thousands. Upon Johnson's death (Nov. 25, 1986, at Hildale, Utah) a power struggle ensued; schisms continue in the Colorado City group over authority and legal title to property.

Fundamentalists claim to believe in the four LDS STANDARD WORKS, the early history of the Church, and the prophets of the RESTORATION up to, and including, John Taylor. Fundamentalist doctrines of priesthood presidency are derived from a unique interpretation of Doctrine and Covenants section 84, which they claim refers to a priesthood council or hierarchy of seven men designated as "high priest" apostles. Various claims to succession have led to the current schisms in these

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groups. Many independent Fundamentalists believe the claims to authority of the two main groups are flawed; they thus live and believe apart from those groups.

The thread that binds all Fundamentalists together is their belief that the LDS Church has improperly changed doctrines and practices. One independent Fundamentalist published a book listing ninety-five purported changes, thus mimicking Martin Luther's ninety-five theses. Prominent among these criticisms are the abrogation of plural marriage, cessation of living the united order, alleged loss of revelation to the Church since 1890, purported forfeiture of keys of the priesthood due to termination of the practice of plural marriage, supposed repudiation of "true"

knowledge of the GODHEAD, changes in the method of missionary work (failure to preach without purse or scrip), asserted corruption of temple garments and ordinances, cessation of the gathering of Israel to Utah, changing the method of priesthood conferral, and allowing all worthy male members of the Church to hold the priesthood, regardless of race.

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J. MAX ANDERSON





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## GABRIEL

Sec: Angels

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## GAMBLING

The Church of Jesus Christ of Latter-day Saints condemns gambling, games of chance, and lotteries as moral evils and admonishes its members not to participate in them in any form. Gambling is based on the morally wrong philosophy of getting something for nothing, of taking money without giving fair value in exchange. Not only is gambling morally wrong, but it is also bad economics for customers. The lavish gambling centers around the world stand as ample evidence that the chances of winning are weighted heavily in favor of the establishment and against the bettor. This same remoteness of winning is part of state-run lotteries. The chance of purchasing a winning ticket in one 1990 state lottery was noted by the news media as 1 in 14 million. The Church considers lotteries as gambling, and the First Presidency has asked Latter-day Saints not to participate in them and to oppose establishing them in their states:

There can be no question about the moral ramifications of gambling, including government-sponsored lotteries. Public lotteries are advocated as a means of relieving the burden of taxation. It has been dem-

onstrated, however, that all too often lotteries only add to the problems of the financially disadvantaged by taking money from them and giving nothing of value in return. The poor and the elderly become victims of the inducements that are held out to purchase lottery tickets on the remote chance of winning a substantial prize. It is sad to see governments now promoting what they once enacted laws to forbid. We urge members of the Church to join with others with similar concerns in opposing the legalization of gambling and government-sponsorship of lotteries [*Church News*, Oct. 5, 1986, p. 4].

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CHARLES D. TATE, JR.

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## GARDEN OF EDEN

The significance of the Garden of Eden is fundamental among the beliefs of The Church of Jesus Christ of Latter-day Saints and is referred to in each of the STANDARD WORKS. As one of the final steps in the Creation, God planted a garden eastward in Eden and placed in it varieties of animals and plants (Gen. 2:8–9). It was an idyllic environment, without enmity among living things and without death. ADAM and Eve were given domin-

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ion over all things and directed to cultivate and beautify the garden (Gen. 2:15). However, in this pristine condition, Adam and Eve would have had no children (2 Ne. 2:22–25; Moses 5:11).

God placed the tree of knowledge of good and evil in the midst of the garden and gave Adam and Eve their AGENCY whether to partake of its fruit (Moses 7:32). Unless they ate, they would remain forever in the garden, limited in their ability to progress and without posterity. However, while partaking would bring opportunity to bear children and to learn good from evil by experience, including sorrow, pain, and death, they would be exiled temporarily from the presence of God. The decision of Eve and Adam to transgress a commandment of God and partake of the fruit of the tree brought mortality and death to them and to their posterity; for it made possible the human family upon the earth (2 Ne. 2:25). The FALL OF ADAM also made the ATONEMENT OF JESUS CHRIST necessary.

Neither biblical records nor secular history and archaeological research identify the dimensions or the location of the garden in terms of the present-day surface of the earth. Latter-day revelation specifies that as a mortal, Adam lived at ADAM-ONDI-AHMAN in what is now Daviess County, Missouri (D&C 107:53–56; 116:1; 117:8). Several early LDS leaders, among them Brigham YOUNG and Heber C. KIMBALL, stated that the Prophet Joseph SMITH taught them that the Garden of Eden was located in what is now Jackson County, Missouri (JD 10:235; cf. 11:336–7; DS 3:74).

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GRAHAM W. DOXEY

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## GARDEN OF GETHSEMANE

See: Gethsemane

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## GARMENTS

The word “garment” has distinctive meanings to Latter-day Saints. The white undergarment worn by those members who have received the ORDINANCE of the temple ENDOWMENT is a ceremonial one. All adults who enter the temple are

required to wear it. In LDS TEMPLES, men and women who receive priesthood ordinances wear this undergarment and other priestly robes. The garment is worn at all times, but the robes are worn only in the temple. Having made COVENANTS of righteousness, the members wear the garment under their regular clothing for the rest of their lives, day and night, partially to remind them of the sacred covenants they have made with God.

The white garment symbolizes purity and helps assure modesty, respect for the attributes of God, and, to the degree it is honored, a token of what PAUL regarded as taking upon one the whole armor of God (Eph. 6:13; cf. D&C 27:15). It is an outward expression of an inward covenant, and symbolizes Christlike attributes in one’s mission in life. Garments bear several simple marks of orientation toward the gospel principles of OBEDIENCE, TRUTH, life, and DISCIPLESHIP in Christ.

An agency of the Church manufactures these garments in contemporary, comfortable, and lightweight fabrics. They are available for purchase through Church DISTRIBUTION CENTERS.

SCRIPTURE, as well as legends from many lands and cultures, points toward the significance of saeral clothing. A biblical tradition teaches that ADAM and EVE, prior to their expulsion from Eden, wore sacred clothing. “Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them” (Gen. 3:21). These were given in a context of REPENTANCE and forgiveness, and of offering SACRIFICE and making covenants.

In antiquity, priestly vestments were part of widespread tradition. The Targums (Aramaic paraphrases of the Old Testament) teach that these garments were “precious garments” or “glorious garments” or “garments of honor.” Rabbi Eleazer called them “coats of glory.” A rabbinic source asks: “And what were those garments?” The answer is, “The vestments of the High Priesthood, with which the Almighty clothed them because Adam was the world’s first-born” (Kasher, *Encyclopedia of Biblical Interpretation*, Vol. I, p. 137). In MOSES’ time those who officiated in the Tabernacle wore a certain kind of garment: “And [Moses] put upon [Aaron] the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith” (Lev. 8:7; see Testament of Levi 8). Latter-day Saints similarly wear temple garments in connection with their priesthood functions.

ion over all things and directed to cultivate and beautify the garden (Gen. 2:15). However, in this pristine condition, Adam and Eve would have had no children (2 Ne. 2:22–25; Moses 5:11).

God placed the tree of knowledge of good and evil in the midst of the garden and gave Adam and Eve their AGENCY whether to partake of its fruit (Moses 7:32). Unless they ate, they would remain forever in the garden, limited in their ability to progress and without posterity. However, while partaking would bring opportunity to bear children and to learn good from evil by experience, including sorrow, pain, and death, they would be exiled temporarily from the presence of God. The decision of Eve and Adam to transgress a commandment of God and partake of the fruit of the tree brought mortality and death to them and to their posterity; for it made possible the human family upon the earth (2 Ne. 2:25). The FALL OF ADAM also made the ATONEMENT OF JESUS CHRIST necessary.

Neither biblical records nor secular history and archaeological research identify the dimensions or the location of the garden in terms of the present-day surface of the earth. Latter-day revelation specifies that as a mortal, Adam lived at ADAM-ONDI-AHMAN in what is now Daviess County, Missouri (D&C 107:53–56; 116:1; 117:8). Several early LDS leaders, among them Brigham YOUNG and Heber C. KIMBALL, stated that the Prophet Joseph SMITH taught them that the Garden of Eden was located in what is now Jackson County, Missouri (JD 10:235; cf. 11:336–7; DS 3:74).

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GRAHAM W. DOXEY

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## GARDEN OF GETHSEMANE

See: Gethsemane

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## GARMENTS

The word “garment” has distinctive meanings to Latter-day Saints. The white undergarment worn by those members who have received the ORDINANCE of the temple ENDOWMENT is a ceremonial one. All adults who enter the temple are

required to wear it. In LDS TEMPLES, men and women who receive priesthood ordinances wear this undergarment and other priestly robes. The garment is worn at all times, but the robes are worn only in the temple. Having made COVENANTS of righteousness, the members wear the garment under their regular clothing for the rest of their lives, day and night, partially to remind them of the sacred covenants they have made with God.

The white garment symbolizes purity and helps assure modesty, respect for the attributes of God, and, to the degree it is honored, a token of what PAUL regarded as taking upon one the whole armor of God (Eph. 6:13; cf. D&C 27:15). It is an outward expression of an inward covenant, and symbolizes Christlike attributes in one’s mission in life. Garments bear several simple marks of orientation toward the gospel principles of OBEDIENCE, TRUTH, life, and DISCIPLESHIP in Christ.

An agency of the Church manufactures these garments in contemporary, comfortable, and lightweight fabrics. They are available for purchase through Church DISTRIBUTION CENTERS.

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The clergy and many of the committed in almost all major faiths wear special clothing. For Latter-day Saints, among whom there is no professional ministry, men and women from all walks of life share in the CALLINGS, responsibilities, and blessings of the priesthood. Their sacred clothing, representing covenants with God, is worn under rather than outside their street clothes.

In a Messianic passage Isaiah declared: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61:10). In the current dispensation, the principle has been reaffirmed in prophetic idiom: "Zion must increase in beauty, . . . and put on her beautiful garments" (D&C 82:14). Latter-day Saints believe that all such clothing is symbolic of the submission, sanctification, and spotless purity of those who desire to serve God and Christ and ultimately regain their eternal presence (D&C 61:34; 135:5).

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EVELYN T. MARSHALL

## GATES, SUSA YOUNG

Susa (Susan, Susannah) Gates was born on March 18, 1856, in Salt Lake City. A writer, publisher, advocate for women's achievements, educator, missionary, genealogist, temple worker, wife, and mother of thirteen children, she was fond of saying, "Keep busy in the face of discouragement" (Person, p. 208).

The second daughter of Brigham Young's twenty-second wife, Lucy Bigelow Young, Susa Young has been called "the most versatile and prolific LDS writer ever to take up the pen in defense of her religion" (Cracroft, p. 73). Following private education that included music and ballet, she entered the University of Deseret at age thirteen. The next year she became co-editor of the *College Lantern*, possibly the first western college newspaper.

In 1872, at age sixteen, she married Dr. Alma Bailey Dunford; they had two children, Leah Eudora Dunford and Alma Bailey Dunford. The marriage ended in divorce in 1877. The next year,



Susa Young Gates (1856–1933), daughter of Brigham Young, was a leader, editor, trustee of Brigham Young University, active in the local and national women's organizations, and the mother of ten sons and three daughters. Courtesy Utah State Historical Society.

Susa entered BRIGHAM YOUNG ACADEMY in Provo and, while a student, founded the department of music and conducted a choir. During a trip to the Sandwich Islands (Hawaii), she renewed her acquaintance with Jacob F. Gates, whom she married on January 5, 1880. The success of their marriage has been attributed to their mutual respect for, and support of, one another's work. Only four of the eleven children born to this marriage survived to adulthood: Emma Lucy Gates Bowen, Brigham Cecil Gates, Harvey Harris (Hal) Gates, and Franklin Young Gates.

During the 1880s and 1890s, Susa Gates focused her energy on childbearing and child-rearing, missionary work, education, writing, and women's concerns. After completing a Church mission with her husband to the Sandwich Islands in 1889, she founded the *Young Woman's Journal*.

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It was adopted as the official magazine for the Young Ladies Mutual Improvement Association (see YOUNG WOMEN) in 1897. She founded the Utah Woman's Press Club, became press chairman of the National Council of Women, and founded the RELIEF SOCIETY MAGAZINE, which she edited until 1922. She wrote biographies of Lydia Knight and of her father, Brigham Young, novels including *John Stevens' Courtship* and *The Prince of Ur*, a pamphlet entitled the "Teachings of Brigham Young," and a history of women in the Church, on which she was still working at the time of her death.

Concern for women's achievements was a prominent force in Susa Gates's life. During the 1890s, while she was most occupied with raising her own children, she became a charter member of the National Household Economic Association and was a representative to women's congresses in Denver, Washington, D.C., Toronto, and London, where she was invited to speak on the topic "Equal Moral Standards for Men and Women" and where she joined other women of the International Council, including Susan B. Anthony, for tea with Queen Victoria.

At the turn of the century, Susa suffered a nervous and physical breakdown. Ill for three years, she was forced to terminate a mission that she and her husband had begun in 1902. A priesthood blessing that promised her she would live to do temple work marked the beginning of her recovery. She underwent a year of intense spiritual introspection and later wrote of that period, "I disciplined my taste, my desires and my impulses—severely disciplining my appetite, my tongue, my acts . . . and how I prayed!" (Person, p. 212). While maintaining her commitments to family and women's advancement, she focused her energy on genealogy and temple work.

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## GATHERING

For Latter-day Saints, the gathering of ISRAEL involves bringing together the heirs of the covenant to designated places where they can enjoy the blessings of temples (see ABRAHAMIC COVENANT; COVENANT ISRAEL; PROMISED LAND). Latter-day Saints believe in "the literal gathering of Israel" and hold that, along with a vital future role for the Old World Jerusalem, "Zion (the New Jerusalem) will be built upon the American continent" (A of F 10). Church members still look for an eventual temple and permanent headquarters to be built in ZION, a NEW JERUSALEM in Missouri.

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In NAUVOO, Joseph SMITH taught that "in any age of the world" the object of gathering the people of God was the same—"to build unto the Lord an house whereby he could reveal unto his people the ordinances" of his temple (WJS, p. 212). The gathering was necessary to build a temple, and a temple was a prerequisite for the establishment of

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The Kirtland area in northeastern Ohio was the first gathering place. But when converts from New York arrived there in May 1831, they learned that Ohio would be a gathering place only "for a little season" (D&C 51:16). Some left that same year for Missouri once it was revealed that Zion was to be built in Jackson County, Missouri, a land "appointed and consecrated for the gathering of the saints" (D&C 57:1-3; see also MISSOURI: LDS COMMUNITIES IN JACKSON AND CLAY COUNTIES).

For the following seven years the Church had two gathering places—Ohio, the site of the Saints' first temple, and Missouri, the site of the City of Zion. However, in 1838, less than two years after the dedication of the KIRTLAND TEMPLE, opposition drove the Ohio faithful from that temple-city. The persecution in Missouri that earlier had forced the Saints from Jackson County now forced them from their new headquarters in Far West, Missouri, before temples could be built (see MISSOURI CONFLICT). Between 1839 and 1846, Latter-day Saints gathered by the thousands at Nauvoo, Illinois, where they again completed a temple before leaving, in the face of violence, for a gathering place in the Rocky Mountains (see SALT LAKE VALLEY; WESTWARD MIGRATION).

Although the major current purposes for gathering the faithful into a single place have been accomplished, belief in the necessity of gathering the elect continues. Members in all parts of the world are now encouraged to remain in their own communities and "build Zion" in their own wards and stakes (see IMMIGRATION AND EMIGRATION). Temples have now been built in many countries, and missionaries further the establishment of Zion by gathering "the pure in heart" (D&C 97:21) to the stakes of Zion throughout the world.

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RONALD D. DENNIS

## GENEALOGICAL SOCIETY OF UTAH

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The central purpose of the organization is expressed in a statement by Elder Joseph Fielding SMITH: "Salvation for the dead is the system whereunder those who would have accepted the gospel in this life, had they been permitted to hear it, will have the chance to accept it in the spirit world, and will then be entitled to all the blessings which passed them by in mortality" (DS 2:100-196). Provisions have been made, therefore, for the living to provide, vicariously, ordinances of salvation for their deceased family forebears and friends. This cannot be done without information about the dead.

In April 1894, President Wilford WOODRUFF said, "We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers . . . and run this chain as far as you can get it" (Durham, p. 157). On November 13, 1894, the FIRST PRESIDENCY of the Church authorized the organization of the Genealogical Society of Utah as an aid to genealogical research, and appointed Franklin D. Richards president. Of this beginning Archibald F. Bennett, a later executive secretary, gave the following historical summary: "It was to be benevolent, educational, and religious in purpose—benevolent in gathering together into a library books that would help the people trace their ancestry; educational in teaching the people how to trace their ancestry . . . ; religious in that they would do all in their power to encourage the people to perform in the temples all the necessary ordinances" (Genealogical Society of Utah, minutes, Nov. 13, 1894, Genealogical Department of the Church).

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FAMILY HISTORY LIBRARY at Salt Lake City; (2) the extensive collection of microfilmed and microfiche records of family history; and (3) the INTERNATIONAL GENEALOGICAL INDEX™ (IGI).

1. The Family History Library is the largest of its kind in the world. Patrons come from all over the globe to search for information about past generations. More than 1,000 branches of this library have been established in forty-three countries to make these records available to all who are interested.

2. The microfilm and microfiche collection is continually expanding. From 1938 to the present, irreplaceable records have been preserved on microfilms. Some 1.5 million rolls of microfilm and approximately 200,000 microfiche containing the names of an estimated 1.5 billion deceased people are now available to researchers.

3. The IGI includes names and vital statistics of millions of people who lived between the early 1500s and 1875 in some ninety countries, alphabetized by surname and arranged geographically. Millions of names are added each year. This index is accessible on microfiche and is computerized.

These and other resources have aided millions of researchers in finding their "roots," and have made possible the performance of TEMPLE ORDINANCES for millions who lived and died without that opportunity.

The continued commitment to identify ancestors and provide temple ordinances for them which began in this dispensation with divine revelations to the Prophet Joseph SMITH, and was furthered by the organization of the Genealogical Society of Utah, and has enabled millions of genealogists throughout the world to develop a strong association between family history and The Church of Jesus Christ of Latter-day Saints.

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GEORGE D. DURRANT

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## GENEALOGY

*[Genealogy is a record of lineage showing the descent of a person or family from an ancestor or ancestors. Searching for and compiling genealogical information*

*are sacred responsibilities to Latter-day Saints. Therefore, extensive activity is conducted by the Church and by members to obtain and record vital statistical information, to compile family histories, and to strengthen family ties both on earth and in the hereafter. In LDS doctrine the family is of eternal significance. Thus, three major purposes of compiling genealogical records are to identify one's roots, to perform saving ordinances in a temple for persons who did not receive them in mortal life, and to seal individuals together for eternity as families.*

*Articles relating to this subject are Ancestral File; Baptism for the Dead; Book of Remembrance; Born in the Covenant; Elijah, Spirit of; Family; Family History; Family History Centers; Family History Library; Family Organizations; Family Registry; FamilySearch; Genealogical Society of Utah; Granite Mountain Record Vault; International Genealogical Index (IGI); Name Extraction Program; Personal Ancestral File; Salvation of the Dead; Sealing; Temple Ordinances; Temples; World Conferences on Records.]*

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## GENERAL AUTHORITIES

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3. The IGI includes names and vital statistics of millions of people who lived between the early 1500s and 1875 in some ninety countries, alphabetized by surname and arranged geographically. Millions of names are added each year. This index is accessible on microfiche and is computerized.

These and other resources have aided millions of researchers in finding their "roots," and have made possible the performance of TEMPLE ORDINANCES for millions who lived and died without that opportunity.

The continued commitment to identify ancestors and provide temple ordinances for them which began in this dispensation with divine revelations to the Prophet Joseph SMITH, and was furthered by the organization of the Genealogical Society of Utah, and has enabled millions of genealogists throughout the world to develop a strong association between family history and The Church of Jesus Christ of Latter-day Saints.

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GEORGE D. DURRANT

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## GENEALOGY

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*are sacred responsibilities to Latter-day Saints. Therefore, extensive activity is conducted by the Church and by members to obtain and record vital statistical information, to compile family histories, and to strengthen family ties both on earth and in the hereafter. In LDS doctrine the family is of eternal significance. Thus, three major purposes of compiling genealogical records are to identify one's roots, to perform saving ordinances in a temple for persons who did not receive them in mortal life, and to seal individuals together for eternity as families.*

*Articles relating to this subject are Ancestral File; Baptism for the Dead; Book of Remembrance; Born in the Covenant; Elijah, Spirit of; Family; Family History; Family History Centers; Family History Library; Family Organizations; Family Registry; FamilySearch; Genealogical Society of Utah; Granite Mountain Record Vault; International Genealogical Index (IGI); Name Extraction Program; Personal Ancestral File; Salvation of the Dead; Sealing; Temple Ordinances; Temples; World Conferences on Records.]*

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AND REVELATORS. They are commissioned to be special witnesses of Jesus Christ and his Church, and together with the Seventy they are to bear witness of him and "to build up the church, and regulate all the affairs of the same in all nations" (D&C 107:21–26, 33–35).

As assigned, General Authorities may travel throughout the world to preach the gospel, train and instruct local leaders and members, preside at stake conferences, organize new stakes, call and set apart new STAKE PRESIDENCIES, and generally look after the interests of the Church. They may also be called upon to address the Church membership at General Conference.

In addition, General Authorities fulfill administrative responsibilities at Church headquarters, directly overseeing the Church's efforts in such areas as MISSIONARY work, Church history, FAMILY HISTORY (genealogy), TEMPLE WORSHIP, priesthood, FINANCES and RECORD KEEPING, curriculum, PUBLIC COMMUNICATIONS, and the BUILDING PROGRAM. Some serve on the Church Board of Education, overseeing the CHURCH EDUCATIONAL SYSTEM and sitting on boards of trustees for Church-owned colleges and BRIGHAM YOUNG UNIVERSITY.

General Authorities, particularly members of the quorums of the Seventy, may be assigned to live away from Church headquarters for a time and serve in AREA PRESIDENCIES, presiding over regions and stakes in those areas. Occasionally some are called as MISSION PRESIDENTS or TEMPLE PRESIDENTS, although non-General Authorities most often serve in these positions.

Wives and children of General Authorities may be called to serve in regular Church assignments in their home wards and stakes. Wives of General Authorities who are serving in area presidencies may be called to assist with AUXILIARY ORGANIZATIONS such as the PRIMARY, YOUNG WOMEN, and RELIEF SOCIETY in the countries where their husbands are serving. General Authorities themselves are not called to serve in the local organizations.

The general presidencies and boards of the Church's auxiliary organizations are sustained as general officers of the Church, but they are not General Authorities. They are set apart for a time as general officers for their specific auxiliary organization.

Unlike local leaders, who maintain their normal vocations while serving in Church assign-



First Presidency (1925–1931). Left to right: First counselor Anthony W. Ivins, President Heber J. Grant, and second counselor Charles W. Nibley.

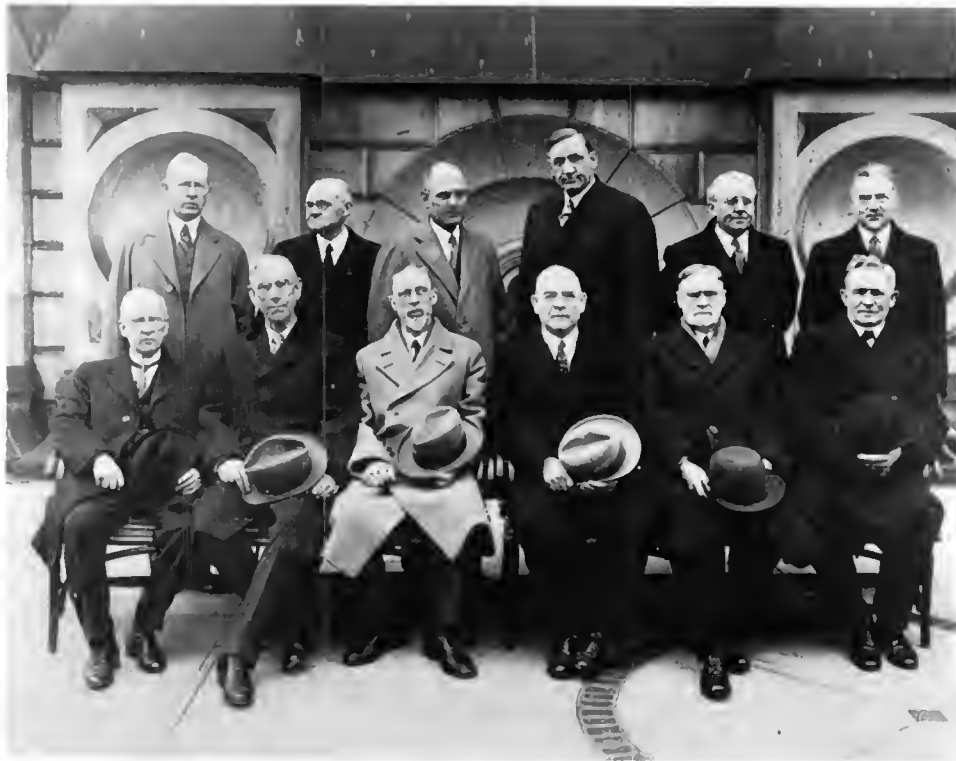
ments, General Authorities set aside their careers to devote their full time to the ministry of their office. The living allowance given General Authorities rarely if ever equals the earnings they sacrifice to serve full-time in the Church.

Members of the First Presidency and Quorum of the Twelve serve for life. Other General Authorities serve either until limited by age or health or for temporary periods. They may be released or receive emeritus status. After their service they return to ward and stake responsibilities.

Calls from one group to another are possible. For example, any General Authority may be called to serve in the First Presidency or Quorum of the Twelve, although previous service as a General Authority is not a prerequisite for these positions. Men from many nations have been called to serve as General Authorities.

Life as a General Authority demands great sacrifices of time and energy. It requires heavy involvement in decision making and continual travel away from home and family. But the work is rewarding. "I have witnessed the miracles that come with faith," said President Gordon B. Hinckley when serving as Second Counselor in the First Presidency. "I have seen the evidences of true goodness and greatness in men and women living under a great variety of circumstances. I have observed in a very intimate and wonderful way the workings of the power of the Almighty among his children" (p. 7).

There is striking UNITY among the General Authorities, which is at least partly due to decision making by COMMON CONSENT. "The General Authorities are all individuals, each with his own per-



General Authorities hold general authority over the Church. Quorum of the Twelve Apostles (1921–1931): Seated (left to right): Rudger Clawson, Reed Smoot, George Albert Smith, George Franklin Richards, Orson F. Whitney, David O. McKay. Standing (left to right): Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe.

sonality,” said President Hinckley. “Each brings to his responsibilities a wide variety of experience and background. When matters come up for discussion in the leading councils of the Church, each is free to express his views. As one observes that interesting process at work, it is fascinating to witness the power of the Holy Spirit influence these men. Initial differences, never sharp but nonetheless perceptible, soften and meld into an expression of unity” (p. 6).

Although they have general administrative authority and are entitled to INSPIRATION regarding the governing of Church affairs, General Authorities respect the right each member of the Church has to receive personal REVELATION. The Lord told Joseph SMITH that the gospel was restored so “that every man [and woman] might speak in the name of God” (D&C 1:20).

General Authorities are men who, through years of experience in Church service, have proven to be faithful, effective, and devoted lead-

ers and servants. As witnesses of the Lord and as general officers of the Church, they are trusted, loved, and respected throughout the Church.

[See also *Following the Brethren.*]

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MARVIN K. GARDNER

## GENERAL HANDBOOK OF INSTRUCTIONS

The *General Handbook of Instructions* is the official book of instruction for Church leaders, mainly STAKE PRESIDENTS and BISHOPS. Church leaders who receive the handbook include GENERAL AUTHORITIES, Church department heads, general auxiliary presidencies, temple presidents, and officers in stakes, wards, missions, districts, and branches. It is a handbook of Church policy and practices, not doctrine. The FIRST PRESIDENCY and QUORUM OF THE TWELVE APOSTLES prepare the handbook to provide uniform procedures and methods for local leaders as they minister to the members and direct Church affairs in their areas throughout the world. Other Church handbooks, such as those for PRIESTHOOD and AUXILIARY ORGANIZATIONS, are based on the *General Handbook of Instructions*.

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people (Rom. 9–11), concluding that “blindness in part is happened to Israel, until the fulness of the Gentiles be come in” (Rom. 11:25).

Jesus prophesied the destruction of Jerusalem and the dispersion of the people of Judah among all nations “until the times of the Gentiles be fulfilled” (Luke 21:24; JST Luke 21:24, 32). As latter-day revelation makes clear, “the times” of the Gentiles refers to the time when the fulness of the gospel will come among them (D&C 45:24–28). Latter-day revelation further teaches that in the last days the restored gospel will “go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews” (D&C 90:9–11), so “that all who will hear may hear” (D&C 1:11) and “all the families of the earth be blessed” (Abr. 2:11). When the Gentiles reject the gospel, “the times of the Gentiles [will] be fulfilled” (D&C 45:29–30).

In 1823 the angel Moroni told Joseph Smith “that the fulness of the Gentiles was soon to come in” (JS—H 1:41). During the ministry of the resurrected Jesus among Book of Mormon peoples, he foretold the coming forth of the restored gospel among the Gentiles and warned that when they reject the fulness of his gospel and are lifted up in pride and all manner of wickedness, he will take his gospel from among them (3 Ne. 16:7–10). After they reject the gospel, it will be offered to the house of Israel (3 Ne. 16:11–12). Thus, Gentiles who have accepted the gospel will be numbered with Israel and escape the judgments that are to come upon the wicked (3 Ne. 16:13–14). In the dispensation of the fulness of times, the Gentiles will have been first to receive the gospel, and the first (Israel) will be the last (cf. 1 Ne. 13:42; *MD*, pp. 721–22).

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MONTE S. NYMAN

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## GETHSEMANE

The name Gethsemane (derived from Hebrew “oil press”) is mentioned twice in the Bible, both in the New Testament (Matt. 26:36; Mark 14:32); in each case, it is called a “place” (Greek *chōrion*, “piece of land”) to which Jesus Christ and his apostles re-

tired after their last supper together. The fourth gospel calls the area “a garden” (John 18:1). For Latter-day Saints, Gethsemane was the scene of Jesus’ greatest agony, even surpassing that which he suffered on the cross, an understanding supported by Mark’s description of Jesus’ experience (Mark 14:33–39).

According to Luke 22:43–44, Jesus’ anguish was so deep that “his sweat was as it were great drops of blood falling down to the ground,” an observation that harmonizes with the view that Jesus suffered most in Gethsemane during his ATONEMENT. Even though these verses are missing in some of the earliest extant manuscripts of Luke’s gospel, their content is confirmed in modern revelation (e.g., D&C 19:18). The evidence for Jesus’ extreme agony in Gethsemane is buttressed by a prophecy in the Book of Mormon and a statement by the resurrected Savior recorded in the Doctrine and Covenants. About 125 B.C., a Book of Mormon king, BENJAMIN, recounted in an important address a prophecy of the coming MESSIAH spoken to him by an angel during the previous night. Concerning the Messiah’s mortal experience, the angel declared that “he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people” (Mosiah 3:7). The Doctrine and Covenants gives the following poignant words of the resurrected Jesus: “Behold, I, God, have suffered these things for all, that they might not suffer if they would repent; . . . which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit” (D&C 19:16, 18).

Modern LDS leaders have emphasized that Jesus’ most challenging experience came in Gethsemane. Speaking in a general conference of the Church in 1982, Marion G. Romney, a member of the FIRST PRESIDENCY, observed that Jesus suffered “the pains of all men, which he did, principally, in Gethsemane, the scene of his great agony” (*Ensign* 12 [May 1982]:6). Church President Ezra Taft BENSON wrote that “it was in Gethsemane that Jesus took on Himself the sins of the world, in Gethsemane that His pain was equivalent to the cumulative burden of all men, in Gethsemane that He descended below all things so that all could repent and come to Him” (Benson, p. 7).



people (Rom. 9–11), concluding that “blindness in part is happened to Israel, until the fulness of the Gentiles be come in” (Rom. 11:25).

Jesus prophesied the destruction of Jerusalem and the dispersion of the people of Judah among all nations “until the times of the Gentiles be fulfilled” (Luke 21:24; JST Luke 21:24, 32). As latter-day revelation makes clear, “the times” of the Gentiles refers to the time when the fulness of the gospel will come among them (D&C 45:24–28). Latter-day revelation further teaches that in the last days the restored gospel will “go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews” (D&C 90:9–11), so “that all who will hear may hear” (D&C 1:11) and “all the families of the earth be blessed” (Abr. 2:11). When the Gentiles reject the gospel, “the times of the Gentiles [will] be fulfilled” (D&C 45:29–30).

In 1823 the angel Moroni told Joseph Smith “that the fulness of the Gentiles was soon to come in” (JS—H 1:41). During the ministry of the resurrected Jesus among Book of Mormon peoples, he foretold the coming forth of the restored gospel among the Gentiles and warned that when they reject the fulness of his gospel and are lifted up in pride and all manner of wickedness, he will take his gospel from among them (3 Ne. 16:7–10). After they reject the gospel, it will be offered to the house of Israel (3 Ne. 16:11–12). Thus, Gentiles who have accepted the gospel will be numbered with Israel and escape the judgments that are to come upon the wicked (3 Ne. 16:13–14). In the dispensation of the fulness of times, the Gentiles will have been first to receive the gospel, and the first (Israel) will be the last (cf. 1 Ne. 13:42; *MD*, pp. 721–22).

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MONTE S. NYMAN

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## GETHSEMANE

The name Gethsemane (derived from Hebrew “oil press”) is mentioned twice in the Bible, both in the New Testament (Matt. 26:36; Mark 14:32); in each case, it is called a “place” (Greek *chōrion*, “piece of land”) to which Jesus Christ and his apostles re-

tired after their last supper together. The fourth gospel calls the area “a garden” (John 18:1). For Latter-day Saints, Gethsemane was the scene of Jesus’ greatest agony, even surpassing that which he suffered on the cross, an understanding supported by Mark’s description of Jesus’ experience (Mark 14:33–39).

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While tradition locates Gethsemane on the lower slopes of the Mount of Olives, the exact spot remains unknown. Luke associates it with the Mount of Olives (Luke 22:39), and John notes that it lay across the Kidron brook (John 18:1), which flows from the north along Jerusalem's east side. The particular use of "place" (Greek *topos*) to describe the spot in the gospels of Luke and John suggests that the location was bound up with Jesus' destiny and consequently possesses a sacred character (Luke 22:40; John 18:2). It was a spot that Jesus and his disciples customarily visited (Luke 22:39), which allowed Judas and the others to find him on the night of his arrest (John 18:2).

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S. KENT BROWN

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## GIFT OF THE HOLY GHOST

The gift of the HOLY GHOST is the right or privilege of receiving divine manifestations, spiritual gifts, and direction from the Holy Ghost. This gift is conferred upon members of the Church by the LAYING ON OF HANDS following BAPTISM. It is considered one of the essential ORDINANCES of the GOSPEL OF JESUS CHRIST and an absolute prerequisite of SALVATION.

The Holy Ghost is the third member of the GODHEAD, while the gift of the Holy Ghost consists of the privilege to receive inspiration, manifestations, and other spiritual gifts and blessings from that member of the Godhead (*TPJS*, p. 199). Among the most important spiritual blessings associated with the gift of the Holy Ghost is the sanctifying or cleansing power of the Holy Ghost, whereby men and women are BORN OF GOD. Through this BAPTISM OF FIRE AND OF THE HOLY GHOST, individual hearts and desires are cleansed and spirits made pure as the culmination of the process of repentance and baptism (2 Ne. 31:13, 17; 3 Ne. 27:20). Other important manifestations of the Holy Ghost include bearing witness of Jesus Christ and of divine truths, providing spiritual

guidance and warning as appropriate, and enabling discernment of right and wrong.

The gift of the Holy Ghost is understood to be the key to all of the "spiritual gifts" found in the Church, including the gifts of PROPHECY and REVELATION, of healing, of speaking in tongues, and of the translation and interpretation of tongues. These distinctive GIFTS OF THE SPIRIT normally are manifested only among those who have received the gift of the Holy Ghost and who qualify by their needs and their worthiness for such divine assistance, even as the original apostles of Christ received these gifts only after the Holy Ghost came upon them on the Day of Pentecost (Acts 2:1–17).

In LDS practice, the gift of the Holy Ghost is given by the laying-on of hands as indicated in the New Testament (see Acts 8:17–18; 19:2–6; 2 Tim. 1:6; Heb. 6:2), normally immediately following or within a few days of the baptism by water. A bearer of the Melchizedek Priesthood (usually joined by a few others holding the same priesthood) lays his hands upon the head of the newly baptized member, calls the person by name, confirms him or her a member of the Church, and says, "Receive the Holy Ghost." The exact wording of this ordinance is not prescribed, but it always involves the CONFIRMATION of MEMBERSHIP, the bestowal of the gift of the Holy Ghost, and a reference to the priesthood authority by which the ordinance is performed. These basic components of the ordinance often are followed by a verbal BLESSING that offers counsel and direction to the new member. In proxy TEMPLE ORDINANCE work for deceased persons, the same basic confirmation follows the ordinance of baptism for the dead.

The New Testament account of how the Saints in Samaria received the gift of the Holy Ghost makes clear that bestowal of this gift requires a higher AUTHORITY than is needed for performing baptisms (see Acts 8:14–17).

When Jesus Christ visited the Nephites, he first gave authority to baptize (3 Ne. 11:22), and in a subsequent visit he gave authority to bestow the Holy Ghost, as he touched and spoke to each of the twelve disciples individually (3 Ne. 18:36–37). Whereas baptisms can be performed by priests in the Aaronic Priesthood, the Holy Ghost can be conferred only by bearers of the higher or Melchizedek Priesthood (Moro. 2:2; JS—H 1:70). JOHN THE BAPTIST referred to this fundamental distinction between the two priesthoods: "I indeed

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baptize you with water unto repentance: but he that cometh after me is mightier than I . . . he shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11).

The gift of the Holy Ghost is formally bestowed upon an individual only once, but the spiritual benefits associated with this gift can and should be continuous during a lifetime. Latter-day Saints are taught to strive to live so as to have the Holy Ghost as a "constant companion" to strengthen them and help them choose the right (D&C 121:46). The granting of the gift alone, however, does not insure these inspirations. The actual reception of the Holy Ghost is conditional upon the humility, faith, and worthiness of the individual who has had the gift bestowed on him or her. President Joseph F. SMITH taught that the gift of the Holy Ghost confers upon worthy and desirous members "the right to receive . . . the power and light of truth of the Holy Ghost, although [they] may often be left to [their] own spirit and judgment" (GD, pp. 60–61).

The gift of the Holy Ghost is referred to by the Prophet Joseph SMITH as one of the basic principles and ordinances of the gospel, being integrally linked to faith in Jesus Christ, repentance, and baptism by immersion for the REMISSION OF SINS (see FIRST PRINCIPLES OF THE GOSPEL; A of F 4). Together these four constitute the "first principles" of the gospel of Jesus Christ (see GOSPEL OF JESUS CHRIST; 3 Ne. 27:19–21) and the only means whereby men and women can be cleansed of all sin—to become pure and spotless and worthy to enter the presence of God.

The Holy Ghost continues to aid in the process of spiritual purification through "the baptism by fire," which has been described in these words: "By the power of the Holy Ghost—who is the Sanctifier (3 Ne. 27:19–21)—dross, iniquity, carnality, sensuality, and every evil thing is burned out of the repentant soul as if by fire; the cleansed person becomes literally a new creature of the Holy Ghost. . . . He is born again" (MD, p. 73). The Savior referred to this spiritual rebirth when he told Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

A single experience of being "born again" does not alone insure salvation. It is also necessary for a person to "endure to the end," an essential element of the gospel of Christ (2 Ne. 31:20; 3 Ne. 27:16–17). The prophet Nephi<sup>1</sup> taught that

ENDURING TO THE END requires that one "feast upon the words of Christ," following the guidance of the Holy Ghost in "all things what ye should do" (2 Ne. 32:3–5). The gift of the Holy Ghost thus ensures that divine guidance and spiritual renewal take place throughout one's life, provided that the requisite repentance and humility are manifested.

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BRUCE DOUGLAS PORTER

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## GIFTS OF THE SPIRIT

The seventh Article of Faith of The Church of Jesus Christ of Latter-day Saints reads: "We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, and so forth." All such heavenly endowments come as gifts of the Spirit—that is, through the grace of God and the operation and power of the HOLY GHOST. As prerequisites to obtaining such gifts, a person must receive the ordinances of baptism and the bestowal of the GIFT OF THE HOLY GHOST from an authorized priesthood holder, must earnestly seek to obtain the gift or gifts, and must make sincere efforts to keep the Lord's COMMANDMENTS.

Clearly the Spirit can grant any gift that would fill a particular need; hence, no exhaustive list is possible, but many gifts have been promised the Church. Through the New Testament, readers are familiar with the six specified above: the two related to the gifts of tongues and their interpretation, or the power to speak in a language not previously learned and the ability to interpret such speech; the gift of prophecy, exhibited sometimes in the predictive sense but more often in the sense that "the testimony of Jesus is the spirit of prophecy" (Rev. 19:10); revelation, or the heaven-inspired receipt of knowledge, wisdom, or direction; visions, or visual spiritual manifestations such as PROPHETS have received in all ages and as Joel predicted for many others in the latter days (Joel 2:28–29); healing, or the power to "lay hands on the sick" that they may recover (Mark 16:18).

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Scripturally, gifts of the Spirit are among the signs that “follow them that believe” (Mark 16:17). Eager to receive such promised gifts but lacking in understanding, some of the early converts to the Church (1831–32) became caught up in “spiritual” excesses that were common to revivalist campground meetings, with which they were familiar. In early days in KIRTLAND, OHIO, the Prophet Joseph SMITH observed, “many false spirits were introduced . . . many ridiculous things were entered into . . . [that would] cause the Spirit of God to be withdrawn” (*TPJS*, pp. 213–14). In congregations around Kirtland, Parley P. PRATT specifically noted “disgusting” spiritual operations, “unseemly gestures,” people falling “into ecstasies, and . . . drawn into contortions . . . fits” (Pratt, p. 61). Joseph Smith condemned such practices as unnatural and without useful purpose, since they communicated no intelligence (*TPJS*, pp. 204, 214). Thus dissociating the Church from the spiritual extravagances of frontier Christianity, the authorities moved swiftly against such erroneous practices, reclaiming those members whom they could and excommunicating those who persisted in their error.

In the doctrinal unfolding of the infant Church, Joseph Smith received revelations relating to spiritual gifts, notably that of March 8, 1831 (now D&C 46). Having first warned against deception by false spirits, the revelation set out the gifts much as PAUL and MORONI<sup>2</sup> did for the first-century and the Nephite churches, respectively (see 1 Cor. 12; Moroni 10). Mentioned besides the six above were knowledge; wisdom; faith to be healed; the working of MIRACLES; knowledge of the ways in which gifts may be administered; and the DISCERNMENT of spirits, whether they are of God or of the devil. Listed too was the gift of the Spirit’s witness of Jesus Christ and his atonement for the sins of the world, and, for some, the gift of believing the words of one who declares that witness (D&C 46:14).

The revelation promises at least one gift to every faithful Latter-day Saint. Bishops and other presiding officers, by virtue of their CALLINGS to watch over the Church, may receive multiple gifts, including the special gift of discernment to detect false from true spirits. On the latter point, Joseph Smith cautioned about “the common error of considering all supernatural manifestations to be of God,” warning that evil spirits as well as heavenly ones can, for example, speak in tongues and inter-

pret them; and that in their deception they may even give recognition to the Savior and his authorized servants (*TPJS*, pp. 206–13, 229; also Luke 4:33–35; Acts 16:16–18).

Many early LDS journals recount experiences with spiritual gifts: In 1830 Newel Knight saw a vision of heaven apparently similar to what the martyr Stephen described (“Newel Knight’s Journal,” pp. 52–53). In Kirtland in 1831, Chloe Smith, who had been languishing near death, was instantly restored to health under Joseph Smith’s ministration (Pratt, pp. 66–67). At a meeting in Ontario, Canada, in 1833, Lydia Bailey (later Knight) spoke in tongues (*Journal History*, Oct. 19, 1833). Following Heber C. Kimball’s prophetic promise in 1836 that a son would be born to Parley and Thankful Pratt, childless after ten years of marriage, a son was born a year later (Pratt, pp. 130–31, 165). Then as now, both leaders and the general membership were blessed with such gifts.

Gifts of the Spirit are to be sought for their beneficial effect rather than for their remarkable character (see 1 Cor. 14). In fact, as Joseph Smith observed, only one or two of the gifts are visible when in operation. In its commonly understood sense, the gift of tongues is one such, but President Joseph F. SMITH stressed its more practical aspect: “I needed the gift of tongues once, and the Lord gave it to me. I was in a foreign land, sent to preach the gospel to a people whose language I could not understand. Then I sought earnestly for the gift of tongues, and by this gift and by study, in a hundred days after landing upon those islands I could talk to the people in their language as I now talk to you in my native tongue. This was a gift that was worthy of the gospel. There was a purpose in it” (Smith, p. 201). In this way, the gift is frequently enjoyed by LDS missionaries today.

Throughout the world, Latter-day Saints report a variety of spiritual gifts in the normal course of their lives. Faithful members commonly receive through the Spirit the gift of the testimony of Jesus Christ and his restored gospel—and those individual testimonies constitute the strength of the Church; the gift of knowledge of spiritual things is enjoyed widely; daily, PRIESTHOOD bearers lay hands on the heads of sick family members or friends, as requested (see James 5:14–15), and bring them heaven’s healing powers, frequently with instant effect; men, women, and young persons receive revelation as needed for the benefit of themselves, their families, or those whom they

serve in Church callings. Virtually all of these activities and others of comparable spiritual significance go on in the privacy of home and heart without any public awareness of them.

All spiritual gifts are needed in the Church (1 Cor. 12), but that some are more to be desired than others is evident from Paul's writings: One is to seek the best gifts. Of special significance for all who desire "a more excellent way" (1 Cor. 12:31) is to receive and develop the gift of CHARITY. This "pure love of Christ" is a fundamental mark of true DISCIPLESHIP, a prerequisite to ETERNAL LIFE, and a quality one is therefore to pray and work for with all energy of heart (Moroni 7:47–48; 10:21; Ether 12:34). Paul's masterful exposition on charity (1 Cor. 13) further defines this attribute and confirms love as the great commandment and the Christian's crucial need. Disciples are to manifest this gift and also desire others (1 Cor. 14:1), working by the power of God and by the gifts of the Spirit (Moro. 10:25).

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#### II. GEORGE BICKERSTAFF

### GOD

Latter-day Saints declare, "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost" (A of F 1). Joseph SMITH offered the following clarification: "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit" (D&C 130:22; see GOD THE FATHER; HOLY GHOST; JESUS CHRIST).

The Father, Son, and Holy Ghost are three separate and distinct beings who constitute one GODHEAD. Generally speaking, the Father is the Creator, the Son is the Redeemer, and the Holy Ghost is the Comforter and Testifier (cf. MFP 5:26–34; TPJS, p. 190). Many scriptural passages illustrate the distinct character of the members of the Godhead. For example, at the baptism of Jesus, while he was in the water, the Father's voice was heard from heaven, and the Holy Ghost descended

"like a dove" and rested upon the Son (Matt. 3:13–17; see JESUS CHRIST: BAPTISM). All three persons were manifested separately and simultaneously. Also, Jesus said, "My Father is greater than I" (John 14:28), and in another place declared, "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). Further, Jesus pointed to the Father and himself as two separate witnesses of the divinity of his work (John 5:32–37; 8:12–18). On the MOUNT OF TRANSFIGURATION the heavenly Father identified the mortal Jesus to Peter, James, and John as "my beloved Son" (Matt. 17:5). Moreover, the Son often prayed to his Father. In Gethsemane he prayed to the Father while in deep anguish (Mark 14:32–39; cf. Luke 22:40–46; D&C 19:16–19), and on the cross he cried out to the Father, "My God, my God, why hast thou forsaken me?" (Matt. 27:46; Mark 15:34; cf. Ps. 22:1). All of these passages clearly show that the Father is a being distinct from the Son. Although they are one in mind and purpose, they are two separate individuals and bear testimony of one another (cf. 3 Ne. 11:7–11).

The way in which the Godhead is one is illustrated by Jesus' prayer that his disciples would be one, even as he and the Father are one (John 17:21–22; cf. 3 Ne. 11:27, 32–36; 28:10–11). Here he was praying for his disciples' unity of mind, purpose, and testimony, not for the merger of their identities into a single being. He prayed that they would be one in desire, purpose, and objective, exactly as he and his Father are (TPJS, p. 372; see UNITY).

The Father, as God, is omnipotent, omniscient, and, through his spirit, omnipresent (see LIGHT OF CHRIST). He is merciful and gracious, slow to anger, abundant in goodness. His course is one eternal round. He is a God of truth and no respecter of persons. He personifies love.

Though Latter-day Saints extensively use the scriptures to learn about God, their fundamental knowledge concerning him is based upon the Prophet Joseph Smith's FIRST VISION, the Prophet's subsequent revelatory experiences, and individual personal REVELATION. While mankind may reason or speculate concerning the existence of God, and his nature, the principal way by which they can know about God is dependent upon his revealing himself to them (see TESTIMONY OF JESUS CHRIST).

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serve in Church callings. Virtually all of these activities and others of comparable spiritual significance go on in the privacy of home and heart without any public awareness of them.

All spiritual gifts are needed in the Church (1 Cor. 12), but that some are more to be desired than others is evident from Paul's writings: One is to seek the best gifts. Of special significance for all who desire "a more excellent way" (1 Cor. 12:31) is to receive and develop the gift of CHARITY. This "pure love of Christ" is a fundamental mark of true DISCIPLESHIP, a prerequisite to ETERNAL LIFE, and a quality one is therefore to pray and work for with all energy of heart (Moroni 7:47–48; 10:21; Ether 12:34). Paul's masterful exposition on charity (1 Cor. 13) further defines this attribute and confirms love as the great commandment and the Christian's crucial need. Disciples are to manifest this gift and also desire others (1 Cor. 14:1), working by the power of God and by the gifts of the Spirit (Moro. 10:25).

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II. GEORGE BICKERSTAFF

## GOD

Latter-day Saints declare, "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost" (A of F 1). Joseph SMITH offered the following clarification: "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit" (D&C 130:22; see GOD THE FATHER; HOLY GHOST; JESUS CHRIST).

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Before A.D. 325, the date of the first Christian ecumenical council at Nicaea, the nature of God was debated by philosophers and people of faith.



Since then, the concept of God has been the subject of ecumenical councils, philosophical discussions, and creeds. None of these is the source of the LDS understanding of God. To be sure, many classical arguments for the existence of God have been advanced, including the ontological arguments of Anselm, the five "proofs" of St. Thomas Aquinas, the teleological argument of Descartes, the ethical argument of Leibniz, and the postulates of practical reason of Kant. As impressive as any of these might be as achievements of the human intellect, none of them is the source of faith in God for Latter-day Saints, whose faith is based upon personal testimony grounded in personal experience (see EPISTEMOLOGY; FAITH; REASON AND REVELATION).

The last chapter of the Book of Mormon records this promise: "And when ye shall receive these things [of God], I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things" (Moro. 10:4-5). The personal witness that one receives in answer to prayer is called a TESTIMONY. Latter-day Saints teach that through this source a person can receive a sure witness that God lives, a confirmation regarding the various principles that the scriptures teach, and clarification where it is needed.

Belief in God, or a measure of faith in him, is essential to finding the reality of his existence. Inasmuch as God exists, and human beings are his children, it is important for men and women to know these facts because such knowledge is a component of ETERNAL LIFE (John 17:3). Individuals need to know that they are themselves eternal beings, that they are dependent upon God for their earthly existence (cf. Mosiah 2:21), and that their future condition depends on how they relate to God and keep his commandments (see COMMANDMENTS; OBEDIENCE).

God loves his children and has provided the means for them to realize their divine potential (see GODHOOD). God has given humankind the program for his children as a whole (see PLAN OF SALVATION), and through the gift of the Holy Ghost he gives special guidance to individuals as they seek it (see INSPIRATION). God revealed his will to prophets in ancient times and to apostles in the MERIDIAN OF TIME, and he continues to reveal

himself to living prophets and apostles in the latter days.

Learning of God's existence creates the desire to know him, and know what he would have one do or be. As one's faith and knowledge of God increase, one desires more and more to keep God's commandments and feel close to him (see FAITH). The Prophet Joseph Smith taught that knowing the true character of God forms the basis for the faith that leads to salvation (*Lectures on Faith* 4:1; see LECTURES ON FAITH). Jesus promised that the Comforter, or Holy Ghost, would be sent to one who keeps God's commandments (John 14:26). The ideal is to enjoy that influence continuously.

The Prophet Joseph Smith said, "It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us: yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did" (*TPJS*, pp. 345-46). Further, "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another" (*TPJS*, p. 345).

Thus, all humans must learn from God who they are, where they came from, why they are on earth, where they are going, and what their eternal potential is, by studying the scriptures and receiving personal revelation. All things center in God.

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DAVID H. YARN, JR.

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## GOD, ATTRIBUTES OF

Sec: God; God the Father; Godhood; Lectures on Faith

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### GOD THE FATHER

[This entry is composed of four articles:

- Overview
- Names and Titles
- Glory of God
- Work and Glory of God

*The first article is an introduction to doctrines about God the Father and the sources where they may be found. The second article lists the main names and titles by which God is known in LDS scripture. The third article offers a brief discussion of the Glory of God. The concluding article in this entry elaborates on the concept of the purposes of God in relation to mankind.]*

#### OVERVIEW

Latter-day Saints commonly refer to God the Eternal Father as Elohim, a Hebrew plural (*'elohim*) meaning *God* or *gods*, and to his Son Jesus Christ as Jehovah (see ELOHIM; JEHOVAH, JESUS CHRIST). Distinguishing between the persons of the Father and the Son is not possible with more ambiguous terms like “God”; therefore, referring to the Father as “Elohim” is a useful convention as long as one remembers that in some passages of the Hebrew Bible the title *'elohim* does not refer exclusively to the person of God the Father. A less ambiguous term for God the Father in LDS parlance might be “Ahman” (cf. D&C 78:15, 20), which, according to Elder Orson PRATT, is a name of the Father (JD 2:342).

In Church theology, the doctrine of the nature of God is established more clearly by the First Vision of the Prophet Joseph SMITH than by anything else. Here, Joseph Smith saw for himself that the Father and the Son were two separate and distinct beings, each possessing a body in whose image and likeness mortals are created. For Latter-day Saints, no theological or philosophical propositions about God can override the primary experience of the Prophet (see FIRST VISION).

In one sense, it creates a slight distortion to focus on one member of the Godhead and discuss his characteristics in isolation from those of the

other two, for Father, Son, and Holy Ghost are one in mind, one in purpose, and one in character (John 10:30; 17:11, 21–23). Most of what can be said of the Father is also true of the Son and vice versa. The Prophet Joseph Smith said that the Son does nothing for which the Father is not the exemplar (TPJS, p. 312; cf. John 5:19–20).

Yet God the Father is not one in substance with the Son or the Holy Spirit, but is a separate being. The Father existed prior to the Son and the Holy Ghost and is the source of their divinity. In classical terms, LDS theology is subordinationist; that is, it views the Son and the Holy Ghost as subordinate to and dependent upon God the Eternal Father. They are his offspring. Thus Joseph Smith referred to the Father as “God the first” to emphasize his priority in the Godhead (TPJS, p. 190). The Son and the Holy Spirit were “in the beginning, with God,” but the Father alone existed before the beginning of the universe as it is known. He is ultimately the source of all things and the Father of all things, for in the beginning he begot the Son, and through the instrumentality of his agent, the Son, the Father accomplished the creation of all things.

Latter-day Saints perceive the Father as an exalted Man in the most literal, anthropomorphic terms. They do not view the language of Genesis as allegorical; human beings are created in the form and image of a God who has a physical form and image (Gen. 1:26). The Prophet Joseph Smith explained, “The Father has a body of flesh and bones as tangible as man’s; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit” (D&C 130:22). Thus, “God is a Spirit” (John 4:24) in the sense that the Holy Ghost, the member of the Godhead who deals most often and most directly with humans, is a God and a spirit, but God the Father and God the Son are spirits with physical, resurrected bodies. Latter-day Saints deny the abstract nature of God the Father and affirm that he is a concrete being, that he possesses a physical body, and that he is in space and time. They further reject any idea that God the Father is “totally other,” unknowable, or incomprehensible. In LDS doctrine, knowing the Father and the Son is a prerequisite to eternal life (John 17:3; D&C 88:49). In the opinion of many Latter-day Saints, the concept of an abstract, incomprehensible deity constitutes an intrusion of Greek philosophical categories upon the biblical record.

The Father, Elohim, is called the Father because he is the literal father of the spirits of mortals (Heb. 12:9). This paternity is not allegorical. All individual human spirits were begotten (not created from nothing or made) by the Father in a pre-mortal state, where they lived and were nurtured by Heavenly Parents. These spirit children of the Father come to earth to receive mortal bodies; there is a literal family relationship among humankind. Joseph Smith taught, "If men do not comprehend the character of God, they do not comprehend themselves" (*TPJS*, p. 343). Gods and humans represent a single divine lineage, the same species of being, although they and he are at different stages of progress. This doctrine is stated concisely in a well-known couplet by President Lorenzo SNOW: "As man now is, God once was: as God now is, man may be" (see *GODHOOD*). This principle is clearly demonstrated in the person of Jesus Christ, a God who became mortal, and yet a God like whom mortals may become (Rom. 8:29; 2 Cor. 3:18). But the maxim is true of the Father as well. As the Prophet Joseph Smith said, "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret" (*TPJS*, p. 345). Thus, the Father became the Father at some time before "the beginning" as humans know it, by experiencing a mortality similar to that experienced on earth. There has been speculation among some Latter-day Saints on the implications of this doctrine, but nothing has been revealed to the Church about conditions before the "beginning" as mortals know it. The important points of the doctrine for Latter-day Saints are that Gods and humans are the same species of being, but at different stages of development in a divine continuum, and that the heavenly Father and Mother are the heavenly pattern, model, and example of what mortals can become through obedience to the gospel (see *MOTHER IN HEAVEN*). Knowing that they are the literal offspring of Heavenly Parents and that they can become like those parents through the gospel of Jesus Christ is a wellspring of religious motivation. With God as the literal Father and with humans having the capacity to become like him, the basic religious questions "Where did I come from?" "Why am I here?" and "What is my destiny?" are fundamentally answered.

Latter-day Saints also attribute omnipotence and omniscience to the Father. He knows all things relative to the universe in which mortals

live and is himself the source and possessor of all true power manifest in it. This is part of what it means to be exalted, and this is why human beings may safely put their faith and trust in God the Father, an exalted being. Nevertheless, in most things dealing with this world, the Father works through a mediator, his Son, Jesus Christ. With few exceptions, scriptural references to God, or even to the Father, have Jesus Christ as the actual subject, for the Father is represented by his Son. On those few recorded occasions when the Father has plainly manifested himself, he has apparently limited his personal involvement to bearing witness of the Son, as at the baptism of Jesus (Matt. 3:17), at the transfiguration (Matt. 17:5), in his witness to the Nephites and Lamanites (3 Ne. 11:7), and in Joseph Smith's First Vision (JS—H 1:17). Christ is the agent of the Father, and since he alone, by his atonement, has made access to the Father possible, Latter-day Saints worship and pray to the Father and offer all other sacred performances to him in the name of the Son, Jesus Christ (Moses 5:8).

Another important personal attribute of the Father is his perfect love (1 Jn. 4:8). Because of this love, it is the nature of the Father to improve everything and everyone to the extent that they will allow. Out of preexisting chaos, matter unorganized, the Father created an orderly universe. Out of preexisting intelligence, he begat spirit children. Even those of his children who will not cooperate and obey, and who cannot therefore become like him, he still saves, if they will allow it, and places them in lesser kingdoms of glory (D&C 76:42–43; see *SALVATION*): "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39). The love of the Father is not limited to those who worship and obey him, although their rewards will be greatest, but it is extended to all of his children. The Father's work, and his glory, is to love and to lift all of his children as far as they will allow him. Latter-day Saints believe it is the intention of the Father to make all human beings as happy as they possibly can be. To that end, the Father authored the *PLAN OF SALVATION*. The Father desires that all human beings be exalted like himself, receive the powers and the joys that he possesses, and experience a fulness of joy in eternity. The limiting factor is the degree to which humans, by exercising their faith and obedience and by making wise choices, will permit the Father to bless them in

achieving this goal. Sometimes having faith in God means having faith that the Father's plan will do what it is designed to do—to bring maximum happiness to human beings. Nevertheless, Latter-day Saints believe, in contrast to some other views, that the Father will never violate individual agency by forcing his children to exaltation and happiness. Coercion in any degree, even in the form of predestination to the celestial kingdom, is abhorrent to the nature of the Father. All relationships to him or associations with him are voluntary.

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STEPHEN E. ROBINSON

#### NAMES AND TITLES

Known names and titles of God the Eternal Father are limited in number, especially when compared to the names applied to Jesus Christ (see JESUS CHRIST, NAMES AND TITLES OF). Latter-day Saints understand the Godhead to consist of three separate individuals: the Father; Jesus Christ, his Son; and the Holy Ghost (D&C 130:22). Therefore, when the need exists to distinguish God the Father from the other two members of the Godhead, Church members select from the names found in scripture.

**GOD.** Among Latter-day Saints, the title "God" generally identifies God the Father. Occasionally, God may refer to the unified Godhead of the Father, Son, and Holy Ghost (cf. 2 Ne. 31:21; D&C 20:28) and at times to each member individually (*AF*, pp. 159-63). This characteristic makes the attempt to distinguish the Father from Jesus Christ in scripture very difficult at times. Significantly, Jesus' declarations that he and the Father are "one," and to know one is to know the other, indicate that the unity or "oneness" of the Godhead—in purpose and mind and testifying of one another—is of primary worth and seems to diminish the importance of making distinctions among its members. The scriptures teach that a person will come to know the Father by first knowing Christ (John 14:6-23; D&C 84:35-38; 93:1-22; 132:12). Jesus' instructions that his believers are to

be "one" with him as he is "one" with the Father are basic to his doctrine (cf. John 17:1-26; 3 Ne. 11:32-36).

**FATHER, FATHER IN HEAVEN.** The name-title "Father in Heaven" refers to the director of creation and Father of the spirits of all mankind (*MFP* 5:26-27). Jesus used the terms "my Father," "our Father," and "the Father" when teaching about and praying to his Father. The Aramaic word *'abba* (father) has carried over into English translations of the New Testament (Mark 14:36; Rom. 8:15; Gal. 4:6). In the Book of Mormon, the resurrected Jesus continually used the title "Father" when referring to the Father in Heaven (e.g., 3 Ne. 11:11; 19:20-23). In some instances, however, Father may refer to the Son (see JESUS CHRIST: FATHERHOOD AND SONSHIP). According to both the New Testament and Book of Mormon, faithful souls who are converted to Jesus Christ and who make personal covenants with him are spiritually reborn, becoming "his sons and his daughters" (e.g., Mosiah 5:7; cf. 1 Cor. 4:15; 2 Cor. 6:18; *MFP* 5:27-31).

**GOD THE FATHER.** The combination of the title "God" and the appellative "Father" specifies the Father of Jesus Christ and of all spirits. Latter-day Saints worship God the Father and Jesus Christ and pray to the Father in the name of Christ as directed by the Lord (D&C 88:64).

**ELOHIM.** The commonly used term for "God" or "gods" in the Hebrew Bible is *'elohim*, a plural form whose singular is *'eloah* or *'el* and has the meaning of "lofty one" or "exalted one." Early Church leaders adopted the policy of designating God the Father by the exalted name-title "Elohim" (cf. *MFP* 5:26; see ELOHIM; NAME OF GOD). This terminology has continued down to the present.

**JEHOVAH, LORD, LORD GOD.** The term "LORD," printed with capital letters in many English versions of the Old Testament, is a substitute for the name Jehovah (*yhwh* in the Hebrew Bible). Even though Latter-day Saints identify Jesus Christ as Jehovah (3 Ne. 15:3-5; cf. D&C 110:1-4; see JEHOVAH, JESUS CHRIST), they utilize the title "Lord" for both the Father and the Son, as is common throughout scripture. The title "Lord God" in the Hebrew Bible is a compound of *'elohim* preceded by either *yhwh* (Jehovah) or *adonai* (lord or master). This combined name-title refers mainly to Jehovah in the Old Testament. In the New Testa-

ment, the Book of Mormon, and in other latter-day scriptures, "Lord God" can mean either the Father (e.g., Moses 4:1–4) or the Son (Mosiah 3:21).

**AHMAN.** In two revelations to Joseph SMITH (D&C 78:20; 95:17), Jesus Christ referred to himself as "the Son Ahman," allowing the possibility that "Ahman" may be a word meaning God, and one of the names of the Father (*see* AHMAN). The name also appears in a compound place name, ADAM-ONDI-AHMAN (D&C 116:1; 117:8, 11).

**MAN OF HOLINESS.** Adam learned by revelation that one of the names of God the Father is "Man of Holiness" (Moses 6:57). Enoch also recorded God's words: "Behold, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name" (Moses 7:35; *see* ENDLESS AND ETERNAL).

In the Bible and latter-day scripture, other titles for God carry valuable meaning: "Father of Spirits," "God of all other Gods," "Endless," "The Living God," and "Lord of Sabaoth [Hebrew for "Hosts"], which is by interpretation, the creator of the first day, the beginning and the end" (D&C 95:7).

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GLADE L. BURGON

#### GLORY OF GOD

Glory is an intrinsic attribute and emanation of God, which LDS SCRIPTURES associate with divine law and with the power and Spirit that "proceedeth forth from the presence of God to fill the immensity of space" (D&C 88:7–13). Prominent terms for this "spirit of glory" (1 Pet. 4:14) are the Spirit of God, the HOLY SPIRIT, the Spirit of the Lord, the light of truth, the LIGHT OF CHRIST, and the Spirit of Christ. This all-pervading Spirit is so pure and refined that it is not perceptible to mortals under ordinary circumstances (D&C 131:7–8; *TPJS*, pp. 207, 301–332). Yet on occasion, the prophets testify, the innate glory has been visibly manifest as flaming spiritual fire (Ex. 24:17; Acts 2:3; Hel. 5:43–45; 3 Ne. 17:24; 19:13–14; *HC* 1:30–32). Moses and Jesus were transfigured by the same glorifying power (Ex. 34:29–35; Matt. 17:2).

Because glory radiates from God, he is described as "a consuming fire" (Deut. 4:24; cf. Isa.

33:14). God may withhold or conceal his glory (*TPJS*, pp. 162, 181, 325). But he may also radiate such transcendent light and heat that no mortal flesh can endure his presence (Mal. 4:1; D&C 133:41, 49; *HC* 1:17, 37). Only when clothed by the Spirit can anyone endure the glorious presence of God (Moses 1:2, 11; D&C 67:11).

The spirit of glory permeates God's creations (D&C 63:59; 88:41). Therefore, they are kingdoms of glory, and to behold any or the least of his creations is to behold a portion of his glory (Moses 1:5; Ps. 19:1; D&C 88:45–47; *TPJS*, p. 351). Since God's works are endless, his glory is ever-increasing (Abr. 3:12; Moses 1:38; 7:30). His "work and glory" are to bring to pass the immortality and eternal life of his children (Moses 1:39). As Jesus' submission to the will of his Father glorified both himself and his Father, so does the obedience of his children glorify both themselves and God (John 13:31; 17:1). Oneness with God is achieved through this relationship of glory (John 17:21–23; D&C 88:60).

The degree to which mortal men and women acquire and live the moral and spiritual principles of light and truth inherent in divine INTELLIGENCE determines the degree to which they will be filled with the glory of God when resurrected and, therefore, the sphere of glory they will inherit in eternity (D&C 88:22–32; 93:20, 28; 130:18–19; *TPJS*, p. 366).

RODNEY TURNER

#### WORK AND GLORY OF GOD

A revelation received by Moses between his experience at the burning bush (Ex. 3:1–4:17) and his return to Egypt (Ex. 4:20; cf. Moses 1:26) describes the work and glory of God as "to bring to pass the immortality and eternal life of man" (Moses 1:39). One of the most frequently quoted passages of scripture in LDS sermons, this declaration elucidates the chief object of God's actions on behalf of his children.

Earlier in this vision, Moses had "beheld many lands; and each land was called earth, and there were inhabitants on the face thereof" (Moses 1:29). Then the Lord told him that "as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works" (1:38). After receiving this expansive, orienting view of God's creations, Moses asked the

Lord, “Tell me, I pray thee, why these things are so, and by what thou madest them?” (1:30).

The Lord answered the first question by explaining that “this is my work and my glory—to bring to pass the immortality and eternal life of man” (Moses 1:39). Creating worlds and populating them with his children are major parts of God’s “work.” He creates EARTHS as dwelling places for his spirit children, where they receive physical bodies and learn to walk by faith. Whereas IMMORTALITY is never-ending life, ETERNAL LIFE means to become like God (*see* GODHOOD). Thus, God’s “glory” consists in mankind’s attainment of everlasting glory, the ultimate being eternal life.

In answer to Moses’ second question (i.e., “by what thou madest them?”), the Lord stated that worlds were created by the power of the “Only Begotten Son, who is full of grace and truth” (Moses 1:32). This passage underscores the view that the creative acts of God, which include all inhabitable worlds (Moses 1:33; cf. John 1:1–2), are done through the Only Begotten as God’s agent, and are done in grace and truth for the benefit of his children.

DENNIS L. LARGEY

## GODHEAD

[For discussions about the three members of the Godhead and their divine attributes and manifestations in the world, *see* GOD; GOD THE FATHER; ELOHIM; MAN OF HOLINESS; JESUS CHRIST; HOLY GHOST; HOLY SPIRIT; GIFT OF THE HOLY GHOST; DOVE; SIGN OF. *See also* GODHOOD; ENDLESS AND ETERNAL; NAME OF GOD; INTELLIGENCE; FOREKNOWLEDGE OF GOD; OMNIPOTENT GOD, OMNIPRESENCE OF GOD, OMNISCIENCE OF GOD.]

Latter-day Saints believe in God the Father; his Son, Jesus Christ; and the Holy Ghost (A of F 1). These three Gods form the Godhead, which holds the keys of power over the universe. Each member of the Godhead is an independent personage, separate and distinct from the other two, the three being in perfect unity and harmony with each other (AF, chap. 2).

This knowledge concerning the Godhead derives primarily from the Bible and the revelations of the Prophet Joseph Smith (*see* SMITH, JOSEPH: TEACHINGS OF JOSEPH SMITH). For example, the three members of the Godhead were separately

manifested at the baptism of Jesus (Matt. 3:16–17) and at the stoning of Stephen (Acts 7:55–56). Joseph Smith commented, “Peter and Stephen testify that they saw the Son of Man standing on the right hand of God. Any person that had seen the heavens opened knows that there are three personages in the heavens who hold the keys of power, and one presides over all” (TPJS, p. 312).

On June 16, 1844, in his last Sunday sermon before his martyrdom, Joseph Smith declared that “in all congregations” he had taught “the plurality of Gods” for fifteen years: “I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit; and these three constitute three distinct personages and three Gods” (TPJS, p. 370). The two earliest surviving accounts of Joseph’s FIRST VISION do not give details on the Godhead, but that he consistently taught that the Father and the Son were separate personages is clearly documentable in most periods of his life (e.g., D&C 76:23 [1832]; 137:3 [1836]; his First Vision, JS–H 1:17 [recorded 1838]; D&C 130:22 [1843]). While the fifth LECTURE ON FAITH (1834) does not identify the Holy Ghost as a “personage,” it affirms that “the Father, Son, and Holy Spirit constitute the Godhead” (cf. Millet, pp. 223–34).

Although the three members of the Godhead are distinct personages, their Godhead is “one” in that all three are united in their thoughts, actions, and purpose, with each having a fulness of knowledge, truth, and power. Each is a God. This does not imply a mystical union of substance or personality. Joseph Smith taught:

Many men say there is one God; the Father, the Son and the Holy Ghost are only one God. I say that is a strange God anyhow—three in one, and one in three! It is a curious organization anyhow. “Father, I pray not for the world, but I pray for those that thou hast given me . . . that they may be one as we are.” . . . I want to read the text to yon myself—“I am agreed with the Father and the Father is agreed with me, and we are agreed as one.” The Greek shows that it should be agreed. “Father, I pray for them which thou hast given me out of the world, . . . that they all may be agreed,” and all come to dwell in unity [TPJS, p. 372; cf. John 17:9–11, 20–21; also cf. WJS, p. 380].

The unity prayed for in John 17 provides a model for the LDS understanding of the unity of the God-



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head—one that is achieved among distinct individuals by unity of purpose, through faith, and by divine will and action. Joseph Smith taught that the Godhead was united by an “everlasting covenant [that] was made between [these] three personages before the organization of this earth” relevant to their administration to its inhabitants (*TPJS*, p. 190). The prime purpose of the Godhead and of all those united with them is “to bring to pass the immortality and eternal life of man” (Moses 1:39; Hinckley, p. 49–51).

Each member of the Godhead fulfills particular functions in relation to each of the others and to mankind. God the Father presides over the Godhead. He is the Father of all human spirits and of the physical body of Jesus Christ. The human body was formed in his image.

Jesus Christ, the Firstborn son of God the Father in the spirit and the Only Begotten son in the flesh, is the creative agent of the Godhead and the redeeming mediator between the Father and mankind. By him God created all things, and through him God revealed the laws of salvation. In him shall all be made alive, and through his atonement all mankind may be reconciled with the Father.

The Holy Ghost is a personage of spirit who bears witness to truth. The Father and the Holy Ghost bear witness of the Son, and the Son and the Holy Ghost bear witness of the Father (3 Ne. 11:32; cf. John 8:18). Through the Holy Ghost, revelations of the Father and of the Son are given.

The LDS doctrine of the Godhead differs from the various concepts of the Trinity. Several postbiblical trinitarian doctrines emerged in Christianity. This “dogmatic development took place gradually, against the background of the emanationist philosophy of Stoicism and Neoplatonism (including the mystical theology of the latter), and within the context of strict Jewish monotheism” (*ER* 15:54). Trinitarian doctrines sought to elevate God’s oneness or unity, ultimately in some cases describing Jesus as *homoousious* (of the same substance) with the Father in order to preclude any claim that Jesus was not fully divine. LDS understanding, formulated by latter-day revelation through Joseph Smith, rejects the idea that Jesus or any other personage loses individuality by attaining Godhood or by standing in divine and eternal relationships with other exalted beings.

[See also Christology; Deification.]

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PAUL E. DAHL

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## GODHOOD

Logically and naturally, the ultimate desire of a loving Supreme Being is to help his children enjoy all that he enjoys. For Latter-day Saints, the term “godhood” denotes the attainment of such a state—one of having all divine attributes and doing as God does and being as God is. Such a state is to be enjoyed by all exalted, embodied, intelligent beings (see DEIFICATION; ETERNAL PROGRESSION; EXALTATION; GOD; PERFECTION). The Church of Jesus Christ of Latter-day Saints teaches that all resurrected and perfected mortals become gods (cf. Gen. 3:22; Matt. 5:48). They will dwell again with GOD THE FATHER, and live and act like him in endless worlds of happiness, power, love, glory, and knowledge; above all, they will have the power of procreating endless lives. Latter-day Saints believe that Jesus Christ attained godhood (see CHRISTOLOGY) and that he marked the path and led the way for others likewise to become exalted divine beings by following him (cf. John 14:3).

The LDS conception of godhood is central to their understanding of why God creates and acts. Latter-day Saints believe in a God who “cleaves unto” other eternal INTELLIGENCES (D&C 88:40) and wants to make them happy. Joseph Smith observed, “Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God” (*TPJS*, p. 255). Happiness is the goal of existence, and God created this world in order to promote happiness (2 Ne. 2:25). Because he loves the world, he gave his “only begotten Son” (John 3:16). God gives commandments to help mankind achieve happiness. Joseph Smith wrote: “In obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness—and the happiness of all His creatures,

head—one that is achieved among distinct individuals by unity of purpose, through faith, and by divine will and action. Joseph Smith taught that the Godhead was united by an “everlasting covenant [that] was made between [these] three personages before the organization of this earth” relevant to their administration to its inhabitants (*TPJS*, p. 190). The prime purpose of the Godhead and of all those united with them is “to bring to pass the immortality and eternal life of man” (Moses 1:39; Hinckley, p. 49–51).

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he never has—He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of his law and ordinances” (*TPJS*, pp. 256–57). The Book of Mormon refers to God’s plan of salvation as “the great plan of happiness” (Alma 42:8). In this sense, God creates in order to increase the total happiness in the universe.

As the Supreme Being in the universe, God has the greatest capacity for happiness. Thus, to maximize joy in others, God desires them to be as much like him as possible. “For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man” (Moses 1:39; cf. Ps. 16:11). This latter-day scripture is understood to mean that God’s goal is to help men and women share in the kind of eternal life he lives. Joseph Smith wrote: “God . . . was more intelligent, [and he] saw proper to institute laws whereby [his children] could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence, which is requisite in order to save them in the world of spirits” (*TPJS*, p. 354).

All of God’s spirit children have within them a divine nature with the potential to become like him. To become more like God, individuals must gain increased light and truth and follow all the commandments that God has given. They must know God (John 17:3; D&C 88:49) and see him (1 Jn. 3:2). Those who achieve this level of perfection will become joint-heirs with Christ: “For as many as are led by the Spirit of God, they are the sons of God. . . . And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Rom. 8:14–17). “All that [the] Father hath” shall be given to them (D&C 84:37–38). In biblical terms, those who are worthy to share in all the power and glory that God himself has are called “gods”: “Ye are gods; and all of you are children of the most High” (Ps. 82:6; John 10:34–38). Latter-day scriptures refer to several persons, including Abraham, Isaac, and Jacob, who once lived on

earth and who are now resurrected beings and have become gods (D&C 132:37).

Most people are accustomed to using the term “God” to identify only one being, the Father. But the scriptures sometimes use the term to designate others as well. In this sense, while the faithful worship only one God in spirit and in truth, there exist other beings who have attained the necessary intelligence and righteousness to qualify for the title “god.” Jesus Christ is a god and is a separate personage, distinct from God the Father (*see* GODHEAD).

People qualify themselves for this rank and degree of exaltation by bringing themselves fully in line with all that God has commanded them to do: “Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, . . . namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power” (*TPJS*, pp. 346–47).

Joseph Smith also wrote, “Every man who reigns in celestial glory is a God to his dominions” (*TPJS*, p. 374). This does not mean that any person ever would or could supplant God as the Supreme Being in the universe; but it does mean that through God’s plan and with his help, all men and women have the capacity to participate in God’s eternal work. People participate in this work by righteous living, by giving birth to children in mortality and helping them live righteous lives, and by bringing others to Christ. Moreover, Latter-day Saints believe that those who become gods will have the opportunity to participate even more fully in God’s work of bringing eternal life to other beings. God is referred to as “Father in Heaven” because he is the father of all human spirits (Heb. 12:9; cf. Acts 17:29), imbuing them with divine potentials. Those who become like him will likewise contribute to this eternal process by adding further spirit offspring to the eternal family.

Latter-day Saints believe that God achieved his exalted rank by progressing much as man must progress and that God is a perfected and exalted man: “God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent

today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another” (*TPJS*, p. 345).

Much of the LDS concept of godhood is expressed in a frequently cited aphorism written in 1840 by Lorenzo SNOW, fifth President of the Church. At the time, Snow was twenty-six years old, having been baptized four years earlier. He recorded in his journal that he attended a meeting in which Elder H. G. Sherwood explained the parable of the Savior regarding the husbandman who hired servants and sent them forth at different hours of the day to labor for him in his vineyard. Snow continued, as recorded in his sister’s biography of him: “The Spirit of the Lord rested mightily upon me—the eyes of my understanding were opened, and I saw as clear as the sun at noonday, with wonder and astonishment, the pathway of God and man. I formed the following couplet which expresses the revelation, as it was shown me. . . . As man now is, God once was: As God now is, man may be” (Eliza R. Snow, p. 46).

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K. CODELL CARTER

## GOLD PLATES

On September 21, 1823, the angel Moroni appeared to Joseph SMITH and instructed him about a record engraved on thin goldlike sheets. The record, written by MORONI<sup>2</sup>, his father MORMON, and other ancient inhabitants of the Americas, was buried in a stone box in a hill not far from the Smith residence. Moroni eventually delivered these plates to Joseph, who translated and published

them as the Book of Mormon and returned them to Moroni. While the plates were in Joseph’s keeping, others saw them, including eleven witnesses whose testimonies appear in all editions of the book. Various descriptions provided by eyewitnesses suggest that the plates may have been made of a gold alloy, measured about 6 inches by 8 inches (15.2 cm by 20.3 cm), were 6 inches (15.2 cm) thick, and weighed about 50 pounds (22.7 kg).

[See also Book of Mormon Plates and Records; Book of Mormon Translation by Joseph Smith; Book of Mormon Witnesses; Plates, Metal.]

GRANT R. HARDY

## GOSPEL OF ABRAHAM

On April 3, 1836, the keys of the “dispensation of the gospel of Abraham” were committed to the Prophet Joseph SMITH and Oliver COWDERY in the Kirtland Temple as part of the RESTORATION OF ALL THINGS in the DISPENSATION OF THE FULLNESS OF TIMES (D&C 110:12). It was promised that through latter-day recipients of the gospel and their seed, all generations who accept it shall be blessed (HC 2:434–36). This renewed the promise that was given anciently to Abraham (Gen. 12:1–3; Abr. 2:6, 9–11; cf. Gal. 3:7–9, 29).

Latter-day Saints teach that Adam, Enoch, Noah, Abraham and many others headed DISPENSATIONS OF THE GOSPEL. Divine blessings and commandments were bestowed appropriate to the circumstances of the faithful people of God in each dispensation.

The gospel dispensation of Abraham includes the PATRIARCHAL ORDER OF THE PRIESTHOOD and the eternal marriage covenant (D&C 131:1–4; 132:28–30; see also MARRIAGE: ETERNAL MARRIAGE), by which the ABRAHAMIC COVENANT is perpetuated from generation to generation among the faithful. Abraham was given a promise of innumerable posterity both in the world and out of the world. This promise is renewed for all who obey the gospel of Jesus Christ and receive the priesthood covenant of celestial marriage, “and by this law is the continuation of the works of [the] Father” among mankind both in time and eternity (D&C 132:31–33). The restoration of all things included the restoration of the KEYS to Joseph Smith to make it possible in modern times for all who do

today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another” (*TPJS*, p. 345).

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today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another” (*TPJS*, p. 345).

Much of the LDS concept of godhood is expressed in a frequently cited aphorism written in 1840 by Lorenzo SNOW, fifth President of the Church. At the time, Snow was twenty-six years old, having been baptized four years earlier. He recorded in his journal that he attended a meeting in which Elder H. G. Sherwood explained the parable of the Savior regarding the husbandman who hired servants and sent them forth at different hours of the day to labor for him in his vineyard. Snow continued, as recorded in his sister’s biography of him: “The Spirit of the Lord rested mightily upon me—the eyes of my understanding were opened, and I saw as clear as the sun at noonday, with wonder and astonishment, the pathway of God and man. I formed the following couplet which expresses the revelation, as it was shown me. . . . As man now is, God once was: As God now is, man may be” (Eliza R. Snow, p. 46).

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K. CODELL CARTER

## GOLD PLATES

On September 21, 1823, the angel Moroni appeared to Joseph SMITH and instructed him about a record engraved on thin goldlike sheets. The record, written by MORONI<sup>2</sup>, his father MORMON, and other ancient inhabitants of the Americas, was buried in a stone box in a hill not far from the Smith residence. Moroni eventually delivered these plates to Joseph, who translated and published

them as the Book of Mormon and returned them to Moroni. While the plates were in Joseph’s keeping, others saw them, including eleven witnesses whose testimonies appear in all editions of the book. Various descriptions provided by eyewitnesses suggest that the plates may have been made of a gold alloy, measured about 6 inches by 8 inches (15.2 cm by 20.3 cm), were 6 inches (15.2 cm) thick, and weighed about 50 pounds (22.7 kg).

[See also Book of Mormon Plates and Records; Book of Mormon Translation by Joseph Smith; Book of Mormon Witnesses; Plates, Metal.]

GRANT R. HARDY

## GOSPEL OF ABRAHAM

On April 3, 1836, the keys of the “dispensation of the gospel of Abraham” were committed to the Prophet Joseph SMITH and Oliver COWDERY in the Kirtland Temple as part of the RESTORATION OF ALL THINGS in the DISPENSATION OF THE FULLNESS OF TIMES (D&C 110:12). It was promised that through latter-day recipients of the gospel and their seed, all generations who accept it shall be blessed (HC 2:434–36). This renewed the promise that was given anciently to Abraham (Gen. 12:1–3; Abr. 2:6, 9–11; cf. Gal. 3:7–9, 29).

Latter-day Saints teach that Adam, Enoch, Noah, Abraham and many others headed DISPENSATIONS OF THE GOSPEL. Divine blessings and commandments were bestowed appropriate to the circumstances of the faithful people of God in each dispensation.

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the works of Abraham to inherit the covenant and blessings of Abraham.

[See also Seed of Abraham.]

JOEL A. FLAKE

## GOSPEL OF JESUS CHRIST

[This entry is discussed below under two headings:

The Gospel in LDS Teaching

Etymological Considerations for “Gospel”

*The first division outlines the Latter-day Saint conception of the gospel of Jesus Christ, the fundamental teaching of the Church, as it is presented in scripture and in the teachings of the modern prophets. The second explores the complex history of the term and its possible meanings, particularly in Greek-speaking New Testament times.]*

### THE GOSPEL IN LDS TEACHING

JESUS CHRIST and his APOSTLES and PROPHETS have repeatedly announced the “good news” or “gospel” that by coming to Christ, a person may be saved. The Father is the author of the gospel, but it is called the gospel of Jesus Christ because, in agreement with the Father’s plan, Christ’s ATONEMENT makes the gospel operative in human lives. Christ’s gospel is the only true gospel, and “there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent” (Mosiah 3:17; cf. Acts 4:12).

Even though Latter-day Saints use the term “gospel” in several ways, including traditional Christian usages, the Book of Mormon and other latter-day SCRIPTURES define it precisely as the way or means by which an individual can come to Christ. In all these scriptural passages, the gospel or DOCTRINE of Christ teaches that salvation is available through his authorized servants to all who will (1) believe in Christ; (2) repent of their SINS; (3) be baptized in water as a witness of their willingness to take his name upon them and keep his COMMANDMENTS; (4) receive the Holy Ghost by the LAYING-ON OF HANDS; and (5) endure to the end. All who obey these commandments and receive the BAPTISM OF FIRE AND OF THE HOLY GHOST and endure in faith, hope, and charity will be found guiltless at the last day and will enter into

the kingdom of heaven (Alma 7:14–16, 24–25; Heb. 6:1–2).

**THE PLAN OF SALVATION.** President Brigham YOUNG taught that the “Gospel of the Son of God that has been revealed is a plan or system of laws and ordinances, by strict obedience to which the people who inhabit this earth are assured that they may return again into the presence of the Father and the Son” (JD, 13:233). The gospel of Jesus Christ is a key part of the PLAN OF SALVATION (or plan of redemption), which provides an opportunity for all people to obtain ETERNAL LIFE. Because of the FALL OF ADAM, which has passed upon all individuals by inheritance, all are subject to a PHYSICAL DEATH and a SPIRITUAL DEATH (2 Ne. 9:4–12; D&C 29:39–45; 1 Cor. 15:12–22) and cannot save themselves. God, the loving Father of all spirits, has declared that it is his work and glory “to bring to pass the immortality and eternal life of man” (Moses 1:39). For this purpose he provided a savior, Jesus Christ, who, because of his perfect LOVE, his sinlessness, and his being the Only Begotten of the Father in the flesh, was both willing and able to offer himself as a sacrifice for the sins of the world (John 3:16). Through his atonement, Christ redeemed all men, women, and children unconditionally from the two deaths occasioned by the transgression of Adam and Eve, and will also redeem them from their own sins, if they accept and obey his gospel (Moses 6:62; D&C 20:17–25; 76:40–53).

**BASIC ELEMENTS.** Modern revelations state that the Book of Mormon contains “the fulness of the gospel” (D&C 20:9; 27:5; 42:12). Of all the standard works, the Book of Mormon contains the most detailed exposition of the gospel. In three separate passages the basic elements of the gospel are explained by a prophet or by Jesus himself (2 Ne. 31:2–32:6; 3 Ne. 11:31–41; 27:13–21). Each of these passages is framed by the affirmation that “this is my doctrine” or “this is my gospel.” The revelations to the Prophet Joseph SMITH confirm these Book of Mormon statements of the gospel in every detail (see D&C 18:17–23; 19:29–31; 20:25–29).

These core texts repeat the basic elements of the gospel message several times in slightly varied ways. Joseph SMITH referred to them in abbreviated form as “the first principles and ordinances of the Gospel” (A of F 4).



the works of Abraham to inherit the covenant and blessings of Abraham.

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JOEL A. FLAKE

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These core texts repeat the basic elements of the gospel message several times in slightly varied ways. Joseph SMITH referred to them in abbreviated form as “the first principles and ordinances of the Gospel” (A of F 4).

1. **Faith.** LDS teaching emphasizes **FAITH IN JESUS CHRIST** as the first principle of the gospel. The priority of faith is twofold. The individual who accepts the gospel must start with faith in Jesus Christ, believing in him and his power to save people from their sins. Without faith, no one would be strongly motivated to repent and to live the rest of the gospel principles. Faith is also fundamental to the other elements of the gospel in that each of them is dependent on acts of faith in important ways. In this sense, **NEPHI**<sub>1</sub> compares living the gospel to entering a strait and narrow path that leads to eternal life. The gate by which one can enter this path is repentance and baptism. With the guidance of the Holy Ghost, one can follow the path, exercising faith and enduring to the end. Thus, faith in Jesus Christ is a link between what one does to enter the gate and what must be done thereafter. One cannot have entered the gate by repenting and making baptismal covenants “save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save” (2 Ne. 31:19). After starting on this strait and narrow path, one cannot reach salvation except by “press[ing] forward with a steadfastness [faith] in Christ . . . feasting upon the word of Christ” (2 Ne. 31:20), which includes those things that the **HOLY GHOST** tells one to do (2 Ne. 32:3, 5).

2. **Repentance.** The centrality of faith is emphasized by the way the gospel is presented in the Book of Mormon, with faith usually mentioned in the center and the call to **REPENTANCE** at the first. Individuals must forsake their sins and offer up “a sacrifice . . . [of] a broken heart and a contrite spirit.” This requires that the sinner come down into the depths of **HUMILITY** and become “as a little child” (3 Ne. 9:20–22).

3. **Baptism.** The gospel emphasizes the absolute need for baptism for those accountable and capable of sin. Like repentance, baptism is also a commandment, and candidates for salvation must be baptized in order to obey the commandment (see 2 Ne. 31:6–7).

This essential ordinance is a witness to the Father that the repentant individual has covenanted with God to keep his commandments and has taken upon himself or herself the name of Christ. Faith in Jesus Christ, repentance, and baptism are the gate by which one enters into the way that leads to eternal life (2 Ne. 31:13–15). Because

infants are incapable of sin or of making such covenants, parents are instructed to prepare them for baptism by the time they reach eight years of age, the age of **ACCOUNTABILITY** established in revelation (D&C 68:25–28; see **INFANT BAPTISM**).

4. **The Holy Ghost.** While water baptism symbolizes purification and rising from death to life, the actual cleansing or **REMISSION OF SINS** comes by obedience, and as a gift from God “by fire and by the Holy Ghost” (2 Ne. 31:17; Matt. 3:11), by which the individual is **BORN OF GOD**, having become a “new creature” (Mosiah 27:24–26; 1 Pet. 1:23). This spiritual experience is a witness from the Father and the Son that the sacrifice of the penitent has been accepted. After Jesus had taught the Nephites and they were baptized, “the Holy Ghost did fall upon them, and they were filled with the Holy Ghost and with fire” (3 Ne. 19:13; cf. Acts 2:4).

The **GIFT OF THE HOLY GHOST**, administered by the laying on of hands by one having authority, includes the promise “If ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do” (2 Ne. 32:5). This gift is a constant companion by which the individual receives “the words of Christ” directly for guidance in his or her own life, in addition to inspired instruction from Church leaders (2 Ne. 32:3; see also John 14:26; 16:13).

5. **Endure to the End.** “Enduring to the end” is the scriptural phrase describing the subsequent life of a member of Christ’s church who has embraced the first principles of the gospel and has entered the gate that leads to eternal life. Once on this strait and narrow path, the member must press forward in faith, and continue in obedience to all the commandments of God.

Faith is linked with hope and charity. Receiving a remission of sins generates a hope of salvation. This is more than a desire, and gives a feeling of assurance. Such hope grows continually brighter through the workings of the Holy Ghost if one is consistently obedient (Ether 12:4). Charity, the “pure love of Christ,” is characteristic of those who obey the commandments (Moro. 7:3–4, 47). Such persons reflect to others the same kind of pure love that they experience from the Lord.

6. **Salvation.** In addition to receiving daily blessings, Jesus Christ promises that those who comply with all of the principles and ordinances will receive eternal life. As revealed to the Prophet Jo-

seph Smith, salvation entails becoming an HEIR to the fulness of the CELESTIAL KINGDOM (D&C 76:50–70).

All LDS standard works contain clear statements of the gospel of Jesus Christ (see D&C 10:63–70; 11:9–24; 19:29–32; 20:37; 33:10–13; 39:6; 68:25; Moses 5:14–15, 58; 6:50–53). Latter-day Saints find the same concept in many New Testament passages (Matt. 3:11; 24:13–14; Acts 2:38; 19:4–6; Rom. 1:16), although frequently only a few of the six key elements are specifically mentioned in any one passage. This is also true of the Book of Mormon. For example, the promise “They that believe in him shall be saved” (2 Ne. 2:9) may be understood as a merism (an abbreviation of a formula retaining only the first and last elements) that implicitly invokes all six components even though they are not mentioned individually. Another merism states that believing in Jesus and enduring to the end is life eternal (2 Ne. 33:4; cf. v. 9).

**OTHER MEANINGS.** Although emphasis is placed on truths necessary for salvation, LDS usage of the term “gospel” is not confined to the scriptural definition. Latter-day Saints commonly refer to the entire body of their religious beliefs as “the gospel.” By the broadest interpretation, all TRUTH originating with God may be included within the gospel. President Joseph F. SMITH said:

In the theological sense, the gospel means more than just the tidings of good news, with accompanying joy to the souls of men, for it embraces every principle of eternal truth. There is no fundamental principle, or truth anywhere in the universe, that is not embraced in the gospel of Jesus Christ, and it is not confined to the simple first principles, such as faith in God, repentance from sin, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, although these are absolutely essential to salvation and exaltation in the kingdom of God [pp. 85–86].

Notwithstanding this wide range of meanings associated with the gospel, as President Smith explained, the saving truths encompassed by the first principles are indispensable and must be followed to obtain salvation. They are the central focus of the Church’s teachings and practices. Latter-day Saints are under strict command to share the fundamental, first principles of the gospel with others so that all may have an equal chance to obtain salvation. Proselytizing efforts of individual members and full-time MISSIONARIES are intended to invite

others to come to Christ through obedience to gospel principles and ordinances.

President Ezra Taft BENSON has similarly explained that “the gospel can be viewed from two perspectives. In the broadest sense, the gospel embraces all truth, all light, all revealed knowledge to mankind. In a more restrictive sense the gospel means the doctrine of the Fall . . . [and] atonement.” Clarifying the restrictive sense, he explained:

When the Savior referred to his gospel, He meant the . . . laws, covenants, and ordinances that men must comply with to work out their salvation. He meant faith in the Lord Jesus Christ, repentance from all sin, baptism by immersion by a legal administrator for the remission of our sins, and the receipt of the gift of the Holy Ghost, and finally he meant that one should be valiant in his testimony of Jesus until the end of his days. This is the gospel Jesus preached [p. 30].

Those who die without hearing the gospel while in MORTALITY will receive this opportunity in the SPIRIT WORLD. The necessary ordinances of baptism and the laying on of hands for the gift of the Holy Ghost will be performed on behalf of the dead by living members in Latter-day Saint TEMPLES. The deceased will decide for themselves whether to accept or reject the ordinances performed in their behalf (see SALVATION OF THE DEAD).

**ETERNAL NATURE OF THE GOSPEL.** Latter-day Saints believe that the gospel has always existed and will continue to exist throughout the eternities. The Prophet Joseph Smith said, “The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or ever ‘the morning stars sang together’ for joy” (TPJS, p. 220). The eternal nature of the gospel was also emphasized by President John TAYLOR, who declared that “the gospel is a living, abiding, eternal, and unchangeable principle that has existed co-equal with God, and always will exist, while time and eternity endure, wherever it is developed and made manifest” (p. 88).

LDS scriptures explain that after the Lord had taught Adam and Eve the plan of salvation and the gospel (Moses 5:4–11), Adam was “caught away by the Spirit of the Lord” into the water where he was baptized. Following his baptism, the “Spirit of God descended upon him, and thus he was born of

the Spirit" (Moses 6:48–68). In later describing this experience, Enoch explained that God ealled upon Adam with his own voice, teaching him the same gospel set out in other scriptures:

If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost [Moses 6:52].

Latter-day scripture records that Adam and Eve taught their children the gospel, but that Satan came among them and persuaded some to love him more than God (Moses 5:13; *see* DEVIL). Thus it has been with the descendants of Adam and Eve, and in this situation, the Lord called upon people everywhere to believe in the Son and to repent of their sins that they might be saved. This gospel message was a "firm decree" sent forth "in the world, until the end thereof," and was preached from the beginning by ANGELS, by the voice of God, and by the Holy Ghost (Moses 5:12–15, 58–59).

Latter-day Saints understand the history of the world in terms of periods of faithfulness and of APOSTASY. Although there have been many times when the gospel of Jesus Christ has been lost from the earth, it has repeatedly been restored through prophets sent to declare new DISPENSATIONS OF THE GOSPEL. The gospel has been given to successive generations and will maintain its efficacy forever. The RESTORATION of the fulness of the gospel to Joseph Smith initiated the "last dispensation," or the DISPENSATION OF THE FULNESS OF TIMES, and he was promised that the gospel will never again be taken from the earth. The gospel of Jesus Christ continues to be the only means given under heaven whereby men and women can come to their Savior and be saved, and is the standard against which all people will be judged (*see* JUDGMENT DAY).

#### ETYMOLOGICAL CONSIDERATIONS FOR "GOSPEL"

The English word "gospel" is derived from the Old English *godspel* (god story). It was chosen by English translators of the NEW TESTAMENT as a translation of the Greek *euaggelion* (Latin, *evangelium*) or "good news." The term is used in the New Testament principally to refer to the message of salva-

tion through Jesus Christ, often referred to as the "gospel of Jesus Christ" (Mark 1:1) or the "gospel of the Kingdom of God" (Mark 1:14; Luke 8:1). The gospel or "good news" in the New Testament is the "glad tidings" to all that if they will come to Christ and keep his commandments, they will be saved (Matt. 7:21; Mark 16:15–16). PAUL uses *euaggelion* more than other New Testament writers, adopting both noun and verb forms of the Greek term. The practice of referring to written accounts of the life and ministry of Jesus as "gospels" arose among Christians in the first century and was well established by the second.

Although latter-day scriptures give a more definite and formulaic concept of the gospel, their teaching is consistent with and enhanced by scholarly reflections on the possible etymologies of the New Testament term. Both Hebrew and Greek antecedents occur in verb and derivative noun forms, the primary sense referring to the delivery of messages, particularly good news—victory in battle being a common example. This is expanded in Isaiah by application to the herald who announces the return of exiles to Jerusalem, proclaiming the good news of prosperity and deliverance and the kingship of Jehovah (Isaiah 52:7; *see* Friedrich, p. 708).

Ancient Greek usage of *euaggelion* included the ideas of liberation from enemies and deliverance from demonic powers. It can refer to oracular sayings, but more precisely to their fulfillment. This cluster of meanings made *euaggelion* an appropriate term for New Testament writers who understood the gospel as the means by which men can escape the evil powers of this world and as the fulfillment of ancient prophecies of a coming Messiah.

Religious usage of *euaggelion* before Christian times was common to the popular imperial cults in which the worship of Greek and Roman emperors was believed to bring wealth and power in various forms. When first used by Christians, this language must have been ironic, having the effect of forcing its hearers and readers to compare Caesar on his throne and Christ on the cross, and to make the corresponding choice between the universal pursuit of power and wealth (material benefits) in this world and the singular way of faith, repentance, and the Spirit taught by Jesus. This implicit comparison becomes explicit when three New Testament gospels report Jesus' instruction to "render unto Caesar the things that are Caesar's, and to

God the things that are God's" (Mark 12:17; cf. Matt. 22:21 and Luke 20:25). Paul uses the same irony when he calls the gospel a mystery (see Friedrich, pp. 712, 723–25; Eph. 6:19). The disappointment of some with Jesus as Messiah was precisely that he was not the kind of savior worshipped in the cults of emperors.

The Book of Mormon uses the terms "gospel" and "doctrine" interchangeably, in a way that is consistent with New Testament usage, at least to the extent that both imply communications that can be reduced to verbal statements (see DOCTRINE). The New Testament term "doctrine" (*didaskalia*) means "teaching" and refers either to the doctrine of Christ, or to the vain teachings of people or devils. Similarly, Book of Mormon writers use both "gospel" and "doctrine" to refer to a teaching that can be reduced to a set of statements or "points of . . . doctrine" (1 Ne. 15:14; Hel. 11:22).

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NOEL B. REYNOLDS

## GRACE

One of the most controversial issues in Christian theology is whether salvation is the free gift of unmerited grace or is earned through good WORKS. Paul's statement that "a man is justified by faith without the deeds of the law" (Rom. 3:28) is frequently cited to support the former view, while James's statement that "faith without works is dead" (James 2:20) is often quoted in favor of the

latter view. The LDS doctrine that salvation requires *both* grace and works is a revealed yet commonsense reconciliation of these contradictory positions.

C. S. Lewis wrote that this dispute "does seem to me like asking which blade in a pair of scissors is most necessary" (p. 129). And in one way or another almost all Christian denominations ultimately accept the need for both grace and works, but the differences in meaning and emphasis among the various doctrinal traditions remain substantial.

LDS doctrine contains an affirmative sense of interaction between grace and works that is unique not only as to these concepts but also reflects the uniqueness of the restored gospel's view of man's nature, the FALL OF ADAM, the ATONEMENT, and the process of salvation. At the same time, the LDS view contains features that are similar to basic elements of some other traditions. For example, the LDS insistence that such works as ORDINANCES be performed with proper priesthood AUTHORITY resembles the Catholic teaching that its sacraments are the requisite channels of grace. Also the LDS emphasis on the indispensability of personal faith and REPENTANCE in a direct relationship with God echoes traditional Protestant teachings. The LDS position "is not a convenient eclecticism, but a repossession [through the Restoration] of a New Testament understanding that reconciles Paul and James" (Madsen, p. 175).

The Church's emphasis on personal responsibility and the need for self-disciplined obedience may seem to de-emphasize the role of Christ's grace; however, for Latter-day Saints, obedience is but one blade of the scissors. All of LDS theology also reflects the major premise of the Book of Mormon that without grace there is no salvation: "For we know that it is by grace that we are saved, after all we can do" (2 Ne. 25:23). The source of this grace is the atoning sacrifice of Jesus Christ: "Mercy cometh because of the atonement" (Alma 42:23).

The teachings of Christian theology since the Middle Ages are rooted in the belief that, primarily because of the effects of the Fall and original sin, humankind has an inherently evil nature. In both the Catholic and the Protestant traditions, only the grace of God can overcome this natural evil. Various Christian writers have disputed the extent to which the bestowal of grace completely overcomes man's dark nature. In the fifth century,

God the things that are God's" (Mark 12:17; cf. Matt. 22:21 and Luke 20:25). Paul uses the same irony when he calls the gospel a mystery (see Friedrich, pp. 712, 723–25; Eph. 6:19). The disappointment of some with Jesus as Messiah was precisely that he was not the kind of savior worshipped in the cults of emperors.

The Book of Mormon uses the terms "gospel" and "doctrine" interchangeably, in a way that is consistent with New Testament usage, at least to the extent that both imply communications that can be reduced to verbal statements (see DOCTRINE). The New Testament term "doctrine" (*didaskalia*) means "teaching" and refers either to the doctrine of Christ, or to the vain teachings of people or devils. Similarly, Book of Mormon writers use both "gospel" and "doctrine" to refer to a teaching that can be reduced to a set of statements or "points of . . . doctrine" (1 Ne. 15:14; Hel. 11:22).

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NOEL B. REYNOLDS

## GRACE

One of the most controversial issues in Christian theology is whether salvation is the free gift of unmerited grace or is earned through good WORKS. Paul's statement that "a man is justified by faith without the deeds of the law" (Rom. 3:28) is frequently cited to support the former view, while James's statement that "faith without works is dead" (James 2:20) is often quoted in favor of the

latter view. The LDS doctrine that salvation requires *both* grace and works is a revealed yet commonsense reconciliation of these contradictory positions.

C. S. Lewis wrote that this dispute "does seem to me like asking which blade in a pair of scissors is most necessary" (p. 129). And in one way or another almost all Christian denominations ultimately accept the need for both grace and works, but the differences in meaning and emphasis among the various doctrinal traditions remain substantial.

LDS doctrine contains an affirmative sense of interaction between grace and works that is unique not only as to these concepts but also reflects the uniqueness of the restored gospel's view of man's nature, the FALL OF ADAM, the ATONEMENT, and the process of salvation. At the same time, the LDS view contains features that are similar to basic elements of some other traditions. For example, the LDS insistence that such works as ORDINANCES be performed with proper priesthood AUTHORITY resembles the Catholic teaching that its sacraments are the requisite channels of grace. Also the LDS emphasis on the indispensability of personal faith and REPENTANCE in a direct relationship with God echoes traditional Protestant teachings. The LDS position "is not a convenient eclecticism, but a repossession [through the Restoration] of a New Testament understanding that reconciles Paul and James" (Madsen, p. 175).

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reflecting his personal struggle with what he believed to be his own inherent evil nature, Augustine saw grace as the only escape from the evil of earthly pleasures and the influence of the worldly "city of man." In the thirteenth century Thomas Aquinas was more sanguine, recognizing the serious wounding caused by original sin, but also defending man's natural potential for good.

In the early sixteenth century, Martin Luther, through his reading of Paul and reacting against the sale of indulgences, concluded that faith, God's unilateral gift to chosen individuals, is the true source of grace and, therefore, of justification before God. Luther thus (perhaps unintentionally) broke the medieval church's control over grace, thereby unleashing the political force of the PROTESTANT REFORMATION. For Luther, man's individual effort can in no way "earn" or otherwise be part in the righteousness infused by grace. Even the good works demonstrated in a life of obedience to God are but the visible *effects* of grace. This idea later influenced the development of the Puritan ethic in America. John Calvin, Luther's contemporary, developed a complete doctrine of PREDESTINATION based on Luther's idea that God unilaterally chooses those on whom he bestows the gifts of faith and grace.

The Catholic response to Luther's challenge rejected predestination and reaffirmed both that grace is mediated by church sacraments and that grace cannot totally displace human AGENCY. At the same time, Catholic thought underscored the primacy of God's initiative. "Prevenient grace" operates upon the human will before one turns to God; yet, once touched by grace, one is still free to cooperate or not. The interaction between divine grace and human freedom is not totally clear; however, grace is increased as one obeys God's commandments, and grace raises one's natural good works to actions of supernatural value in a process of spiritual regeneration.

In recent years, some Protestant theologians have questioned the way an exclusive emphasis on unmerited grace negates a sense of personal responsibility. Dietrich Bonhoeffer, for example, condemned the idea of "cheap grace," which falsely supposes that because "the account has been paid in advance . . . everything can be had for nothing" (*The Cost of Discipleship*, 1963, p. 45). John MacArthur was concerned that contemporary evangelism promises sinners that they "can have eternal life yet continue to live in rebellion against

God" (*The Gospel According to Jesus*, 1988, pp. 15–16). And Paul Holmer wrote that stressing the dangers of works is "inappropriate if the listeners are not even trying! Most Church listeners are not in much danger of working their way into heaven" ("Law and Gospel Re-examined," *Theology Today* 10 [1953–54]:474).

Some Latter-day Saints have shared similar concerns about the limitations of a one-sided view of the grace-works controversy, just as they have shared the Catholic concern about a doctrine of grace that undercuts the fundamental nature of free will. Latter-day Saints see Paul's writing about the inadequacy of works and "the deeds of the law" (Rom. 3:27–28) as referring mainly to the inadequacy of the ritual works of the law of Moses, "which had been superseded by the higher requirements of the Gospel [of Jesus Christ]"; thus, Paul correctly regarded many of "the outward forms and ceremonies" of the law of Moses as "unessential works" (AF, p. 480). As the prophet ABINADI declared in the Book of Mormon (c. 150 B.C.), "Salvation doth not come by the law alone; and were it not for the atonement, which God himself shall make for the sins and iniquities of his people, . . . they must unavoidably perish, notwithstanding the law of Moses" (Mosiah 13:28).

In a broader sense, LDS devotion to the primary role of grace while concurrently emphasizing self-reliance stems from a unique doctrinal view of man's nature and destiny. As noted by Reformation scholar John Dillenberger, "In stressing human possibilities, Mormonism brought things into line, not by abandoning the centrality of grace but by insisting that the [real] powers of humanity . . . reflected the actual state of humanity as such. . . . Mormonism brought understanding to what had become an untenable problem within evangelicalism: how to reconcile the new power of humanity with the negative inherited views of humanity, without abandoning the necessity of grace." In this way, Dillenberger concluded, "perhaps Mormonism . . . is the authentic American theology, for the self-reliance of revivalist fundamentalist groups stood in marked contrast to their inherited conception of the misery of humanity" (p. 179).

In LDS teachings, the fall of Adam made Christ's redemption necessary, but not because the Fall by itself made man evil. Because of transgression, Adam and Eve were expelled from Eden into a world that was subject to death and evil in-



fluences. However, the Lord revealed to Adam upon his entry into mortality that “the Son of God hath atoned for original guilt”; therefore, Adam’s children were not evil, but were “*whole* from the foundation of the world” (Moses 6:54). Thus, “every spirit of man was *innocent* in the beginning; and God having redeemed man from the fall, men became again, in their infant state, *innocent* before God” (D&C 93:38).

As the descendants of Adam and Eve then become accountable for their own sins at age eight, all of them taste sin as the result of their own free choice. “All have sinned, and come short of the glory of God” (Rom. 3:23). One whose cumulative experience leads her or him to love “Satan more than God” (Moses 5:28) will eventually become “carnal, sensual, and devilish” (Moses 5:13; 6:49) by nature. On the other hand, one who consciously accepts Christ’s grace through the Atonement by faith, repentance, and baptism yields to “the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord” (Mosiah 3:19). In this way, the individual takes the initiative to accept the grace made available by the Atonement, exercising faith through a willing “desire to believe” (Alma 32:27). That desire is often kindled by hearing others bear testimony of Christ. When this word of Christ is planted and then nourished through obedience interacting with grace, as summarized below, the individual may “become a saint” by nature, thereby enjoying eternal (meaning godlike) life.

Grace is thus the source of three categories of blessings related to mankind’s salvation. First, many blessings of grace are *unconditional*—free and unmerited gifts requiring no individual action. God’s grace in this sense is a factor in the Creation, the Fall, the Atonement, and the plan of salvation. Specifically regarding the Fall, and despite death and other conditions resulting from Adam’s transgression, Christ’s grace has atoned for original sin and has assured the resurrection of all humankind: “We believe that men will be punished for their own sins, and not for Adam’s transgression” (A of F 2).

Second, the Savior has also atoned *conditionally* for personal sins. The application of grace to personal sins is conditional because it is available only when an individual repents, which can be a demanding form of works. Because of this condition, mercy is able to satisfy the demands of justice

with neither mercy nor justice robbing the other. Personal repentance is therefore a *necessary* condition of salvation, but it is not by itself *sufficient* to assure salvation (see JUSTICE AND MERCY). In addition, one must accept the ordinances of BAPTISM and the LAYING ON OF HANDS to receive the GIFT OF THE HOLY GHOST, by which one is born again as the spirit child of Christ and may eventually become sanctified (cf. D&C 76:51–52; see also GOSPEL OF JESUS CHRIST).

Third, after one has received Christ’s gospel of faith, repentance, and baptism unto forgiveness of sin, relying “wholly upon the merits of him who is mighty to save,” one has only “entered in by the gate” to the “strait and narrow path which leads to eternal life” (2 Ne. 31:17–20). In this postbaptism stage of spiritual development, one’s best efforts—further works—are required to “endure to the end” (2 Ne. 31:20). These efforts include obeying the Lord’s commandments and receiving the higher ordinances performed in the temples, and continuing a repentance process as needed “to retain a remission of your sins” (Mosiah 4:12).

In the teachings of Martin Luther, such works of righteousness are not the result of personal initiative but are the spontaneous effects of the internal grace one has received, wholly the fruits of the gracious tree. In LDS doctrine by contrast, “men should . . . do many things of their own free will, and bring to pass much righteousness. For the power is in them, wherein they are agents unto themselves” (D&C 58:27–28). At the same time, individuals lack the capacity to develop a Christlike nature by their own effort. The perfecting attributes such as hope and charity are ultimately “bestowed upon all who are true followers . . . of Jesus Christ” (Moro. 7:48) by grace through his atonement. This interactive relationship between human and divine powers in LDS theology derives both from the significance it attaches to free will and from its optimism about the “fruits of the spirit” (Gal. 5:22–25) among the truly converted, “those who love me and keep all my commandments, *and* him that seeketh so to do” (D&C 46:9).

God bestows these additional, perfecting expressions of grace conditionally, as he does the grace that allows forgiveness of sin. They are given “after all we can do” (2 Ne. 25:23)—that is, in addition to our best efforts. In general, this condition is related less to obeying particular commandments than it is to one’s fundamental spiritual character, such as “meekness and lowliness of heart” (Moro.

8:26) and possessing "a broken heart and a contrite spirit" (Ps. 51:17; 3 Ne. 9:20; Hafen, chap. 9). Or, as Moroni wrote at the end of the Book of Mormon, "If ye shall deny yourselves of all ungodliness, and love God with all your might, mind, and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; . . . then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ" (Moro. 10:32-33).

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BRUCE C. HAFEN

## GRANITE MOUNTAIN RECORD VAULT

Since 1938, the GENEALOGICAL SOCIETY OF UTAH has been collecting genealogical and historical information on rolls of microfilm. The Granite Mountain Record Vault is the permanent repository for these microfilms. It is located about one mile from the mouth of Little Cottonwood Canyon in Utah's Wasatch Range, twenty miles southeast of downtown Salt Lake City.

The Vault, as it is commonly known, is a massive excavation reaching 600 feet into the north side of the canyon. Constructed between 1958 and 1963 at a cost of \$2 million, it consists of two main areas. The office and laboratory section sits beneath an overhang of about 300 feet of granite and houses shipping and receiving docks, microfilm processing and evaluation stations, and administra-



The Granite Mountain Record Vault, carved from solid rock in the Wasatch Mountains near Salt Lake City, Utah, is the repository of millions of feet of microfilmed genealogical records from around the world (c. 1980).

tive offices. Under 700 feet of stone, the Vault proper is situated farther back in the mountain behind the laboratory section and consists of six chambers (each 190 feet long, 25 feet wide, and 25 feet high), which are accessed by one main entrance and two smaller passageways. Specially constructed Mosler doors weighing fourteen tons (at the main entrance) and nine tons (guarding the two smaller entrances) are designed to withstand a nuclear blast. In the six chambers, nature maintains constant humidity and temperature readings optimum for microfilm storage.

Each chamber contains banks of steel cabinets ten feet high. As of February 1991, approximately 1.7 million rolls of microfilm, in 16mm and 35mm formats, were housed in two of the six chambers. The collection increases by 40,000 rolls per year. Alternate media, such as optical disks with greater capacity for storage than microfilm, are being considered for use and may make further expansion of the Vault unnecessary.

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8:26) and possessing "a broken heart and a contrite spirit" (Ps. 51:17; 3 Ne. 9:20; Hafen, chap. 9). Or, as Moroni wrote at the end of the Book of Mormon, "If ye shall deny yourselves of all ungodliness, and love God with all your might, mind, and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; . . . then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ" (Moro. 10:32-33).

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STEVEN W. BALDRIDGE

### GRANT, HEBER J.

Heber J. Grant (1856–1945), seventh President of The Church of Jesus Christ of Latter-day Saints, was a business leader and a devoted follower of the GOSPEL OF JESUS CHRIST who used his talents in the service of his Church. As an APOSTLE, he was instrumental in preserving Mormonism's credit and reputation after the economic devastation of the Panic of 1893. As President, he was a model of strong character and an ambassador of goodwill to a world often hostile to the Latter-day Saints.

Born November 22, 1856, in Salt Lake City to Jedediah M. and Rachel Ridgeway Ivins Grant, Heber associated from a young age with Church and territorial leaders. His father served as Brigham YOUNG's counselor in the FIRST PRESIDENCY and as mayor of the city, and his mother enjoyed the society of the leading women of the LDS community.

Heber did not benefit from the association of his father directly. Jedediah Grant died nine days after Heber was born, the victim of "lung disease," and Rachel became the paramount influence in Heber's life. Prim and reserved, she came from a New Jersey family of merchants and devoted practitioners of religion. She joined the Church just prior to her twentieth birthday, in part because of the labors of the fiery missionary who later became her husband. In 1855, Rachel became one of Jedediah's plural wives.

After Jedediah's death, diminished means eventually forced Rachel and her son to move from the substantial Grant home on Main Street to a "widow's cabin" several blocks away. The change was wrenching. Declining the proffer of Church aid, Rachel supported the family by sewing and taking in boarders. Young Heber sat on the floor

many an evening and pumped the sewing machine treadle to relieve his weary mother.

The location of the Grants' new home placed them within the Salt Lake Thirteenth Ward, one of the largest and most culturally diverse LDS congregations in the territory, and so Heber enjoyed the best of frontier Mormonism. He was one of the few youths of the city to serve as a "block teacher," and at the unusually young age of fifteen he was ordained to the office of seventy in the priesthood.

In the absence of public schools, Rachel found the means to enroll her son in good private schools, beginning with Brigham Young's school at State and South Temple streets. Grant remembered himself as being good at mathematics, memorization, and recitation, but less gifted in gram-



Heber J. Grant (1856–1945), self-educated entrepreneur, was called as president of the Tooele Stake (west of Salt Lake City) when he was twenty-three years old and as an apostle at age twenty-five. Courtesy the Utah State Historical Society.

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mar, spelling, and especially foreign languages. Following frontier practice, his class experience was limited; he left school at the age of sixteen.

When the Thirteenth Ward organized the first Young Men's Mutual Improvement Association (YMMIA) in 1875, Grant was called as a counselor to its president at age nineteen. The YMMIA's weekly sessions gave him a chance for study, self-improvement, and speech-making. On his own he read LDS and Protestant devotional literature, Samuel Smiles' chatbooks idealizing the self-made man, and books of readings filled with firm and traditional values. As a young man, he was an active member of the "Wasatch Literary Association," a high-spirited local group that met each Wednesday evening for cultural exercises. These might include declamations, lectures, debates, readings, musical renditions, and even small-scale theatrical productions. In later years he often acknowledged his debt to the "Wasatchers" for much of his cultural and intellectual training.

For several years business became Grant's preoccupation. In addition to selling insurance, he peddled books, found Utah retailers for a Chicago grocery house, performed tasks for the Deseret National Bank, and taught penmanship. With Brigham Young's support, he was appointed assistant cashier of the Church-owned Zion's Savings and Trust Company. Hard work began to pay dividends. A typical Utah wage earner might make \$500 annually; in his early twenties, Grant earned ten times that amount. Soon he opened another insurance agency in Ogden and began to fulfill his hope of developing "home industry." With a partner, he purchased the Ogden Vinegar Works.

On October 30, 1880, Grant was called as president of the Tooele Stake, about twenty-five miles west of Salt Lake City. Not yet twenty-four years old, he presided over more than a half-dozen congregations, dispensing spiritual and temporal counsel to frontier-hardened and not always pliant settlers. Moreover, the area presented one special difficulty: with the opening of western Utah mines, non-Mormons had settled in the county and for a time wrested local political control from the Church.

To Grant's new challenges were added personal difficulties. He had married a longtime acquaintance from the Thirteenth Ward, Lucy Stringham, on November 1, 1877, three weeks before his twenty-first birthday. Shortly after the couple moved to Tooele, she developed a lingering stom-



Heber J. Grant and his first wife, Lucy Stringham Grant, on their tenth wedding anniversary in 1887, together with their five daughters, Rachel, Lucy, Florence, Edith, and Anna. Photographer: Charles R. Savage.

ach illness and related problems that twelve years later claimed her life. Not long after, his Salt Lake City businesses began to suffer from lack of attention. His Ogden vinegar factory burned, and he was underinsured.

Although he enjoyed ministering to his Tooele flock, his personal difficulties weighed heavily on him. He later admitted that during these years he felt so "blue" that he did not know what to "do or where to turn" (Grant to B. F. Grant, July 21, 1896, Grant Papers, LDS Archives). Under this burden, his six-foot, 140-pound frame almost gave way. The attending doctor pronounced a diagnosis of "nervous convulsions" and warned the young man that if he did not slow his pace he would certainly experience a "softening of the brain" (Grant typed diary, Nov. 1, 1887; Francis M. Lyman diary, Jan. 7, 15, 16, 23, 1882, Church Archives).

In 1882, less than two years after his arrival in Tooele and ten months after his nervous collapse,



Grant was asked to attend a council meeting in Church President John Taylor's office, where President Taylor announced a revelation filling two vacancies in the QUORUM OF THE TWELVE APOSTLES. As the document was read, Grant learned of his appointment to the quorum. He felt unprepared to serve in what he believed was such a high and important calling. He also wondered whether his relish for commerce properly mixed with religion. Grant's troubled "long night of the soul" was resolved during one of his first preaching tours. While traveling in Arizona, he had a spiritual manifestation that confirmed his call and put an end to his self-doubts. The epiphany also affirmed several blessings that Grant had received while a youth. On several occasions, Church leaders had prophesied his eventual high Church service.

During Grant's early service as an apostle, he concluded that wealth and money-making were honorable when dedicated to the common good, by which he meant two things: almsgiving and the founding of businesses to aid the Church and community. During his years as a young apostle, he did both. His gifts to friends and worthy purposes often took a third of his income. At a time when apostles commonly engaged in private activities, he was tireless in founding and developing "home institutions" to benefit the community. The enterprises included a Utah retail and wholesale business, a livery stable, two "home" insurance companies, a bank, a Salt Lake newspaper, the famed Salt Lake Theatre, the Utah Sugar Company, and a series of less prominent enterprises.

He was equally busy with Church assignments as a member of the Church Salary Committee, the Sunday School Board, and the Mutual Improvement superintendency. Twice he proselytized among the dangerous Yaqui Indians in Mexico, and his many tours to the Southwest earned him the title "the Arizona Apostle."

Grant eventually married three wives, who bore him twelve children. In addition to Lucy Stringham, he entered into plural marriage with Huldah Augusta Winters and Emily Wells. The three Grant wives were similar in many ways. Well educated for the times, all had taught school, and each descended from old pioneer families. "One's wealth consists in those whom he loves and serves and who love and serve him in return," he often said. Incessant travel took him away from the family, an absence he bridged by his long and sensitive personal letters. More than 50,000 letters are pre-

served in the Church archives, many of them to his children and grandchildren.

The Panic of 1893 caught both Grant and the Church overextended and eventually caused him to go to New York City to negotiate credit for himself and the Church. His loan brokering allowed him and the Church to remain solvent during the hard times of the 1890s, but the effects of the panic were severe for him personally; he lost his fortune and never fully recovered it.

As Utah and the Church entered the twentieth century, Grant's ministry changed. The growing Church required more and more of his time. He filled two foreign assignments, opening the Japanese Mission (1901–1903) and later presiding over the European Mission (1903–1905). On returning to the United States, he was assigned to supervise Church education, the Genealogical Society, and the Church magazine, the *Improvement Era*. He also still found time for community service, including assisting the cause of prohibition and directing World War I Liberty Bond drives.

In 1916 his seniority brought him to the presidency of the Quorum of Twelve Apostles. Two years later, Church President Joseph F. SMITH, on his deathbed, took Grant's hand and said, "The Lord bless you, my boy, the Lord bless you. You have got a great responsibility. Always remember that this is the Lord's work and not man's. The Lord is greater than any man. He knows whom he wants to lead his Church and never makes any mistake. The Lord bless you" (CR, Apr. 1941). On November 23, 1918, Heber J. Grant was sustained as President of the Church.

During his twenty-six-and-a-half-year administration—the Church's second longest—Church members grew familiar with the hardy, pioneer themes of President Grant's leadership. He repeatedly spoke of the need for charity, duty, honor, service, and work, and admonished the Saints to live modestly and to observe the prohibitions of the Church's health code, the Word of Wisdom. For Saints disoriented by the century's rapid social and cultural changes, President Grant's firm voice, ramrod-straight posture, and forceful—and sometimes sharp-tongued—delivery conveyed strength and resolution. He personified time-tested values.

After years of adverse Church publicity and misunderstanding, President Grant gladly accepted invitations to speak to non-Mormon groups throughout the United States, often traveling with

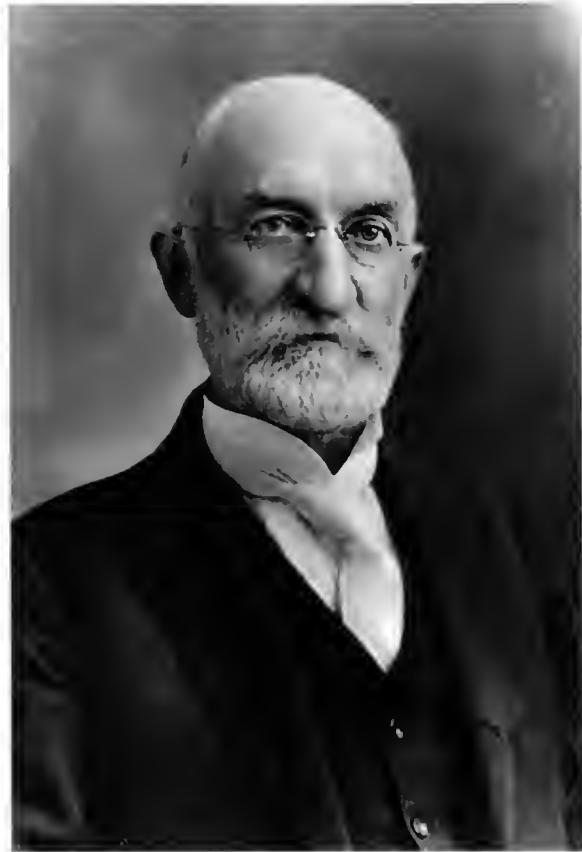


his sole surviving wife, Augusta, in the hope of improving the image of the Church. He usually mixed personal reminiscence, business homilies, and a message about the Church. His influence was not limited to formal addresses. He cultivated personal contacts with business, cinema, media, and political leaders in the hope of presenting the Church in a more sympathetic light to the public at large. The production of such pro-LDS Hollywood films as *Union Pacific* and *Brigham Young* was partly due to his quiet influence. He promoted national tours by the Mormon Tabernacle Choir and supported the political activity of Utah senator and LDS apostle Reed Smoot, whose growing national influence brought favorable comment to Utah and the Church.

Faced with regional and then national economic depression during the late 1920s and the 1930s, the Grant administration had to cope with hard times. In keeping with the lessons learned during the depressed 1890s, President Grant trimmed Church expenses wherever he could; also his business experience, and particularly his eastern contacts, repeatedly helped to stabilize the Church financially. He advised a number of local businesses—both Mormon and non-Mormon concerns—without compensation, helping to pull them through the difficult times. Moreover, in 1936 the Church under his leadership sought to assist impoverished Latter-day Saints by establishing the Church Security Program, later renamed the Church Welfare Program, one of the major accomplishments of his administration (see WELFARE; WELFARE SERVICES). To help get it established, President Grant gave the program his large dry farm in western Utah, in which he had invested more than \$80,000.

During his time as president, he dedicated three new temples: Laie, Hawaii (1919), Cardston, Canada (1923), and Mesa, Arizona (1927). Several hundred chapels were constructed, many in areas outside the Utah heartland. The Washington, D.C., chapel, dedicated in 1933, symbolized Church growth nationally.

Many of the characteristics of the Church in the twentieth century came into focus during President Grant's administration. Religious education received new emphasis with the establishment of an extensive seminary and institute program to provide a spiritual dimension in the education of the youth. Under his direction, Church leaders stressed sacrament meeting attendance, temple



On November 23, 1918, Heber J. Grant was sustained as the seventh President of the Church. His twenty-six year administration was noted for placing the Church on a sound financial basis, expanding the role of education in the Church, and establishing the modern Church welfare program. Photographer: Charles R. Savage.

activity, observance of the Word of Wisdom, family-history research, and monthly visits to Church members in their homes. To cope with the expansion of the Church, he called a new group of General Authorities, Assistants to the Twelve Apostles.

Near the end of his life and under his direction, the First Presidency addressed the moral perplexities of war. A statement issued at the beginning of World War II said, "The Church . . . cannot regard war as a righteous means of settling international disputes." Yet the statement urged allegiance to "constitutional law" and acceptance of national military service, whatever the nationality of Church members (*IE* 45 [May 1942]:348–49). The scrupulously neutral statement reflected Pres-

ident Grant's own reservations about American entrance into the conflict and his growing personal pacifism.

Members came to love President Grant's expansive ways. Until mounting burdens and declining health intervened, his office door was open to General Authorities, stake and local leaders, and even to members troubled with problems. He traveled widely throughout America and in 1937 heralded the Church's European centennial by touring the missions of Great Britain and western Europe, the second LDS President to venture across the Atlantic Ocean while in office. Seeking to personalize his presidency, he distributed thousands of homiletic books, personally autographing each and sometimes marking passages for emphasis. Recalling his mother's struggles, he freely gave of his personal means, particularly to widows, and established a missionary fund for his increasing progeny.

In 1940, while visiting Southern California, he suffered a series of strokes that slowed his pace and forced him to delegate active administration of the Church, relying primarily on J. Reuben Clark, Jr., his first counselor. President Grant died on May 14, 1945, at Salt Lake City.

During President Grant's administration Church membership doubled. He traveled more than 400,000 miles, filled 1,500 appointments, gave 1,250 sermons, and made 28 major addresses to state, national, civic, and professional groups. His greatest achievements, however, cannot be measured statistically. During almost sixty-five years of Church service, he helped transform the Church from a sequestered, misunderstood, pioneer faith to an accepted, vibrant religion of twentieth-century America.

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RONALD W. WALKER

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## GREAT AND ABOMINABLE CHURCH

The phrase "great and abominable church," which appears in an apocalyptic vision received by the Book of Mormon prophet NEPHI in the sixth century B.C. (1 Ne. 13:6), refers to the church of the DEVIL and is understood by Latter-day Saints to be equivalent to the "great whore that sitteth upon many waters" described in Revelation 17:1. This "whore of all the earth" is identified by Nephi's brother JACOB as all those who are against God and who fight against ZION, in all periods of time (2 Ne. 10:16). Nephi did not write a detailed account of everything he saw in the VISION, as this responsibility was reserved for JOHN the apostle, who was to receive the same vision; however, Nephi repeatedly refers to its content and teachings, using various images and phrases (1 Ne. 13:4-9, 26-27, 34; 14:1-4, 9-17).

Like John, Nephi and Jacob describe persecutions that evil people will inflict on God's people, particularly in the LAST DAYS. The angel who explained the vision to Nephi emphasized that this great and abominable church would take away from the Bible and "the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord" (1 Ne. 13:26), causing men to "stumble" and giving Satan "great power" over them (1 Ne. 13:29; D&C 86:3; Robinson, "Early Christianity," p. 188). Though many Protestants, following the lead of Martin Luther, have linked this evil force described in Revelation 17 with the Roman Catholic church, the particular focus of these LDS and New Testament scriptures seems rather to be on earlier agents of APOSTASY in the Jewish and Christian traditions (see A. Clarke, *Clarke's Commentary*, Vol. 6, pp. 1036-38, Nashville, Tenn., 1977).

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When Nephi speaks typologically rather than historically, he identifies all the enemies of the Saints with the church of the devil (1 Ne. 14:9-10; 2 Ne. 10:16). They are those from all nations and

all time periods who desire “to get gain, and . . . power over the flesh, and . . . to become popular in the eyes of the world, . . . who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity” (1 Ne. 22:23). Other scriptural terms related to the great and abominable church include “Babylon” and the “great harlot” (Rev. 17:5; 1 Ne. 22:13; D&C 1:16). Images of pride, greed, and covenant abandonment are associated with these terms, in sharp contrast to the church of God. The scriptures are consistent in warning people to flee from the church of evil and find refuge in the church of God (Jer. 51:6; Rev. 18:4; 1 Ne. 20:20; D&C 133:14; see also P. Minear, “Babylon,” in *Interpreter’s Dictionary of the Bible*, 1:338, Nashville, Tenn., 1962). The Book of Mormon image of a great and abominable church complements the biblical images of Babylon and the harlot.

The fate of the great and abominable church is described in both ancient and modern scriptures (Jer. 51:37; Rev. 18:21; 1 Ne. 14:15–16; 22:14; D&C 1:16): Though the nations of the earth will gather together against them, “the covenant people of the Lord, who were scattered upon all the

face of the earth” are promised redemption even if it requires power sent down from heaven, as if by fire (1 Ne. 14:14; 22:17). When Jesus Christ returns, he will claim his own and reject those who have opposed him (Mal. 4:1–3; 2 Thes. 2:6–10; 1 Ne. 22:23–26; see JESUS CHRIST: SECOND COMING OF JESUS CHRIST). As the Savior institutes his millennial reign, great will be the fall of Babylon, the harlot, and the great and abominable church (Rev. 18; 2 Ne. 28:18), for every knee will bow and every tongue confess, with thankfulness, that Jesus is the Christ (Isa. 45:23; Mosiah 27:31).

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DENNIS A. WRIGHT



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## HANDCART COMPANIES

The large backlog of needy LDS converts awaiting passage from Europe and reduced TITHING receipts at home persuaded Brigham YOUNG in 1855 to instruct that the “poor saints” sailing from Liverpool to New York and taking the train to Iowa City should thence “walk and draw their luggage” overland to Utah. In 1856 five such handcart companies were organized to make the 1,300-mile trip on foot from the western railroad terminus at Iowa City to Salt Lake City (*see* IMMIGRATION AND EMIGRATION; MORMON TRAIL).

Success seemed assured when the first two companies, totaling 486 immigrants pulling 96 handcarts, arrived safely in Salt Lake City on September 26, 1856. They accomplished the trek in under sixteen weeks. The third company, and presumably the last of the season, made up of 320 persons pulling 64 handcarts, arrived on October 2. But at that point the two remaining companies, totaling 980 people and 233 handcarts, were still on the way, having started dangerously late. One of these companies, under James G. Willie, left Iowa City on July 15, crossed Iowa to Florence (Omaha), Nebraska, then, after a week in Florence, headed out onto the plains. The last company, under Edward Martin, departed Florence on August 25. Three independent wagon compa-

nies, carrying 390 more immigrants, also started late.

A week after the departure of the Martin Company, Franklin D. Richards, an apostle who had organized the handcart effort as president of the European Mission, also departed Florence with sixteen other returning missionaries. This party, on horseback and in fast carriages, passed the Martin Company on September 7, the Willie Company on September 12, and arrived in Salt Lake City on October 4.

Richards’s report that many more immigrants were coming was a shock: the late-starting immigrants would not be adequately clothed for the cold weather they would surely experience; they, like those in all previous lightly supplied handcart companies, would be perilously short of food; and, as they were unexpected, the last resupply wagons, which were routinely dispatched into the mountains to meet immigrant companies, had already returned.

Anticipating the worst, President Young mobilized men and women gathered for general conference and immediately ordered a massive rescue effort. A party of twenty-seven men, led by George D. Grant, left on October 7 with the first sixteen of what ultimately amounted to 200 wagons and teams. Several of the rescue party, including Grant, had been among the missionaries who had ridden in from the East five days before.



*The Handcart Family*, by Torlief Knaphus (1926, life-sized bronze), Temple Square, Salt Lake City. This statue on Temple Square commemorates the faith and sacrifice of 2,962 pioneers who walked from Iowa and Nebraska to Utah, pushing and pulling handcarts loaded with their provisions and belongings. Courtesy Utah State University.

Two weeks later, one of the earliest blizzards on record struck just as both the handcart companies and the independent wagon companies were entering the Rocky Mountains in central Wyoming. After several days of being lashed by the fierce blizzard, people in the exposed handcart companies began to die.

Grant's rescue party found the Willie Company on October 21—in a blinding snowstorm one day after they had run out of food. But the worst still lay ahead, when, after a day of rest and replenishment, the company had to struggle over the long and steep eastern approach to South Pass in the teeth of a northerly gale. Beyond the pass, the company, now amply fed and free to climb aboard empty supply wagons as they became available, moved quickly, arriving in Salt Lake City on November 9. Of the 404 still with the company, 68 died and many others suffered from severe frostbite and near starvation.

Those of the Martin Company, three-fourths of them women, children, and the elderly, suffered even more. When the storm hit on October 19, they made camp and spent nine days on reduced rations waiting out the storm. Grant's party,

after leaving men and supplies with the Willie Company, plunged farther east through the snow with eight wagons in search of the Martin Company. A scouting party sent out ahead of the wagons found them 150 miles east of South Pass.

The company, already in a desperate condition, was ordered to break camp immediately. The supply wagons met them on the trail, but the provisions were not nearly enough and, after struggling 55 miles farther, the company once again went into camp near Devil's Gate to await the arrival of supplies.

In the meantime, the rescue effort began to disintegrate. Rescue teams held up several days by the raging storm turned back, fearing to go on and rationalizing that the immigrant trains and Grant's advance party had either decided to winter over or had perished in the storm.

The Martin Company remained in camp for five days. When no supplies came, the company, now deplorably weakened, was again forced out on the trail. It had suffered fifty-six dead before being found, and it was now losing people at an appalling rate.

Relief came barely in time. A messenger ordered back west by Grant reached and turned around some of the teams that had abandoned the rescue. At least thirty wagons reached the Martin Company just as it was about to attempt the same climb to South Pass that had so sorely tested the Willie Company. Starved, frozen, spent, their spirits crushed, and many unable to walk, the people had reached the breaking point.

But now warmed and fed, with those unable to walk riding in the wagons, the company moved rapidly on. The Martin Company, in a train of 104 wagons, finally arrived in Salt Lake City on November 30. Out of 576, at least 145 had died and, like the Willie Company, many were severely afflicted by frostbite and starvation.

Elements of the three independent wagon companies and the rescue effort straggled into Salt Lake City until mid-December—except for twenty men, under Daniel W. Jones, who remained for the winter at Devil's Gate to guard freight unloaded there by the independent wagon companies, in part to make room for exhausted members of the Martin Company. The Jones party suffered misery and starvation at Devil's Gate. At one point they were reduced to eating rawhide until friendly Indians gave them some buffalo meat.



The decision to send out the Willie and Martin companies so late in the season was extremely reckless. In mid-November President Brigham Young angrily reproved those who had authorized the late start or who had not ordered the several parties back to Florence when they still had the opportunity, charging "ignorance," "mismanagement," and "misconduct." Though terrible, the suffering could have been far worse. Had the rescue effort not been launched immediately—well before the storm struck—the handcart companies would probably have been totally destroyed.

Six more handcart companies crossed the plains after 1856. To demonstrate that the idea was still viable, seventy missionaries made the trip in the opposite direction in the spring of 1857. Five companies, totaling 1,076 immigrants with 223 handcarts, crossed west with little difficulty: two in 1857, one in 1859, and two in 1860. In all, 2,962 immigrants walked to Utah with handcarts. About 250 died along the way—all but about 30 of those in the Willie and Martin companies.

For Latter-day Saints, the handcart story, particularly the account of the Willie and Martin companies, has darkened the collective memory of the westering saga. But that episode is also remembered for the unparalleled gallantry exhibited by so many, immigrants and rescuers alike. Of particular note is the superb performance of the women; their courage and mettle contributed enormously to the eventual survival of both companies. It was at once the most ill-advised and tragic, the most heroic, and arguably the proudest single event in the Mormon pioneer experience.

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HOWARD A. CHRISTY

## HARMONY, PENNSYLVANIA

Harmony, Pennsylvania, is an important HISTORICAL SITE of The Church of Jesus Christ of



*Handcart Company*, by C. C. A. Christensen (1900, oil on canvas, 25" × 38"). Two of the handcart pioneers, C. C. A. Christensen and his wife, sailed to the United States in 1857, made their way to Iowa City, purchased hickory handcarts, and set out on their walk to the Great Salt Lake Valley. Over thirty years later he painted this scene from the more than 1,300 mile journey. Church Museum of History and Art.

Latter-day Saints on the Susquehanna River in northeastern Pennsylvania. Significant events occurred there during the periodic residence of the Prophet Joseph SMITH from 1825 to 1830. Harmony was the home of Isaac Hale, father of Joseph Smith's wife, Emma Hale. Joseph Smith and his father boarded with Isaac Hale in 1825 while working on Josiah Stowell's mining project. In December 1827, Joseph and Emma moved to Harmony from Manchester, New York, to work on the translation of the PLATES of the BOOK OF MORMON. Eventually they bought a small farm and house, where most of the Book of Mormon was translated between April 7 and early June 1829. Nearby, on May 15, 1829, Joseph Smith and Oliver COWDERY received the AARONIC PRIESTHOOD from JOHN THE BAPTIST and were authorized to baptize each other. The first convert BAPTISM, that of Samuel H. Smith, took place there ten days later. Somewhere between Harmony and COLESVILLE, NEW YORK, PETER, JAMES, and JOHN restored the MELCHIZEDEK PRIESTHOOD. After the Church was organized in 1830, Joseph and Emma returned to Harmony and lived there through that summer. Fifteen REVELATIONS now found in the DOCTRINE AND COVENANTS were received in Harmony.

The Harmony in Church history refers to a township rather than the village of Harmony. The

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The home of Joseph and Emma Hale Smith in Harmony, Pennsylvania, from 1827 to 1830. The lower center portion is the original home, where Emma gave birth to their first child, Alvin, who died the same day, June 15, 1828. Here Joseph received at least fifteen revelations (D&C 3–13, 24–27) and translated the lost 116 pages and a large portion of the Book of Mormon.

township boundary was changed in 1853, placing the Church site in present-day Oakland Township. The site of the Hale residence lies about a mile and a half west of present-day Oakland, Pennsylvania, in Susquehanna County, along the north side of Route 171.

Today the Church owns about 288 acres at the Harmony location. On a small landscaped triangular plot located between the highway and a railroad right-of-way, a granite and bronze monument dedicated in 1960 commemorates the restoration of the Aaronic Priesthood. The exact location of the restoration is not known (see AARONIC PRIESTHOOD: RESTORATION).

The house owned by Joseph and Emma Smith burned in 1919. The buried foundation is just west of the monument. The graves of Isaac and Elizabeth Hale and of an infant son born to Joseph and Emma are close to Route 171, in a public cemetery located east of the Church property.

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HORACE H. CHRISTENSEN

## HARRIS, MARTIN

Martin Harris (1783–1875), a New York farmer, was one of the Three Witnesses to the divine origin of the Book of Mormon. He also financed the first publication of the Book of Mormon in 1830 at a cost of \$3,000 and later helped finance publication of the Book of Commandments.

Martin Harris was born May 18, 1783, in Easton (now Saratoga), Washington County, New York, and died July 10, 1875, in Clarkston, Cache County, Utah. On March 27, 1808, he married his first cousin, Lucy Harris. At least six children were born to the couple. In the War of 1812, Private Harris was a teamster in the Battle of Buffalo. By May 1814, at the Battle of Puttneyville, he was first sergeant in the Thirty-ninth New York Militia. He returned home an honored war veteran. He inherited 150 acres and by 1828 owned a total of 320 acres. His wife characterized him as industrious, attentive to domestic concerns, and an excellent provider and father.

Harris stood about five feet, eight inches tall; had a light complexion, blue eyes, and brown hair; and wore a Greek-style beard off the edge of his jaw and chin. When formally dressed, he wore a favorite gray suit and a large, stiff hat. Non-Mormon contemporaries extolled Harris's sincerity, honesty, memory, generosity, neighborliness, shrewd business practices, and civic spirit.

Harris promoted construction of the Erie Canal through Palmyra along a route that passed not far from his house. Palmyra's citizens elected him road overseer for seven years, and he was a member of Palmyra's vigilance committee. A Jeffersonian-Jacksonian Democrat, he was a believer in the value of homespun common sense. He favored gold and silver money and rejected paper currency. He distrusted banks, Federalists, and authoritarians. A Christian democratic activist, he admired ancient Greek culture and raised money for Greek Christians to fight the Turks.

Looking on himself as an unchurched Christian, Harris chose to follow God on his own. As a "restorationist," he looked for the return of biblical Christianity. He stated that "in the year 1818 . . . I was inspired of the Lord and taught of the Spirit that I should not join any church" (interview by Edward Stevenson, Sept. 4, 1870, Stevenson Microfilm Collection, Vol. 32, *HDC*).

Martin Harris met Joseph SMITH some time after 1816, when the Smith family moved to Pal-



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Martin Harris (1783–1875) at about age eighty-seven. Harris gave financial support to Joseph Smith and for the publication of the Book of Mormon. He served as one of Joseph's scribes, became one of the Three Witnesses of the Book of Mormon, and testified of its truthfulness throughout his life. Charles W. Carter collection.

myra. By 1824, Joseph Smith, Sr., had told him about the angel Moroni's appearances and the golden plates, and in the fall of 1827, Martin consented to help publish the translation. He helped Joseph Smith protect the plates from thieves and financed the Prophet's move from Manchester to Harmony, Pennsylvania, when persecution intensified.

In February 1828, Harris visited Joseph Smith in Harmony and obtained a transcription and translation of characters from the plates. He took the two documents to "learned men" in Utica, Albany, and New York City, where Samuel Latham Mitchill and Charles Anthon examined the texts. Harris and Smith believed that these visits fulfilled a prophecy in Isaiah 29:11–14 concerning

a book to be translated by an unlearned man. Harris hoped that the scholars' comments would help win financial and religious support for the Book of Mormon in the community (see ANTHON TRANSCRIPT).

From April 12 to June 14, 1828, Martin Harris served as Joseph Smith's scribe, producing 116 manuscript pages. To gain family support, he persuaded Joseph to let him take the pages to Palmyra to show his family, and during a three-week period when he visited relatives, attended to business, and served jury duty, the 116 pages were stolen. It is reported that Lucy Harris said that she burned them. Ill and suffering the insecurity of progressive deafness, she reportedly feared that Palmyra's boycott of the Book of Mormon would lead to her and her husband's financial ruin. After the loss of the manuscript, Harris ceased his work as scribe.

In June 1829, Martin Harris, along with Joseph Smith, Oliver COWDERY, and David Whitmer, prayed and received no answer. Harris blamed himself for the failure and withdrew. The Prophet, Cowdery, and Whitmer prayed again and were shown the gold plates of the Book of Mormon by the angel Moroni. Subsequently, the angel appeared to Harris and Joseph Smith. In this vision, Harris heard the voice of God say that Joseph's translation was correct, and Jesus Christ commanded Harris to testify of what he had seen and heard. The testimony of the Three Witnesses is printed in the Book of Mormon (see BOOK OF MORMON WITNESSES).

When translation of the book was completed, Joseph Smith had trouble finding a printer who would undertake publication. The printers feared that local opposition would hurt sales. A Palmyra printer, Egbert B. Grandin, finally agreed to print the Book of Mormon after Harris agreed to mortgage some of his farm for \$3,000 as security. On April 7, 1831, Harris sold part of his farm to pay the printing bill, though he may have had other reasons to part with this acreage than just to satisfy Grandin.

Martin Harris was present at the organization of the Church on April 6, 1830, and was baptized that day by Oliver Cowdery. In May 1831 he led fifty converts from Palmyra to Kirtland, Ohio. Lucy and their children remained in Palmyra, resulting in two households and periodic trips for Harris between the two locations.

In the summer of 1831, Harris accompanied Joseph Smith and others to Missouri to purchase

property and designate the site for Zion, where the Saints were to gather. He was one of the first to be asked to live the "law of consecration," a divinely revealed plan for equalizing the distribution of property and providing for the poor. That year, he also helped supervise and finance Church publications.

Returning east in 1832, Harris and his brother Emer served a mission together, baptizing one hundred persons at Chenango Point (now Binghamton), New York. In January 1833, Martin Harris was imprisoned briefly in Springville, Pennsylvania, in an attempt to stop him from preaching.

Returning to Kirtland in January 1834, Harris became a member of the first high council of the Church. Later that year, he volunteered to go to Jackson County, Missouri, with ZION'S CAMP to assist persecuted Mormons. On February 14, 1835, in accord with an earlier revelation (D&C 18:37–38), "the three witnesses" selected the first QUORUM OF TWELVE APOSTLES.

In 1836, Harris attended the dedication of the Kirtland Temple. Later that summer Lucy Harris died. Harris married Caroline Young, Brigham YOUNG's niece, on November 1, 1836. The couple had seven children.

During 1837, a time of intense conflict within the Church, Harris clashed with Sidney Rigdon and refused to join the Church-sponsored Kirtland Safety Society, which was issuing paper money. Harris was released from the high council on September 3, 1837, and was excommunicated during the last week of December 1837. Although evidence exists that Harris's excommunication was never official, he accepted the action and subsequently applied for and was baptized on November 7, 1842.

When Brigham Young led the body of Latter-day Saints west, Harris went to England to bear witness of the Book of Mormon. The Strangites, a splinter group formed after Joseph Smith's death (see SCHISMATIC GROUPS), paid his expenses, though he did not believe or preach Strangite doctrine. In 1829, Harris had prophesied that the Book of Mormon would be preached in England, and he was eager to preach there himself. Returning to Kirtland, he prospered and acted as a self-appointed guide-caretaker of the deserted Kirtland Temple, listing himself in the 1860 census as "Mormon preacher."

Prior to 1856, LDS missionaries, some of whom had already gone to Utah, the Harris family,

and Brigham Young invited Martin and Caroline Harris to join the Saints in Utah. In the spring of 1856, Caroline and the children journeyed to Utah, but Harris remained in Kirtland until 1870. In 1860 he lived with George Harris, his son by Lucy. From 1865 to 1870, he supported himself by leasing ninety acres of land in Kirtland.

In 1869, efforts were renewed to bring Martin Harris to Utah. William H. Homer, Edward Stevenson, Brigham Young, and many other Latter-day Saints helped him financially to make the journey. Still active and vigorous at age eighty-seven, Martin Harris, accompanied by Edward Stevenson, arrived by train in Salt Lake City on August 30, 1870. He accepted rebaptism as evidence of his reaffirmation of faith on September 17, 1870, and, at Brigham Young's invitation, publicly testified of the Book of Mormon. He moved to Harrisville, then to Smithfield, Utah (where he saw Caroline and their son Martin Harris, Jr.), and in 1874 to Clarkston, Utah, where he died on July 10, 1875, after once more bearing testimony of the Book of Mormon.

Martin Harris inspired a folk-hero tradition that has lasted down to the present. In 1983 the Church's musical play *Martin Harris: The Man Who Knew* was produced in Clarkston. The play marked a fourth generation's rehearsal of Martin Harris's witness: "Yes, I did see the plates on which the Book of Mormon was written. I did see the angel, I did hear the voice of God, and I do know that Joseph Smith is a true Prophet of God, holding the keys of the Holy Priesthood" ("The Last Testimony of Martin Harris," recorded by William H. Homer in a statement sworn before J. W. Robinson, Apr. 9, 1927, *HDC*).

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RHETT STEPHENS JAMES



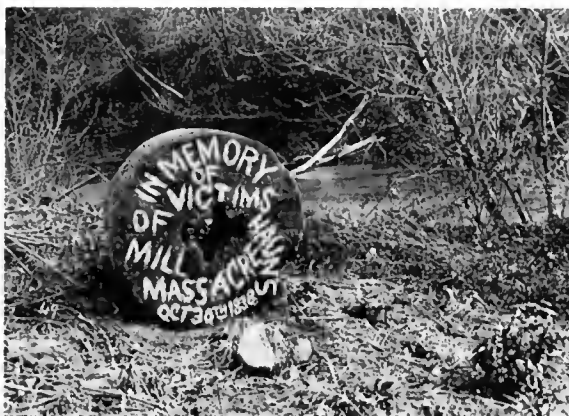
## HAUN'S MILL MASSACRE

On October 30, 1838, segments of the Missouri militia attacked a settlement of Latter-day Saints at Jacob Haun's mill, located on Shoal Creek in eastern Caldwell County, Missouri. Because the attack was unprovoked in a time of truce, had no specific authorization, and was made by a vastly superior force with unusual brutality, it has come to be known as "The Haun's Mill Massacre." It was one incident in the conflict between the Missourians and the Latter-day Saints that resulted in the LDS expulsion from the state in 1839 (see MISSOURI CONFLICT).

Tensions had been building up ever since the Latter-day Saints began moving into Caldwell and Daviess counties in central Missouri in 1836. From August to October 1838, incidents of overt conflict had grown dramatically. Rumors abounded that the Mormons planned to "despoil" the Missourians and take their land. Specifically, some believed that the Haun's Mill's population threatened to spill over into non-Mormon Livingston County. Outbursts of violence led Governor Lilburn W. Boggs on October 27 to issue an "Extermination Order," demanding that the Latter-day Saints leave the state or be exterminated. It is uncertain whether this order was a catalyst for the attack, but it is clear that both the Latter-day Saints and the Missourians believed that their rights had been violated and their existence threatened.

Thirty to forty LDS families were at Haun's Mill when some 200 to 250 militia from Livingston, Daviess, and Carroll counties, acting under Colonel Thomas Jennings, marched against the village. Assuming that an earlier truce still held, the residents were surprised by the late afternoon attack. Church leader David Evans' call for "quarter" was ignored, and the villagers were forced to flee for safety. The Mormon women and children fled south across a stream into the woods, while the men gathered in the blacksmith shop, but found it a poor place for defense because the Missourians were able to fire through the widely spaced logs directly into the group huddled inside.

Seventeen Latter-day Saints and one friendly non-Mormon were killed. Another thirteen were wounded, including one woman and a seven-year-old boy. No Missouri militiamen were killed, though three were wounded. Certain deaths were particularly offensive to the Saints. Seventy-eight-



Millstone at the site of the Haun's Mill Massacre on October 30, 1838. Seventeen Mormon civilians were killed in the raid. Photographer: George E. Anderson (1907).

year-old Thomas McBride surrendered his musket to militiaman Jacob Rogers, who shot him, then hacked his body with a corn knife. William Reynolds discovered ten-year-old Sardius Smith hiding under the bellows and blew the top of the child's head off.

While women cared for the wounded, the men remained in hiding during the night. The dead were thrown into an unfinished well and lightly covered with dirt and straw. A few Missourians returned the next day, took plunder, and warned the remaining Saints to leave Missouri.

The 1838–39 Missouri judicial proceedings investigating the "Mormon War" largely ignored the events at Haun's Mill, but Latter-day Saints wrote numerous, bitter accounts. The Haun's Mill Massacre became embedded in the LDS psyche as an epitome of the cruel persecutions that they had endured.

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## HAWAII, THE CHURCH IN

The Church of Jesus Christ of Latter-day Saints has been in Hawaii since 1850, when Elder Charles C. Rich, an apostle, called ten LDS men from the gold mines of northern California to open missionary work in the Sandwich Islands, now Hawaii. Within several months five of the elders left the mission, but George Quayle Cannon, Henry William Bigler, James Keeler, William Farrer, and James Hawkins remained. Initial conversions came on the island of Maui, where the first branch was organized in the Kula District, near Pulehu, on August 6, 1851. The Church made remarkable headway, with more than 4,000 Hawaiian convert members in fifty-three branches by late 1854. By this time, several small schools were under way, meetinghouses were constructed, and the *BOOK OF MORMON* had been translated into the Hawaiian language by Elders Cannon and Farrer and Jonatana H. Napela, a local member. It was printed in 1855. In 1990, the 49,000 members of the Church in Hawaii, both native Hawaiian and others were found in thirteen stakes, constituting more than a hundred *WARDS* and *BRANCHES*. A *TEMPLE* has served members in Hawaii since November 1919.

Following the pattern established elsewhere, an attempt was made to gather the Hawaiian Saints

to a local *ZION*. A village, called the City of Joseph, was established on the island of Lanai in 1854. However, the project failed, at least partly because of environmental conditions. In addition, with the most devoted Hawaiian members having moved to Lanai, the branches on other islands were weakened, and the Church fell into decline. This trend became severe when the Mainland missionary leaders were called back to Utah in 1858 because of the *UTAH EXPEDITION*.

This leadership vacuum opened the way for the adventurer Walter Murray Gibson to run the Church on Lanai and elsewhere as his personal political kingdom from September 1861 until 1864. He was excommunicated from the Church in April 1864 for introducing many false doctrines, including selling offices in the priesthood.

Shortly thereafter, President Brigham YOUNG sent Francis Asbury Hammond and George Nebeker to Hawaii to buy property for a new gathering place. On January 26, 1865, the Church purchased for \$14,000, a 6,000-acre plantation at Laie on Oahu island for the spiritual and temporal welfare of the members. Laie remains the focal point of LDS activities in Hawaii though strong stakes have also developed in Honolulu and in other areas.

Since 1865, there have been five major developments in the history of the Church in Hawaii:



The Oahu Stake Samoan choir posed in the 1960s in front of the Hawaii Temple. This choir was one of several patterned after the Tabernacle Choir. The temple, dedicated November 27, 1919, is located at Laie, on the northeast shore of Oahu.

First, on June 1, 1915, President Joseph F. SMITH dedicated a site at Laie for the Hawaii Temple. Four and a half years later, on November 27, 1919, his successor, President Heber J. GRANT, dedicated the completed structure, the first LDS temple outside the North American continent.

Second, President Grant organized the Oahu Stake on June 30, 1935, with Ralph E. Woolley as president.

Third, for the benefit of the Japanese people in Hawaii, President Grant formed the Japanese Mission in Hawaii in 1937, with Hilton A. Robertson as president. Its name was changed to the Central Pacific Mission in 1942. By 1949 missionaries of the Japanese/Central Pacific Mission had baptized 671 Americans of Japanese ancestry into the Church, and thousands of others have joined the Church since then. Many of these converts and their children have held important positions in the Church. Adney Yoshio Komatsu was the first of that group to be called as a GENERAL AUTHORITY.

Fourth, in September 1955 the Church College of Hawaii was founded under the direction of President David O. MCKAY. Initially a junior college, it was made a four-year school in 1959 and

was renamed Brigham Young University—Hawaii Campus in 1974. Two thousand students, mostly from the Pacific and the Asian Rim, attend.

Finally, the Church founded the POLYNESIAN CULTURAL CENTER at Laie in November 1963 to preserve and present the cultures of Polynesia and to provide employment for the college students. The center has grown to become Hawaii's number-one paid attraction, drawing nearly a million visitors a year.

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R. LANIER BRITSCH

## HEAD OF THE CHURCH

Members of The Church of Jesus Christ of Latter-day Saints believe that Jesus Christ is personally the Head of the Church, leading and guiding it by REVELATION (D&C 10:69; 3 Ne. 21:22).

According to the New Testament, God gave Jesus authority to be "the head over all things to the church" (Eph. 1:22; cf. 2:20; Col. 1:18). For Latter-day Saints, the restoration of the Church was similarly initiated in 1820 when God the Father, following an ancient pattern, appeared in vision with his Son Jesus Christ, who instructed Joseph SMITH (JS—H 1:17; see Matt. 3:17; 2 Pet. 1:17–18; 3 Ne. 11:7). The Savior gave information and counsel to Joseph on that and later occasions.

Latter-day Saints affirm that subsequent revelations to his prophets have verified that Christ was and is both the Head of the Church and the author of its restoration and development (JS—H 1:30–42; D&C 1:1; 20:1, 37). No mortal, including the PRESIDENT OF THE CHURCH, considers himself to be the head. In fact, the President and all Church leaders consider themselves servants called by Christ or his authorized agents to represent him by teaching, training, and edifying members of the Church and by taking the gospel message to those not in the Church.

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## HEALTH, ATTITUDES TOWARD

In light of modern revelation, Latter-day Saints believe that the **PHYSICAL BODY** and its health and well-being are an essential part of the gospel of Jesus Christ. One purpose of mortality is to acquire and care for a physical body that is united with a **SPIRIT** in a temporary union. The body is the house or tabernacle of each person's unique eternal spirit. At death, the body and the spirit are temporarily separated. One cannot fulfill his or her eternal potential, however, when the spirit and body are apart. In the **RESURRECTION** the spirit and the then-immortal body will become eternally reunited and inseparable.

The physical body is a gift from God. No mortal body is perfect; some persons are born with handicaps or serious disabilities. Nevertheless, in premortal life spirits looked forward with great anticipation to receiving a physical body. Latter-day Saints look upon the body as an essential component in the progress to become perfect, even as the Heavenly Father is perfect.

The health laws or commandments given in the scriptures are to teach mankind how to care for their bodies. Such laws have spiritual consequence. Obedience to health laws can enhance physical, mental, and spiritual well-being.

Latter-day Saints are counseled not to take harmful and habit-forming things into their bodies. Tobacco, alcoholic beverages, coffee, tea, and drugs are to be avoided. Fruits, vegetables, herbs, grains, and fish are good for the body; meats, however, should be used sparingly (*see* **WORD OF WISDOM**).

In addition, the Lord counseled, "Cease to be idle; cease to be unclean; . . . retire to thy bed early, . . . arise early, that your bodies and your minds may be invigorated" (D&C 88:124). Modern prophets have stressed that people should keep their bodies healthy.

Other principles, such as love, kindness, compassion, forgiveness, and charity, foster a healthy and positive mental perspective. A God-given moral code promotes good health and enduring family life by requiring **CHASTITY** before marriage and total fidelity within marriage.

Without a solid foundation of ethical values, including integrity, responsibility, self-esteem, and self-discipline, children and adults are in danger of being drawn to high-risk behaviors that impair both the body and the spirit. Mortality is a

time for the spirit to constrain and discipline the body's appetites. The choices made on a day-to-day basis determine whether one is incapacitated by addictive substances, suffers from sexually transmitted diseases (including AIDS), dies prematurely from degenerative diseases, or suffers traumatic injury.

Thus, Latter-day Saints believe that God has mandated striving to achieve and maintain optimal health. A central purpose of mankind's creation is negated when one trivializes, through wrong choices, the sacredness of one's own body or the body of another. The apostle Paul declared, "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19).

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JAMES O. MASON

## HEAVEN

Significant meanings of the word "heaven" are (1) the place where God resides (Matt. 6:9; Alma 18:30); (2) the eternal dwelling place of the righteous in the hereafter (Matt. 6:20; 1 Pet. 1:4); and (3) the type of life enjoyed by heavenly beings. A desire for heaven—to eventually live in a better world than the present one—is the basis of a hope that motivates Latter-day Saints (*cf.* Ether 12:4; D&C 25:10).

Although the specific word "heaven" is regularly used in the day-to-day literature of the Church, it is not as frequently used as it no doubt would be if there were not substitute terms. The revealed nomenclature involving the hereafter in latter-day scripture is precise in detailing the varied conditions that exist in the afterlife. Hence in LDS literature there are many words that refer to life beyond mortality, such as **PARADISE**, the **CELESTIAL KINGDOM**, the **TERRESTRIAL KINGDOM**, the **TELESTIAL KINGDOM**, or the **DEGREES OF GLORY**.

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## HEALTH, ATTITUDES TOWARD

In light of modern revelation, Latter-day Saints believe that the **PHYSICAL BODY** and its health and well-being are an essential part of the gospel of Jesus Christ. One purpose of mortality is to acquire and care for a physical body that is united with a **SPIRIT** in a temporary union. The body is the house or tabernacle of each person's unique eternal spirit. At death, the body and the spirit are temporarily separated. One cannot fulfill his or her eternal potential, however, when the spirit and body are apart. In the **RESURRECTION** the spirit and the then-immortal body will become eternally reunited and inseparable.

The physical body is a gift from God. No mortal body is perfect; some persons are born with handicaps or serious disabilities. Nevertheless, in premortal life spirits looked forward with great anticipation to receiving a physical body. Latter-day Saints look upon the body as an essential component in the progress to become perfect, even as the Heavenly Father is perfect.

The health laws or commandments given in the scriptures are to teach mankind how to care for their bodies. Such laws have spiritual consequence. Obedience to health laws can enhance physical, mental, and spiritual well-being.

Latter-day Saints are counseled not to take harmful and habit-forming things into their bodies. Tobacco, alcoholic beverages, coffee, tea, and drugs are to be avoided. Fruits, vegetables, herbs, grains, and fish are good for the body; meats, however, should be used sparingly (*see* **WORD OF WISDOM**).

In addition, the Lord counseled, "Cease to be idle; cease to be unclean; . . . retire to thy bed early, . . . arise early, that your bodies and your minds may be invigorated" (D&C 88:124). Modern prophets have stressed that people should keep their bodies healthy.

Other principles, such as love, kindness, compassion, forgiveness, and charity, foster a healthy and positive mental perspective. A God-given moral code promotes good health and enduring family life by requiring **CHASTITY** before marriage and total fidelity within marriage.

Without a solid foundation of ethical values, including integrity, responsibility, self-esteem, and self-discipline, children and adults are in danger of being drawn to high-risk behaviors that impair both the body and the spirit. Mortality is a

time for the spirit to constrain and discipline the body's appetites. The choices made on a day-to-day basis determine whether one is incapacitated by addictive substances, suffers from sexually transmitted diseases (including AIDS), dies prematurely from degenerative diseases, or suffers traumatic injury.

Thus, Latter-day Saints believe that God has mandated striving to achieve and maintain optimal health. A central purpose of mankind's creation is negated when one trivializes, through wrong choices, the sacredness of one's own body or the body of another. The apostle Paul declared, "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19).

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The doctrinal emphasis on the eternal nature of the family and the implementation of gospel principles into home and family relationships have frequently led leaders of the Church to characterize the faithful family as a foretaste of “heaven here on earth” (Monson, p. 69).

[See also Afterlife; Kingdom of God: In Heaven.]

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ARTHUR WALLACE

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## HEAVENLY FATHER

See: God the Father

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See: Mother in Heaven

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## HEBREWS, EPISTLE TO THE

Many passages in this New Testament letter have particular significance for Latter-day Saints. In general conferences of the Church, the most frequently cited scriptures from the book of Hebrews are those concerning the GODHEAD (Heb. 1:1–3; 12:9; 13:8); the obedient suffering of Jesus (Heb. 2:14–18; 4:15–16; 5:8–9; see also ATONEMENT); the eternal PRIESTHOOD of Jesus Christ (Heb. 7–8);

how one must be called by God in order to hold the priesthood (Heb. 5:1–4); the nature of true faith, which motivates people to righteous action (Heb. 11); going on “unto perfection” (Heb. 6:1); and enduring to the end (Heb. 12:4–11). These themes are essential pillars of the gospel of Jesus Christ.

The main point at the center of the epistle is that Jesus Christ is the eternal “high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle” of God (Heb. 8:1–2). This theme is developed throughout the epistle, showing how eternal salvation comes through the greatness, sufficiency, and supremacy of Jesus Christ. The letter was written to devoted converts from Judaism to the early Christian church, who already understood the first principles of the gospel and had received its basic ordinances (Heb. 6:1–4). Step by step, it systematically strives to persuade them “to hold fast to their faith” (Buchanan, p. 266), to keep the covenant, and to realize the incomparable hope and irrevocable promises given to them by God through the sacrifice of Jesus Christ. With its explication of the Atonement in terms of priesthood, oaths, covenants, and temple imagery, this entire epistle resonates and harmonizes with LDS concepts and practices.

Chapter 1 begins by boldly declaring that Jesus is the sole mediator between God and all human beings; he is superior to, and supersedes, both prophets and angels. As a separate and distinct personage in the Godhead, he is the God of creation and the perfect revelation of GODHOOD for all time. He is the express image of his Father, both spiritually and physically; he alone purged the sins of mankind and sits on the right hand of God the Father (Heb. 1:1–3). The Father brought the Savior (who was his “firstbegotten” in the pre-mortal existence) “into the world” (Heb. 1:6; cf. D&C 93:21; 1 Ne. 11:18). As the firstborn, Jesus is the heir of all things (Heb. 1:2), and those who are faithful become joint-heirs with him (see HEIRS).

Chapter 2 holds a strong warning to heed the word of God given through Jesus Christ (Heb. 2:1–4). The next world is in subjugation to Christ alone (Heb. 2:5–10). God made him a little lower than “the gods” (taking the marginal reading of Ps. 8:4–6). Because God is the Father of all, even Christ is subject to him. Christ is second only to the Father, yet he is the spirit brother of mankind (Heb. 2:17). Like his brothers and sisters in mortality, he suf-



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ferred temptation, but unlike them, he never sinned (Heb. 2:18; 4:15–16). Through this suffering, he learned obedience and gained compassion for all God’s children.

The admonition of chapter 3 counsels people to contemplate the greatness of the Lord and to commit themselves to him. The total obedience shown by the Savior to his Father marks the way. The time for commitment is “today.” The gospel is not always available to mankind, and so it is necessary to respond covenantally “this day,” lest individuals be left like the rebellious Israelites to die in the deserts of their own lives (Heb. 3:7–17; cf. Josh. 24:14–25; Jacob 6:5–7; D&C 64:23–25).

Chapter 4, drawing in part upon Israelite temple symbolism, admonishes the Saints to enter into the rest of the Lord (Heb. 4:1, 11). This comes by believing, softening the heart, laboring, standing openly before God, relying on the compassion of Jesus the High Priest, and coming boldly to the mercy seat of God to find grace in time of need (Heb. 4:7, 11, 13, 15, 16).

Chapter 5 explains how Jesus obtained his authority to act as Israel’s great High Priest. He did not presume to take this honor upon himself. As with Aaron, God chose him and bestowed authority upon him as “a priest for ever after the order of Melchisedec” (Heb. 5:6; Ps. 110:4).

Chapter 6 calls upon all members of the church to “lay hold upon the hope” of PERFECTION and ETERNAL LIFE, which has been extended to them by an immutable oath and covenant (Heb. 6:1, 13–20; *see also* OATH AND COVENANT OF THE PRIESTHOOD). Diligence in serving Christ will bring a full assurance of extraordinary promises, as God covenanted with ABRAHAM and promised him eternal increase (Heb. 6:13–14; cf. D&C 132:30). This hope, made possible in Christ, is an anchor for the soul, since God cannot lie. However, those who once have tasted the good word of God and have partaken of the Holy Ghost and then fall away and “crucify to themselves the Son of God afresh,” the sin is so grievous that they cannot be renewed again unto repentance (Heb. 6:6–10).

God’s promises to Abraham are extended to all who come unto Christ: Jesus was a priest after the order of MELCHIZEDEK, who was the priest who blessed Abraham, in whose loins was Levi. The superiority of Christ’s Melchizedek priesthood over the Levitical priesthood and the LAW OF MOSES is developed in chapter 7. Melchizedek was a type of Christ. His priesthood was more endur-

ing than the Levitical priesthood, which was limited to blood lines and was not given with an oath and whose priests did not continue because of death and needed daily renewal (Heb. 7:3, 21, 23, 27). The Melchizedek order of priesthood, however, was directed by Jesus Christ, who, unlike the high priest under the law of Moses on the annual Day of Atonement (Lev. 16:4), did not need to “offer sacrifice for his own sins, for he knew no sins” (JST Heb. 7:26). His priesthood was *aparatatos*, meaning “permanent, unchangeable, and incomparable” (Heb. 7:24). No other priesthood will succeed it. It will be the permanent power of salvation and ETERNAL LIVES within Christ’s church forever more (TPJS, pp. 166, 322).

As the great High Priest, Jesus offered himself as the eternal atoning sacrifice and became the mediator of this new and better covenant (Heb. 8:6), putting the law of God into the hearts of his people (Heb. 8:10; 10:16). The old law (of Moses), with its performances and sacrifices, had been fulfilled. Through the new covenant, God promised to remember the sins of the repentant no more (Heb. 10:17), and each Saint was challenged to enter into “a new and living way” through the blood of Christ (Heb. 10:15–20). Those who were willing to do so in patience and faith would be justified and receive the promise (Heb. 10:35–38).

Chapter 11 then concentrates on faith and its outward effects in the lives of Israel’s spiritual heroes. Faith is the actual substance or substantiation or assurance (*hypostasis*) and the evidence or evincing (*elenchos*) of things not seen that are true (Heb. 11:1; Alma 32:21). True faith necessarily manifests itself in works of righteousness. Chapter 12 thus exhorts the faithful to endure the CHASTENING and correction of God, who is the Father of their spirits. By inheriting the blessings of eternity as sons of the living God, his Saints are able to come to the new Mount Zion, the heavenly Jerusalem, being made perfect, an assembly of “firstborns” (*prototokōn*), having inherited all with the Firstborn.

Chapter 13 concludes by noting that “marriage is honourable in all,” and by counseling all to “let brotherly love continue,” to “be without covetousness,” and to be loyal to Jesus alone, “bearing his reproach, for here [on earth] have we no continuing city, but we seek one to come” (Heb. 13:1, 4–5, 13–14). Those who enter into this holy order and keep its covenants prepare themselves for eternal life, and fulfillment of the invocation that

“the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will” (Heb. 13:20–21).

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RICHARD D. DRAPER

## HEIRS

*[This entry consists of two parts: Heirs of God and Joint-Heirs with Christ. The first part explains that by obedience to the commandments of God a person can become an heir of God. The second part emphasizes that the gospel of Jesus Christ also provides the way for one to become a joint-heir with Jesus Christ, and obtain the special inheritance of the Church of the Firstborn.]*

### HEIRS OF GOD

The doctrine of becoming an heir of God through the gospel of Jesus Christ was noted by Paul (Rom. 8:14–17; Gal. 3:26–29; 4:1–7; *see also* CALLING AND ELECTION; CHURCH OF THE FIRSTBORN). In this connection, The Church of Jesus Christ of Latter-day Saints teaches that all humans are spirit sons and daughters of God, with the potential of inheriting all that the Father has (D&C 84:33–38). Every member of the human family is a child of God. However, through obedience to the gospel of Jesus Christ, including having faith, love, charity, and participating in TEMPLE ORDINANCES and SEALINGS, men and women can become heirs of God in a special way. Such persons are called the “children of Christ, his sons and his daughters,” being “spiritually begotten” by him (Mosiah 5:7). They will be exalted in the CELESTIAL KINGDOM. Members of the Church make several COVENANTS with God, beginning with baptism and continuing through the temple ENDOWMENT and MARRIAGE, by which they promise to obey God’s commandments and to consecrate to him all that they possess in order to become heirs through Christ in the Father’s kingdom. Such may eventually be exalted

by God and be given many divine powers, including ETERNAL INCREASE.

Promises of inheritance are extended also to those who die without a knowledge of the gospel, for they shall have opportunity in the SPIRIT WORLD to hear the message of redemption, and have the essential ordinances of the gospel performed in their behalf in the temples of the Church.

*[See also* Salvation of the Dead.]

JOSEPH GRANT STEVENSON

### JOINT-HEIRS WITH CHRIST

Joint-heirs with Christ identifies those persons who attain the highest degree of the CELESTIAL KINGDOM. Latter-day Saints regard Jesus Christ as the firstborn spirit child of God the Father and the Only Begotten of the Father in the flesh. Because of this priority, he is the natural heir of the Father. Through strict obedience to the Father’s will, progressing from grace to grace by obeying the gospel and its ORDINANCES and making the infinite ATONEMENT, Jesus became the Savior of all mankind and also heir to all that the Father has. Those who accept Jesus Christ as their redeemer, repent of their sins, obey the ordinances of the gospel, and live in willing obedience with the Holy Spirit as their guide, can also become heirs of God and joint-heirs with Jesus Christ. In the eternities, they can inherit the same truth, power, wisdom, glory, and EXALTATION possessed by God the Father and by the Son (see D&C 84:38).

The scriptures set forth the Father’s plan of salvation for becoming joint-heirs with Christ. This includes taking the name of Christ upon oneself and living a Christlike life. Obeying the gospel means keeping the ordinances and ceremonies as well as living the moral law. Having started on the course of salvation, each individual is expected to continue to serve the Lord with a pure heart to the end of the mortal life. Through the GRACE of Jesus Christ and the blood that he shed, the willing and obedient are redeemed and sanctified.

All people are spirit children of God and recipients of his love, but only through accepting and living the gospel of Jesus Christ are individuals born again, spiritually begotten, and adopted into the family of God in a special relationship as the “sons and daughters” of Christ (Mosiah 5:7; Gal. 4:5–7; Rom. 8:14–17; *see also* BORN OF GOD; LAW

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OF ADOPTION). Through the gospel, one becomes a joint-heir with Christ, a member of the CHURCH OF THE FIRSTBORN, and a partaker of the fulness of God's glory.

N. GAYLON HOPKINS

## HELANAN<sub>1</sub>

The first Helaman noted in the Book of Mormon (c. 130 B.C.) was one of the three sons of BENJAMIN, king of the NEPHITES and the people of Zarahemla. He is mentioned only once in connection with his father's efforts to educate him and his brothers, MOSIAH<sub>2</sub> and Helorum. Benjamin taught them both the language of their fathers and the prophecies spoken by their fathers, "that thereby they might become men of understanding" (Mosiah 1:2).

MELVIN J. THORNE

## HELANAN<sub>2</sub>

Helaman<sub>2</sub> (c. 100–57 B.C.) was a noted BOOK OF MORMON military commander and PROPHET. The eldest son of ALMA<sub>2</sub>, he was brother to Shiblon and Corianton (Alma 31:7) and father to HELAMAN<sub>3</sub>. He became a HIGH PRIEST (Alma 46:38) and was known for teaching REPENTANCE to his people.

While a young man, he remained behind during the mission of his father and brothers to the Zoramites (Alma 31:7), apparently to manage domestic and ecclesiastic affairs in Alma's absence. Later, his father gave him a special blessing, which is often quoted among Latter-day Saints, admonishing him to keep the commandments of God and promising that, if he did so, he would prosper in the land (Alma 36:30; 37:13). Helaman's father also instructed him to continue the record of his people and charged him with the sacred custody of the NEPHITE records, the plates of brass, the twenty-four plates of the JAREDITES, the interpreters, and the LIAHONA, that is, the divine compass that led LEHI's family to the new promised land in the western hemisphere (Alma 37:1–47). Before his father's death, Helaman recorded his father's prophecy concerning the final destruction of the Nephite people (45:9–14).

Although Helaman was known simply as one of "the high priests over the church" (Alma 46:6), apparently he was the chief priest because "Helaman and his brethren" (45:22–23; 46:1, 6; 62:45) or "Helaman and the high priests" (46:38) always performed the ecclesiastical functions; no other presiding high priest is named. When Helaman and his brothers attempted "to establish the church again in all the land" (45:22) after a protracted war with the LAMANITES (43–44), their action triggered civil unrest led by Amalickiah, which in turn embroiled the Nephites in one of their most devastating wars.

During Helaman's youth, a large number of Lamanite converts, called Ammonites (*see* BOOK OF MORMON PEOPLES), moved to the Nephite territory of Jershon (Alma 27). They swore an oath that they would never again take anyone's life (Alma 24:17–18). Later, when other Lamanites attacked their Nephite protectors, the Ammonites offered to break their oath in order to help the Nephite army defend their families and land. It was "Helaman and his brethren" who persuaded them not to break their covenant. They did welcome 2,060 Ammonite young men, who were not under their parents' oath, who volunteered to fight in the Nephite cause and chose Helaman to lead them (53:10–22). Accepting their invitation, he became both military leader and spiritual father, an observation found in Helaman's long letter to his commander MORONI<sub>1</sub> (Alma 56–58). While Helaman led these "stripling soldiers" (53:22) into many battles, none was killed, although all received wounds (56:56; 57:25; 58:39). These young men credited God with their protection and paid solemn tribute to their mothers who had trained them in faith (56:47). During Helaman's military campaign as leader of these young men, he won victory after victory, often capturing enemies without shedding blood. Exhibiting extraordinary ingenuity and character, he always acknowledged God's blessings in his successes (56:19; 57:35; 58:33).

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OF ADOPTION). Through the gospel, one becomes a joint-heir with Christ, a member of the CHURCH OF THE FIRSTBORN, and a partaker of the fulness of God's glory.

N. GAYLON HOPKINS

## HELANAN<sub>1</sub>

The first Helaman noted in the Book of Mormon (c. 130 B.C.) was one of the three sons of BENJAMIN, king of the NEPHITES and the people of Zarahemla. He is mentioned only once in connection with his father's efforts to educate him and his brothers, MOSIAH<sub>2</sub> and Helorum. Benjamin taught them both the language of their fathers and the prophecies spoken by their fathers, "that thereby they might become men of understanding" (Mosiah 1:2).

MELVIN J. THORNE

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Helaman<sub>2</sub> (c. 100–57 B.C.) was a noted BOOK OF MORMON military commander and PROPHET. The eldest son of ALMA<sub>2</sub>, he was brother to Shiblon and Corianton (Alma 31:7) and father to HELAMAN<sub>3</sub>. He became a HIGH PRIEST (Alma 46:38) and was known for teaching REPENTANCE to his people.

While a young man, he remained behind during the mission of his father and brothers to the Zoramites (Alma 31:7), apparently to manage domestic and ecclesiastic affairs in Alma's absence. Later, his father gave him a special blessing, which is often quoted among Latter-day Saints, admonishing him to keep the commandments of God and promising that, if he did so, he would prosper in the land (Alma 36:30; 37:13). Helaman's father also instructed him to continue the record of his people and charged him with the sacred custody of the NEPHITE records, the plates of brass, the twenty-four plates of the JAREDITES, the interpreters, and the LIAHONA, that is, the divine compass that led LEHI's family to the new promised land in the western hemisphere (Alma 37:1–47). Before his father's death, Helaman recorded his father's prophecy concerning the final destruction of the Nephite people (45:9–14).

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After the assassination of the chief judge Paenmeni in 50 B.C., Helaman was elected by the people to this highest national office. A murder plot against him was subsequently uncovered, and the would-be assassin, Kishkumen, was mortally wounded. The murderous band, led by Gadianton, escaped into the wilderness. Of Gadianton, MORMON wrote “In the end of this book [Book of Mormon] ye shall see that this Gadianton did prove the overthrow . . . of the people of Nephi” (Hel. 2:13; *see also* SECRET COMBINATIONS).

During the three-year period 48–46 B.C., a substantial number of people left Zarahemla—because of unspecified dissensions—and “went forth unto the land northward” (Hel. 3:3). So extensive was the migration that only a fraction of its impact could be discussed in Mormon’s record (Hel. 3:14). Despite dissension, emigration, and war, “Helaman did fill the judgment-seat with justice and equity; yea, he did observe to keep the statutes, and the judgments, and the commandments of God; and he did do that which was right in the sight of God continually; and he did walk after the ways of his father, insomuch that he did prosper in the land” (3:20). During his tenure, tens of thousands of people were baptized into the church, even to the astonishment of the high priests and teachers (3:24–25). Through the force of his personality, Helaman maintained peace throughout two-thirds of his political career.

When Helaman died, he left the spiritual responsibilities and the sacred records in the hands of his son, NEPHI<sub>2</sub> (Hel. 3:37; 5:5–14; 16:25).

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CHRISTINE PURVES BAKER

## HELL

The term “hell” as used in the King James Version of the Bible is the English translation of four words in the original biblical languages: Hebrew *sheol* and Greek *hades*, *geenna* (Heb. *gehenna*), and a noun implied in the verb *tartar*. These terms generally signify the abode of all the dead, whether righteous or disobedient, although *geenna* and *tartarōō* are associated with a place of punishment. The derivation and literal meaning of *sheol* are unknown, but words in Hebrew derived from it bear the idea of “hollowness.”

Latter-day scriptures describe at least three senses of hell: (1) that condition of misery which may attend a person in mortality due to disobedience to divine law; (2) the miserable, but temporary, state of disobedient spirits in the SPIRIT WORLD awaiting the resurrection; (3) the permanent habitation of the SONS OF PERDITION, who suffer the second SPIRITUAL DEATH and remain in hell even after the resurrection.

Persons experiencing the first type of hell can be rescued from suffering through repentance and obedience to the laws and ORDINANCES of the gospel of Jesus Christ because of the ATONEMENT of Jesus Christ. The Savior suffered so that he could deliver everyone from hell (Alma 7:11–13; 33:23). Those who do not repent, however, may experience the pains of hell in this life as well as in the next (D&C 76:104; 1 Ne. 16:2; Alma 40:14). The Prophet Joseph SMITH described the true nature of hell: “A man is his own tormenter and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone” (*TPJS*, p. 357). Thus, hell is both a place, a part of the world of spirits where suffering and sorrow occur, and a state of mind associated with remorseful realization of one’s own sins (Mosiah 2:38; Alma 36:12–16).

A second type, a temporary hell of the post-mortal spirit world, is also spoken of as a SPIRIT PRISON. Here, in preparation for the Resurrection, unrepentant spirits are cleansed through suffering that would have been obviated by the atonement of Christ had they repented during mortality (D&C 19:15–20; Alma 40:13–14). At the last resurrection this hell will give up its captive spirits. Many of these spirits will enter into the TELESTIAL KINGDOM in their resurrected state (2 Ne. 9:10–12;



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The Savior's reference to the "gates of hell" (Hades, or the spirit world; Matt. 16:18) indicates, among other things, that God's priesthood power will penetrate hell and redeem the repentant spirits there. Many have been, and many more will yet be, delivered from hell through hearing, repenting, and obeying the gospel of Jesus Christ in the spirit world after the death of the body. LDS doctrine emphasizes that after his mortal death Jesus Christ went to the spirit world and organized the teaching of the gospel there (D&C 138; cf. Luke 23:43; 1 Pet. 3:18–20). The Athanasian Creed and some forms of the "Apostles'" Creed state that Christ "descended into hell." LDS teaching is that Jesus entered the spirit world to extend his redemptive mission to those in hell, upon conditions of their repentance (see SALVATION OF THE DEAD).

A third meaning of "hell" (second spiritual death) refers to the realm of the devil and his angels, including those known as sons of perdition (2 Pet. 2:4; D&C 29:38; 88:113; Rev. 20:14). It is a place for those who cannot be cleansed by the Atonement because they committed the unforgivable and UNPARDONABLE SIN (1 Ne. 15:35; D&C 76:30–49). Only this hell continues to operate *after* the Resurrection and Judgment.

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## HIGH COUNCIL

A high council is a body of twelve HIGH PRIESTS who are called and set apart in each STAKE to assist and advise the STAKE PRESIDENCY under whom they serve.

Following the organization of the Church, in 1830, the Prophet Joseph SMITH served as the spiritual leader for the growing body of members. However, with the rapid growth in membership and a commitment to LAY PARTICIPATION AND LEADERSHIP, it soon became evident that a more extensive governing structure would be required. The FIRST PRESIDENCY was organized in 1832.

At a conference held in KIRTLAND, OHIO, on February 17, 1834, Joseph Smith established a standing stake high council composed of twelve high priests, with himself, Sidney RIGDON, and Frederick G. Williams comprising the First Presidency and also as the presidency of the Kirtland Stake. Later that year, a separate stake presidency and high council were organized in MISSOURI. They operated independent of the Kirtland council, except for cases that went from Missouri to Kirtland on appeal. These initial standing high councils became the prototype for future stake organizations as the Church continued to grow and expand. Following the organization in 1835 of the "traveling high council," or QUORUM OF THE TWELVE APOSTLES (D&C 107:33–36), stake high councils concerned themselves only with stake matters.

With continued Church growth, additional areas were organized into stakes under the direction of the First Presidency to provide a means of coordinating the spiritual activities of the local WARDS and BRANCHES. In each case, a three-member stake presidency, assisted by a twelve-member high council, was called to preside over the stake. Their authority was limited to the stake in which they functioned.

As in the Quorum (or Council) of the Twelve Apostles, a seniority system exists within a stake high council; as vacancies occur in the council, the stake presidency calls new members, and the oldest in term of service is recognized as the senior member.

Under the direction of the stake presidency, the high council has important executive, legislative, and judicial powers (see D&C 102). Members of the stake high council serve as advisers to the stake presidency on any matter about which the presidency might seek counsel, and they carry out specific assignments. For example, a high councilor may have an assignment to represent the stake presidency, to assist in the training of a new ward BISHOPRIC, to attend a ward's priesthood executive committee meetings and ward council

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meetings, or to train and advise ward MELCHIZEDEK PRIESTHOOD quorum leaders. He may be asked to report regularly to the stake presidency concerning the status of a particular ward. In addition, he may serve as a member of the stake Melchizedek Priesthood committee, which assists the stake presidency in installing, training, and advising Melchizedek Priesthood leaders. Other assignments that are generally given to a member of a high council include membership on the AARONIC PRIESTHOOD/Boy Scouting Committee; adviser to the stake YOUNG WOMEN organization; stake mission president; coordinator of stake WELFARE programs; coordinator for temple service and FAMILY HISTORY programs; stake EMERGENCY PREPAREDNESS director, or other such administrative roles. A high councilor will usually also be assigned to speak periodically in ward SACRAMENT MEETINGS under the direction of the stake presidency.

At regular meetings of the stake high council, the presidency presents matters of business to the council for its approval. Such matters may include endorsing an individual's name for an assignment in the stake organization, recommending a person as a potential ward bishop or counselor in a bishopric, or considering an individual for ordination to an office in the Melchizedek Priesthood. The stake president may also ask for discussion of particular issues, and high councilors may be asked to report on the status of their assignments.

As part of its judicial function, the high council serves as a disciplinary council when convened by the stake president to consider cases of serious transgression that affect the standing or fellowship of a Church member. Following the presentation of the facts of the case and due deliberation and prayer, a decision is rendered by the stake president and ratified by the stake high council (*see* DISCIPLINARY PROCEDURES).

DONOVAN E. FLEMING

## HIGH PRIEST

The term "high priest" refers to an office in the MELCHIZEDEK PRIESTHOOD. Men must be ordained high priests to serve as BISHOPS, on high councils, or in STAKE PRESIDENCIES, or as GENERAL AUTHORITIES (*see* HIGH COUNCIL; PRIESTHOOD). Stake presidents may ordain high

priests for other reasons as well. When released from any of these callings, a high priest continues to be a member of the high priests quorum in his resident stake and to participate in the activities of his ward's high priests group (*see* PRIESTHOOD QUORUM).

The PRESIDENT OF THE CHURCH is the PRESIDING HIGH PRIEST in the Church (D&C 107:65–66), the president of the stake is the presiding high priest in the stake, and the bishop is the presiding high priest in the ward. Since 1956, stake presidencies have been serving as the presidencies of their respective stake high priests quorums. Each ward in a stake has a high priests group with a group leader and one or more assistants, as needed. Ward groups of high priests meet weekly to be instructed in their duties and in the principles of the gospel (D&C 124:134; J. Taylor in *JD* 23:219). During group meetings they also receive and report on assignments such as HOME TEACHING and volunteer service projects.

To be ordained a high priest, an ELDER must be recommended by the ward bishopric to the stake presidency. After approval by the stake presidency and high council, his name is presented to the general body of stake priesthood bearers for a sustaining vote after which he is ordained by or under the direction of the stake president.

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meetings, or to train and advise ward MELCHIZEDEK PRIESTHOOD quorum leaders. He may be asked to report regularly to the stake presidency concerning the status of a particular ward. In addition, he may serve as a member of the stake Melchizedek Priesthood committee, which assists the stake presidency in installing, training, and advising Melchizedek Priesthood leaders. Other assignments that are generally given to a member of a high council include membership on the AARONIC PRIESTHOOD/Boy Scouting Committee; adviser to the stake YOUNG WOMEN organization; stake mission president; coordinator of stake WELFARE programs; coordinator for temple service and FAMILY HISTORY programs; stake EMERGENCY PREPAREDNESS director, or other such administrative roles. A high councilor will usually also be assigned to speak periodically in ward SACRAMENT MEETINGS under the direction of the stake presidency.

At regular meetings of the stake high council, the presidency presents matters of business to the council for its approval. Such matters may include endorsing an individual's name for an assignment in the stake organization, recommending a person as a potential ward bishop or counselor in a bishopric, or considering an individual for ordination to an office in the Melchizedek Priesthood. The stake president may also ask for discussion of particular issues, and high councilors may be asked to report on the status of their assignments.

As part of its judicial function, the high council serves as a disciplinary council when convened by the stake president to consider cases of serious transgression that affect the standing or fellowship of a Church member. Following the presentation of the facts of the case and due deliberation and prayer, a decision is rendered by the stake president and ratified by the stake high council (*see* DISCIPLINARY PROCEDURES).

DONOVAN E. FLEMING

## HIGH PRIEST

The term "high priest" refers to an office in the MELCHIZEDEK PRIESTHOOD. Men must be ordained high priests to serve as BISHOPS, on high councils, or in STAKE PRESIDENCIES, or as GENERAL AUTHORITIES (*see* HIGH COUNCIL; PRIESTHOOD). Stake presidents may ordain high

priests for other reasons as well. When released from any of these callings, a high priest continues to be a member of the high priests quorum in his resident stake and to participate in the activities of his ward's high priests group (*see* PRIESTHOOD QUORUM).

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were approximately 246,000 high priests in the Church.

From Adam to Moses, righteous men holding the holy priesthood were ordained high priests. Adam, Enoch, Noah, Melchizedek, Abraham, Moses, and many others were all ordained high priests (D&C 107:53; Alma 13). After the time of Moses the Melchizedek Priesthood was generally withdrawn from the earth, except among the prophets, and the law functioned under the Aaronic Priesthood. Thus, under the LAW OF MOSES a high priest was the chief priest in the AARONIC PRIESTHOOD. He presided over all other priests in their functions and ordinances, particularly those of the temple. Only a direct descendant of the first-born son of AARON anointed to be the spiritual head of the people could become the high priest.

In the Book of Mormon, there were apparently no Levites or descendants of Aaron among the people. High priests were the presiding spiritual authorities and held the Melchizedek Priesthood (e.g., Alma 8:23; 30:20, 23).

In the epistle to the Hebrews, Paul declares Christ to be the promised high priest “after the order of Melchisedec,” an order higher in authority than the Aaronic Priesthood and not dependent upon the Aaronic lineage (Heb. 5:4–6, 10; 7:3, 11, 14–15; Ps. 110:4). As the great high priest, Christ made an eternal sacrifice, once for all time and all people (Heb. 9:11–12), and he continues to preside over all the ordinances and the organization of the Church, which bears his name (see HEAD OF THE CHURCH).

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A. LEGRAND RICHARDS

## HIRAM, OHIO

Hiram, Ohio, a small town twenty-five miles south and slightly east of KIRTLAND, OHIO, was the site of a large branch of The Church of Jesus Christ of Latter-day Saints in the 1830s and served for one

year as home to the Prophet Joseph SMITH. John and Elsa Johnson, a prosperous farmer and his wife, residents in Hiram Township, welcomed Joseph, Emma, and their adopted twins to live with them in September 1831. Joseph had healed Elsa's arthritic arm several months earlier.

During the Smiths' stay, Joseph received an outpouring of fifteen of the revelations now published in the DOCTRINE AND COVENANTS. Section 1, known as the Preface, was given at one of many Church conferences held there. On February 16, 1832, Joseph and his scribe at this time, Sidney RIGDON, beheld a divine vision of the eternal worlds that forms the basis of Latter-day Saint understanding of life after death. In this vision (see DOCTRINE AND COVENANTS: SECTION 76) they reported seeing both God the Father and his Son Jesus Christ and bore witness of Jesus Christ: “He lives! For we saw him, even on the right hand of God” (verses 22–23). A Hiram conference in November 1831 voted to print all revelations received up to that date as the BOOK OF COMMANDMENTS.

On the cold night of March 24, 1832, a mob dragged Joseph and Sidney from their beds into a nearby meadow, beat them, and poured tar and feathers on their bodies (HC 1:261–65). Joseph and Sidney bore the marks of that night for the rest of their lives. Another consequence was the death of Joseph and Emma's adopted eleven-month-old son. Ill with the measles at the time, he was exposed to the cold and died five days later.

While living in Hiram, Joseph accomplished a significant portion of his translation of the Bible (see JOSEPH SMITH TRANSLATION OF THE BIBLE



The John Johnson home in Hiram, Ohio. Joseph Smith received several revelations here, including D&C 76, known as the Vision, about the degrees of glory in heaven. Courtesy LaMar C. Berrett.



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The Johnson home is now owned by the Church and is open as a VISITORS CENTER. The Hiram Ward meetinghouse stands nearby.

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KARL RICKS ANDERSON

## HISTORIANS, CHURCH

From its beginnings, the Church has considered RECORD KEEPING and history writing an imperative duty (D&C 123:1–7). The Book of Mormon, published in 1830, is a product of ancient records kept by command of God (1 Ne. 9:3, 5; Jacob 1:2; 3 Ne. 23:4, 11–13). Record keeping is also commanded by modern revelation (D&C 21:1; 47:3; 69:3; 72:5–6). Latter-day Saints write history not only to obey divine injunctions but also to combat false reports and to convert and edify future generations (HIC 1:1; 2:199; 6:409).

Although most of the early commandments pertained to the keeping of “official” Church records, Latter-day Saints also apply them to individuals. Joseph SMITH and other prominent leaders set the example by keeping journals. Clerks and scribes recorded revelations, minutes of meetings, speeches, correspondence, blessings, and ordinances.

EARLY CHURCH HISTORIANS, 1830–1842. Record keeping and history writing were institutionalized with the appointment of Oliver COWDERY as the first Church Recorder when the Church was organized on April 6, 1830 (D&C 21:1). That the Prophet’s closest associate and most capable scribe, who also served as second elder in the Church, should be called as Church Recorder is an indication of the importance attached to the position. According to his successor, Cowdery wrote the history of the Church up to mid-1831, when he was released; that early history has never been located. During his second term in office (1835–1837), Cowdery completed a series of eight historical letters that he had started publishing in the MESSENGER AND ADVOCATE in October 1834.

John Whitmer, one of the eight BOOK OF MORMON WITNESSES, served officially as Church recorder between 1831 and 1834 and, after his release, wrote unofficially until his excommunication in 1838. His history for 1831–1838 was published in 1908.

George W. Robinson, a son-in-law of Sidney RIGDON, became general recorder in 1837 (HIC 2:513). He accompanied Joseph Smith in visiting Church settlements in northern Missouri and kept a brief record captioned “The Scriptorial Book of Joseph Smith, Jr.” Robinson was released in 1840 when he moved across the river from Nauvoo.

From 1838 to 1843 there was considerable overlapping in the service of Church recorders and historians. Little progress had been made on the Church annals, which, in part, were being written to help combat highly visible ANTI-MORMON PUBLICATIONS. In a flurry of activity to correct the situation, Joseph Smith had earlier minutes copied into the Far West Record, renewed efforts on his



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own history with the assistance of Sidney Rigdon, and called John Correll and Elias Higbee as Church historians to work with Robinson.

Soon after his appointment, John Correll chafed at criticism by the Prophet and chose to testify against his former associates in several legal proceedings, leading to his excommunication. To justify his break with the Church, he quickly wrote and published in 1839 the history that he never wrote as Church historian.

As a Church historian, Elias Higbee helped collect affidavits regarding the Saints' losses in Missouri, and in October 1839 he accompanied Joseph Smith and Sidney Rigdon to Washington, D.C., to present them to U.S. officials. After President Van Buren rebuffed them in February 1840, Higbee stayed on, trying unsuccessfully for a hearing before the Senate Judiciary Committee. His documents relating to this Washington mission, later incorporated in the "History of Joseph Smith," were his main contribution to Church history.

In 1840, twenty-eight-year-old Robert B. Thompson replaced Robinson as Church historian, but he had little time for history. He wrote in Joseph Smith's letter book, recorded patriarchal blessings, and served as city treasurer, clerk of the high council, and associate editor of the *TIMES AND SEASONS*. After Thompson died in 1841, James Sloan, an experienced clerk, served as historian, but within a year he was called on a mission to his native Ireland.

**PIONEER CHURCH HISTORIANS, 1842–1900.** After fluctuating changes in titles and personnel, the offices of Church recorder and Church historian merged and became stable with the appointment of Willard Richards in late 1842. He came to his literary duties singularly qualified and immediately brought new impetus and dignity to the position. Richards kept the Prophet's diary for him, wrote correspondence, compiled most of the "History of Joseph Smith" (see *HISTORY OF THE CHURCH*), and either recorded or supervised the recording of the Prophet's sermons, minutes of meetings, and ordinances performed in the Nauvoo Temple.

Richards's efforts provided continuity during the unsettled years of pioneer travel. With the help of his assistant, Thomas Bullock, he packed Church records in sturdy boxes for removal to the West. At Winter Quarters he set up a temporary

Church Historian's Office in an octagonal cabin that also served as Church headquarters. In Utah he maintained the Historian's Office in his own home in Salt Lake City until his death on March 11, 1854.

No one seemed more qualified to complete the "History of Joseph Smith" than Joseph Smith's cousin George A. Smith, who was appointed as Church historian and general Church recorder on April 7, 1854. He had a modest building constructed across the street from Brigham YOUNG's office that served as the Historian's Office from 1856 to 1917. His main contributions were completing the "History of Joseph Smith" and directing the compilation of the "History of Brigham Young."

Albert Carrington, a graduate of Dartmouth College, Brigham Young's secretary, and editor of the *Deseret News*, was ordained an apostle and appointed historian in 1870. During Carrington's four-year term, work continued on the Manuscript History of Brigham Young. Orson PRATT, an apostle, was sixty-three years old when he was appointed Church historian in 1874 and never involved himself personally in writing Church history. He died in 1881.

Although Wilford WOODRUFF (1833–1898) served as Church historian from 1883 to 1889, he made his greatest contributions to Church history as assistant Church historian from 1856 to 1883. He was the prime motivator behind a project to publish a biography of each man who had served in the Quorum of the Twelve Apostles, and was instrumental in preparing the sermons of Joseph Smith for publication in the *History of the Church*. Woodruff's journals, which he kept with diligence from the time he joined the Church until a few weeks before his death, proved invaluable in compiling the histories of Joseph Smith and Brigham Young.

Franklin D. Richards, an apostle, served as an assistant Church historian for five years before becoming Church historian in 1889. He traveled to San Francisco to provide information for Hubert H. Bancroft, who was then preparing his histories of western states and territories. The resulting *History of Utah* (1890) was considered the most balanced and scholarly account of Church pioneer history to that time. Elder Richards energetically collected historical sources and authorized his assistant, Andrew Jenson, to travel extensively to gather materials. On his own initiative, Jenson had

already undertaken historical projects beneficial to the Church before he was sustained as an assistant Church historian in 1897.

**EARLY-TWENTIETH-CENTURY CHURCH HISTORIANS.** Anthon H. Lund served from 1900 to 1921. An able and considerate administrator, he supervised significant projects, including moving the office and records in 1917 to the new Church Office Building. Andrew Jenson continued traveling to stakes and missions, gathering materials to compile a “manuscript history” of each; he also published thousands of biographical sketches. In 1906, when he was assigned responsibility for the “Journal History,” Jenson began a retroactive compilation of sources in the form of annals extending back to 1830, a history that by 1932 had grown to 518 volumes. He also continued work on several private historical projects until his death in 1941.

Elder B. H. Roberts of the Seventy established himself as a historian with the publication of *The Life of John Taylor* (1892), *Outlines of Ecclesiastical History* (1893), *The Missouri Persecutions* (1900), and *The Rise and Fall of Nauvoo* (1900). In 1902 he was appointed assistant Church historian and assigned to edit and republish the *History of the Church*. He had completed six volumes by 1912, and a seventh in 1932, about a year before his death. While editing the *History of the Church*, Roberts also wrote “A History of the Mormon Church,” which first appeared in monthly installments in the *Americana* magazine, 1909–1915. Later revised, these were published in 1930 as Roberts’ **COMPREHENSIVE HISTORY OF THE CHURCH**.

Joseph Fielding SMITH began a sixty-nine-year association with the Historian’s Office in 1901, when he was employed as an assistant to Andrew Jenson. As an assistant Church historian (1906–1921), he wrote several historical pamphlets and booklets, and as Church historian (1921–1970), he continued writing. His *Essentials in Church History* (1922) remained a standard until the 1980s. His two-volume *Church History and Modern Revelation* (1953) provided explanations about the antecedents and historical setting of many revelations published in the **DOCTRINE AND COVENANTS**. An apologist in the classical tradition, Elder Smith’s philosophy of history has been widely influential within the Church.

**RECENT CHURCH HISTORIANS.** Joseph Fielding Smith worked to modernize operations of the His-

torian’s Office. He improved standards for preserving, classifying, and managing archival materials; hired professional librarians and archivists; and helped plan a new four-story facility. As President of the Church, he appointed Elder Howard W. Hunter, an apostle, as Church historian (1970–1972). After consulting with professional historians and archivists, in 1972 Elder Hunter recommended a reorganization of the Historian’s Office into a Historical Department with three divisions: a library for published materials, archives for manuscripts, and a division for research and writing.

Since Willard Richards, each Church historian and general Church recorder had been a member of the Quorum of the Twelve or First Presidency. That long-standing tradition was changed in 1972 when Leonard J. Arrington, a nationally prominent professional historian, was sustained in general conference as Church historian (1972–1977). His duties were also different from those of his predecessors: His main task was to produce scholarly works for publication. Earl E. Olson, Church archivist, was charged with gathering and preserving the materials of history; Donald T. Schmidt became librarian; and later Florence Jacobson headed an Arts and Sites Division. They all served under Managing Director Alvin R. Dyer, an Assistant to the Twelve. The Historical Department moved to enlarged quarters in November 1972. On May 17, 1976, Joseph Anderson, an Assistant to the Twelve, succeeded Elder Dyer as managing director.

With a corps of professional historians, Arrington promoted and directed the writing and publication of LDS history at an unprecedented rate. The division also assisted with acquisitions and conducted a dynamic oral history program.

The appointment of G. Homer Durham of the First Quorum of the Seventy as Managing Director in 1977 signaled a retrenchment in the Church’s direct sponsorship of professional history writing. Several history writing projects were curtailed or abandoned. On June 26, 1980, the Church announced the establishment of the Joseph Fielding Smith Institute for Church History, which would be affiliated with BRIGHAM YOUNG UNIVERSITY. Arrington directed the new institute, and most of the professional historians associated with him transferred to the university. This placed the writing of history in a university setting, leaving the Historical Department to manage materials in its archives in support of scholarship without the re-

sponsibility of monitoring a genre of "official" Church history.

Elder G. Homer Durham was appointed as Church historian on February 8, 1982. During his administration Florence Jacobsen became a prime motivator in the establishment of a new MUSEUM of Church History and Art, which opened its doors in April 1984. The three divisions in the Historical Department were now the Archives, Library, and Museum. Following Durham, Elder Dean L. Larsen, of the Presidency of the Seventy, was sustained as Church historian and recorder (1985–1989). In 1989 John K. Carmack of the First Quorum of the Seventy, who had been serving under Elder Larsen since 1986, became the department's executive director.

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HOWARD C. SEARLE

## HISTORICAL SITES

The sites of historical importance to Latter-day Saints include those associated with Christianity in general (the Holy Land, Jerusalem, Bethlehem, Jordan River, Mount of Olives, etc.), as well as those directly related to LDS beliefs. The latter mainly include places in the United States associated with the founding and organization of The Church of Jesus Christ of Latter-day Saints and its subsequent migrations west. LDS historical sites are important to individual members because of the Church's emphasis on its history and cultural roots rather than as formal pilgrimage destinations (see HISTORY, SIGNIFICANCE TO LATTER-DAY SAINTS). Church members commonly visit these sites as tourists and, in the process, gain greater personal understanding of the history of the Church and its beliefs.

Many historical sites in the United States were obtained through the efforts of such individuals or entities as Joseph F. SMITH, Heber J. CRANT, Willard W. Bean, Wilford C. Wood, and the Corporation of the Presiding Bishopric of the

LDS Church. Most of these sites have been restored to the time of the historical events and are staffed by local unpaid volunteers or missionaries.

VISITORS CENTERS are located at several sites, and are free and open to the public. Each location includes displays and literature explaining the site and its significance in Church history. One such site is the Joseph Smith Memorial in Sharon, Windsor County, Vermont. Joseph SMITH was born here on December 23, 1805. In 1905 the Church erected a 38.5-foot-high granite monument to commemorate the 38.5 years of his life. A full-time missionary couple live at the home.

Near the village of Palmyra, New York, in the township of Palmyra, is located the site of the log house in which the Smiths resided from 1817 to the early or mid-1820s, and again intermittently until late 1830. In the adjacent township of Manchester is the Smith family farm, existing frame home, SACRED GROVE, and also the hill CUMORAH only a few miles southeast of the home. The Sacred Grove is where the boy Joseph received his FIRST VISION, the initial event in the restoration of the Church. Latter-day Saints believe that the young Joseph Smith was directed by the angel Moroni to retrieve from the hill Cumorah the gold plates from which the Book of Mormon was translated. The first edition of the Book of Mormon was printed in the Grandin Press Building in Palmyra. A mile and one-half north of Palmyra is the farm of Martin Harris, a portion of which was sold to fi-



A stonemason prepares the base of the obelisk erected in 1905 at Joseph Smith's birthplace in the township of Sharon, Vermont. The inscription is taken from the Title Page of the Book of Mormon and emphasizes the Prophet's role as translator of the book.

sponsibility of monitoring a genre of "official" Church history.

Elder G. Homer Durham was appointed as Church historian on February 8, 1982. During his administration Florence Jacobsen became a prime motivator in the establishment of a new MUSEUM of Church History and Art, which opened its doors in April 1984. The three divisions in the Historical Department were now the Archives, Library, and Museum. Following Durham, Elder Dean L. Larsen, of the Presidency of the Seventy, was sustained as Church historian and recorder (1985–1989). In 1989 John K. Carmack of the First Quorum of the Seventy, who had been serving under Elder Larsen since 1986, became the department's executive director.

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HOWARD C. SEARLE

## HISTORICAL SITES

The sites of historical importance to Latter-day Saints include those associated with Christianity in general (the Holy Land, Jerusalem, Bethlehem, Jordan River, Mount of Olives, etc.), as well as those directly related to LDS beliefs. The latter mainly include places in the United States associated with the founding and organization of The Church of Jesus Christ of Latter-day Saints and its subsequent migrations west. LDS historical sites are important to individual members because of the Church's emphasis on its history and cultural roots rather than as formal pilgrimage destinations (see HISTORY, SIGNIFICANCE TO LATTER-DAY SAINTS). Church members commonly visit these sites as tourists and, in the process, gain greater personal understanding of the history of the Church and its beliefs.

Many historical sites in the United States were obtained through the efforts of such individuals or entities as Joseph F. SMITH, Heber J. CRANT, Willard W. Bean, Wilford C. Wood, and the Corporation of the Presiding Bishopric of the

LDS Church. Most of these sites have been restored to the time of the historical events and are staffed by local unpaid volunteers or missionaries.

VISITORS CENTERS are located at several sites, and are free and open to the public. Each location includes displays and literature explaining the site and its significance in Church history. One such site is the Joseph Smith Memorial in Sharon, Windsor County, Vermont. Joseph SMITH was born here on December 23, 1805. In 1905 the Church erected a 38.5-foot-high granite monument to commemorate the 38.5 years of his life. A full-time missionary couple live at the home.

Near the village of Palmyra, New York, in the township of Palmyra, is located the site of the log house in which the Smiths resided from 1817 to the early or mid-1820s, and again intermittently until late 1830. In the adjacent township of Manchester is the Smith family farm, existing frame home, SACRED GROVE, and also the hill CUMORAH only a few miles southeast of the home. The Sacred Grove is where the boy Joseph received his FIRST VISION, the initial event in the restoration of the Church. Latter-day Saints believe that the young Joseph Smith was directed by the angel Moroni to retrieve from the hill Cumorah the gold plates from which the Book of Mormon was translated. The first edition of the Book of Mormon was printed in the Grandin Press Building in Palmyra. A mile and one-half north of Palmyra is the farm of Martin Harris, a portion of which was sold to fi-



A stonemason prepares the base of the obelisk erected in 1905 at Joseph Smith's birthplace in the township of Sharon, Vermont. The inscription is taken from the Title Page of the Book of Mormon and emphasizes the Prophet's role as translator of the book.



## LDS HISTORICAL SITES WITH FULL-TIME STAFF

<i>Main Historic Dates</i>	<i>Place</i>	<i>Location</i>
1805	Joseph Smith Memorial	Sharon, Vt.
1817–1818	Joseph Smith Farm	Manchester, N.Y.
1820	Saered Grove	Manchester, N.Y.
1823–1827	Hill Cumorah	Manchester, N.Y.
1827–1831	Martin Harris Farm	Palmyra, N.Y.
1829–1830	Grandin Press Building	Palmyra, N.Y.
1829–1831	Peter Whitmer, Sr., Farm	Fayette, N.Y.
1831–1833	John Johnson Home	Hiram, Ohio
1831–1833	Independence Temple Site	Independence, Mo.
1831–1838	Newel K. Whitney Store	Kirtland, Ohio
1831–1838	Newel K. Whitney Home	Kirtland, Ohio
1836–1838	Kirtland Temple (RLDS owned and staffed)	Kirtland, Ohio
1838–1839	Liberty Jail	Liberty, Mo.
1839–1846	Nauvoo (LDS and RLDS sites)	Nauvoo, Ill.
1844	Carthage Jail	Carthage, Ill.
1846–1848	Winter Quarters	Omaha (Florence), Nebr.
1847	Temple Square	Salt Lake City, Utah
1847–1848	Mormon Battalion Duty Station	San Diego, Calif.
1854	Beehive House	Salt Lake City, Utah
1863–1869	Jacob Hamblin Home	Santa Clara, Utah
1867	Cove Fort	Cove Fort, Utah
1869–1877	Brigham Young Winter Home	St. George, Utah
1875 (Ded.)	St. George Tabernacle	St. George, Utah
1878 (Est.)	Thomas L. Kane Memorial Chapel	Kane, Pa.

nance the publication of the Book of Mormon. Thirty miles to the southeast is the Peter Whitmer farm in FAYETTE, NEW YORK, where the Church was formally organized in 1830. Yet another hundred miles southeast from Fayette is HARMONY, PENNSYLVANIA, where the majority of the Book of Mormon was translated by Joseph Smith and written down by Oliver Cowdery.

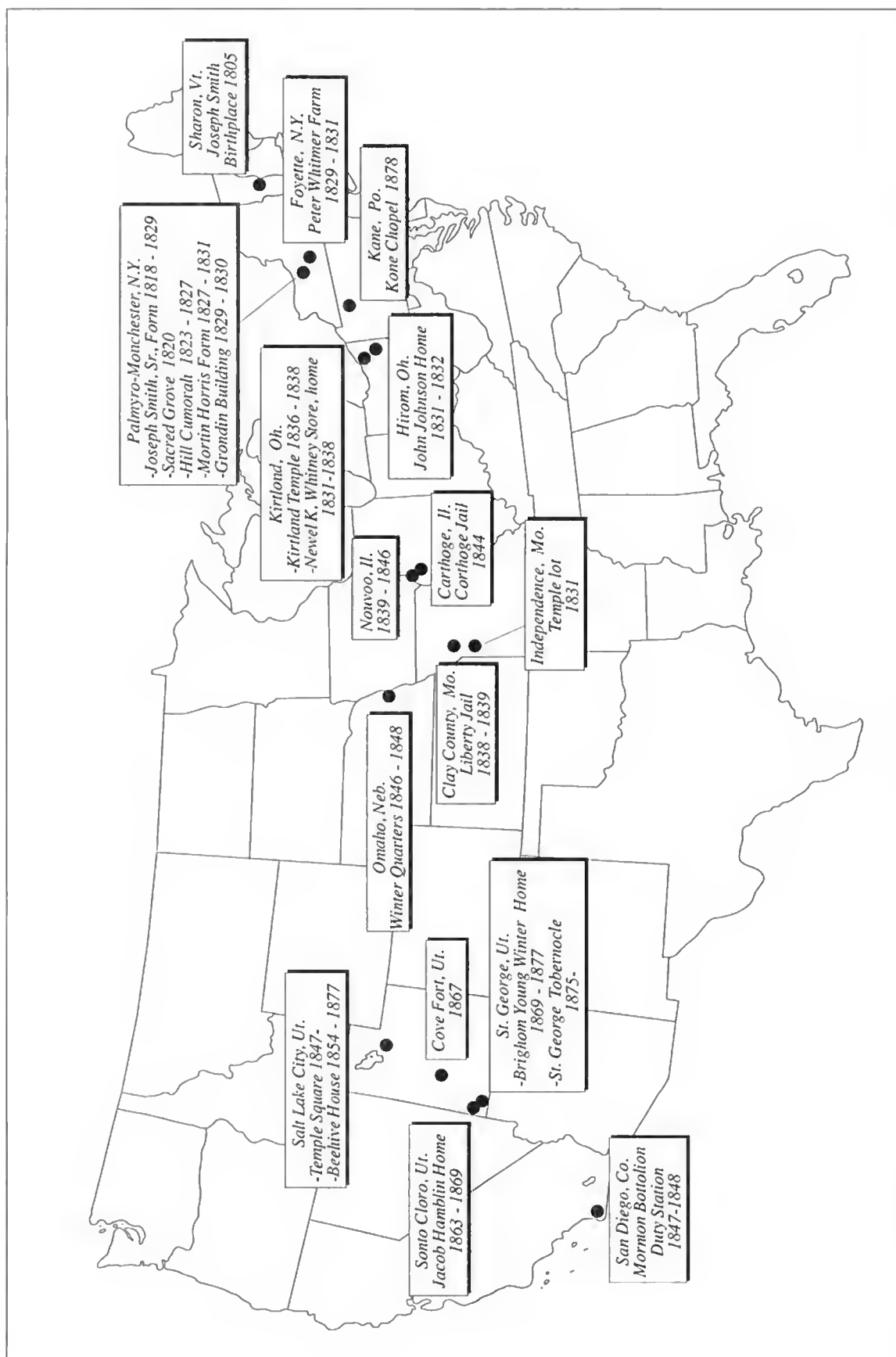
Joseph Smith moved his family to KIRTLAND, OHIO, in early 1831. They remained there until January 1838, when they fled to MISSOURI to escape mob violence. Events of importance in the life of Joseph Smith that occurred in Kirtland include receiving many revelations now found in the Doctrine and Covenants and the construction of the first Latter-day Saint temple. The WHITNEY STORE was the location of many of these events and has been restored. The KIRTLAND TEMPLE was dedicated on March 27, 1836. It is owned today by the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS (RLDS).

At Independence, Jackson County, Missouri, an LDS visitors center is situated on a portion of

the temple lot dedicated by Joseph Smith in 1831. Twelve miles to the north is LIBERTY JAIL in Clay County, Missouri, where Joseph was imprisoned from December 1, 1838, to April 6, 1839. Here he received sections 121–123 of the Doctrine and Covenants. The reconstructed remnant of the jail stands today as a reminder of the trials experienced by the Prophet for his beliefs, of the faithfulness of his followers (some of whom shared the jail with him), and of the suffering of his wife, Emma SMITH, and his children during the harsh winter while he was imprisoned. Northeast of Liberty are the historic sites of FAR WEST, in Caldwell County, Missouri, and ADAM-ONDI-AHMAN, in Daviess County, Missouri.

After TEMPLE SQUARE in Salt Lake City, NAUVOO is the second most visited historic location in the Church. Joseph Smith moved to the village of Commerce in Hancock County, Illinois, on May 10, 1839. Purchased by the Church, Commerce was renamed Nauvoo and became a major destination for converts to the Church, reaching a population in excess of 11,000 in 1845, and some 20,000





in the greater area. The Church has obtained a number of the buildings and sites owned by early members in Nauvoo and has restored or reconstructed them to show what life was like for the Saints in Nauvoo.

Near Nauvoo is the town of Carthage, the county seat for Hancock County. Here Joseph Smith was imprisoned on June 25, 1844, and murdered by a mob on June 27. Nauvoo and CARTHAGE JAIL are supervised by the Illinois Peoria Mission and full-time missionaries staff them.

Following the martyrdom, the Saints, under the direction of Brigham YOUNG, left Nauvoo in the winter of 1846, founding a number of temporary settlements en route to the West. WINTER QUARTERS, Nebraska (now Florence, a suburb of Omaha), on the west bank of the Missouri River, and Kanessville, Iowa (now COUNCIL BLUFFS), on the east bank, were the locations of a large settlement in the fall and winter of 1846–1847, remaining there until 1852. The Winter Quarters cemetery is all that remains of this historical site today.

The MORMON TRAIL to Utah has a number of monuments and historic sites. Salt Lake City has numerous historical sites. Temple Square with the temple, tabernacle, assembly hall, and visitors center is the most visited site in the Church. Other sites include “THIS IS THE PLACE” MONUMENT, the Beehive and Lion houses built and occupied by Brigham Young, and the nearby cemetery with his grave.

The Church also maintains three historic sites in St. George, Utah: the Brigham Young winter home, representing the LDS expansion southward along the valleys of the Intermountain West; the St. George Tabernacle, an epitome of the construction of large assembly halls in the major communities settled by Latter-day Saints; and the St. George Temple, the first temple completed in Utah. The temple’s dedication in 1877 demonstrated the commitment of the Latter-day Saints to temple work and to establishing permanent communities in the Intermountain West. It is an important example of LDS architecture of the period. And in nearby Santa Clara stands the home of Jacob Hamblin, one of the earliest missionaries to the Indians in southern Utah.

These and other historic sites serve as reminders of the humble yet extraordinary beginnings of



Visitors center and monument near Sharon, Vermont, at the birthplace of the Prophet Joseph Smith. The obelisk rises 38.5 feet—one foot for each year of Joseph Smith’s life. This cottage and monument were dedicated on December 23, 1905, the centennial anniversary of the Prophet’s birth. Courtesy University of Utah.

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RICHARD H. JACKSON

## HISTORY, SIGNIFICANCE TO LATTER-DAY SAINTS

History plays a vital role in LDS thought, where it joins with theology and practical religion to answer many of life’s questions and to make daily life meaningful, intelligible, and worthwhile. God is seen as actively achieving his ultimate purposes

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History plays a vital role in LDS thought, where it joins with theology and practical religion to answer many of life’s questions and to make daily life meaningful, intelligible, and worthwhile. God is seen as actively achieving his ultimate purposes

through events that make up history, while simultaneously allowing individuals the choice of working for or against his purposes.

Although Latter-day Saints do not have an officially stated philosophy of history, several basic ideas in LDS theology establish the significance of history.

1. First is the nature of mankind. As God's literal spirit offspring, humans partake of divine attributes and destiny; they have the potential to attain GODHOOD. On the other hand, humanity is fallen and has become "carnal, sensual, and devilish" (Moses 5:13), with capacities for evil and degradation comparable with those of the devil himself. Hence, there is dramatic interest among Latter-day Saints in the broadest spectrum of human thoughts, words, and deeds.

2. Second is an unequivocally positive commitment to life in this world (*see* PURPOSE OF EARTH LIFE). In LDS thought, a seamless web of individual being extends back in time to a self-conscious pre-earth life, and forward to the possibility and hope of eternal life in the presence of God. Prior choices and God's purposes have determined one's presence and place in this life; and, to a large extent, present choices will determine one's eternal future. In axioms such as "Men are, that they might have joy" (2 Ne. 2:25), LDS doctrine emphasizes the significance and goodness of the historical experience.

3. Human freedom is required. In order to preserve human AGENCY, God does not break "across the line of history through the instrumentality of unmerited love," but he participates "in the historical process by inspiring men and co-operating with them in their efforts to improve the world's conditions" (Boyd, pp. 450, 453). Thus, God "directs and influences" the historical process, but he also respects the "centrality of freedom" for his children, something to which he is committed "partly by his nature and partly by his will" (Poll, pp. 33, 35).

4. History itself is part of eternal truth. "Truth is knowledge of things as they are, and as they were, and as they are to come" (D&C 93:24; cf. 88:79). Thus, written records (including sacred histories) can encompass only a small portion of eternal reality, and even under optimum circumstances are incomplete and imperfect.

The LDS idea of history has much in common with that of Jews and Christians who believe in the living God-who-aets-in-history. Latter-day Saints view human history as the unfolding of God's plan of salvation for mankind (*Heilsgeschichte*), a view that dominated Western civilization until the eighteenth century. They generally agree with the traditional linear concept of history laid down in Augustine's *City of God*, although they place the eventual divine society on this earth (in a glorified and eternal physical state), not in an otherworldly dimension.

LDS faith is intertwined with historical events. Latter-day Saints essentially believe the literal biblical account of God's direct role in the Creation and of the fall of Adam and Eve—the proof of human freedom. A series of gospel DISPENSATIONS then unfolded. In each dispensation God's plan for mankind was revealed, only to be rejected eventually by chosen, but backsliding, human beings. The supreme set of events in history is the birth, ministry, death, and resurrection of Jesus Christ. This quintessentially Christian philosophy reaches its culmination in a hope, confidence, and preparation for Jesus' literal second coming, marking the end of this phase of the world's history. Latter-day Saints believe in a Christ-centered history and find power and reassurance in the fact that Jesus Christ became a real, historic person who endured mortality and its trials (Heb. 4:15–16). They add other elements to the Savior's historical reality. They believe that the resurrected Jesus appeared among the people of the Book of Mormon, and that God the Father and Jesus Christ appeared to Joseph SMITH in 1820 to open the last dispensation when the fulness of the gospel will be taught to all of the nations and people.

The foundations of the Church are grounded in a series of historic events, without which the Restoration would be incomprehensible and impotent. Joseph Smith recorded many visions and he received the gold plates from the angel Moroni, from which he translated the Book of Mormon. There followed many revelations to Joseph Smith and to the prophets who have succeeded him, revealing doctrines and applying eternal principles to existing historical and individual situations. That living prophets receive revelation from God, who is vitally interested in human needs in changing conditions, underscores the LDS view of God's continuing place in history.

That view is that God has played a role throughout ancient and modern history by foreordaining religious, political, scientific, and other leaders (e.g., Cyrus; see Isa. 44:28; Jer. 1:5). The great reformers (Luther, Calvin, Knox), discoverers such as COLUMBUS, and the authors of the CONSTITUTION OF THE UNITED STATES OF AMERICA were foreordained to prepare the way for the Restoration and to establish a new nation “conceived in liberty” that, like ancient Israel, was not chosen for special privilege but was to be a blessing to all mankind (Petersen, pp. 69–72; Backman, p. 724). This view was summarized by President Ezra Taft BENSON: “God, the Father of us all, uses the men of the earth, especially good men, to accomplish his purposes” (*Ensign* 2 [July 1972]:59).

God’s role in the mundane details of history may be less obvious but more frequent than thought. Elder Bruce R. McConkie declared that the real history of the world “will show God’s dealings with men, [and] the place the gospel has played in the rise and fall of nations” (*MD*, 1958, p. 327). Still, the record is incomplete; many important issues about historical injustices and catastrophes are yet to be explained by the God who acts in history, and what is not yet fully known in the macrocosmic realm is often explained in the meaningful experiences of individual people. God knows and cares about each human being. As with the larger world, God intervenes in individual lives at decisive moments, but also recognizes human autonomy and leaves the majority of life’s decisions to individual choice.

God’s role in human history should not, however, be taken to the extreme. His foreknowledge does not require predestination. Foreordination means that in his wisdom and foreknowledge God has called an individual to a role in the human drama if that person chooses to fill it. To Latter-day Saints, history is a combination of God’s direction (which is neither “coercive [n]or continuous” [Poll, p. 33]) and divine intervention when that is indispensable to his purposes, with broad freedom of choice for humans within God’s expansive framework. In this large realm of human freedom, the panorama of history has taken place. Here, political, social, economic, psychological, and other such forces largely hold sway, and thus are essential in explaining human choices and actions.

This historical view became an integral part of early LDS theology, of Joseph Smith’s personal mission, of his vision of the Church’s mission

throughout the world, and of the anticipated second coming of Jesus Christ. All of this may also account in part for the meticulous attention given to RECORD KEEPING in the Church and by the prophets (see HISTORY OF THE CHURCH; HISTORIANS). All members of the Church are encouraged to write personal JOURNALS and FAMILY HISTORIES, and to make them a part of their extended families’ sacred possessions.

In recent years the recognition of the Church by historians and sociologists as a distinctive new religion has generated broader interest in the writing and understanding of its history. But the writing of general history, especially religious history, has always had its difficulties. Surviving documents are limited and often inconsistent. Spiritual experiences are often kept private, and primarily lend themselves only to spiritual verification. Memories and lore are selective and fallible. Purposes, needs, audiences, historical fashions, and professional methods change from one decade to the next.

Traditional LDS historians, following their Jewish and early Christian predecessors, have tended to focus heavily on the hand of God in writing about Church and world history. Their histories are generally descriptive and declarative, sympathetic to the historical figures, and written mainly to inspire and build faith. According to William Mulder, “No where in Mormon record-keeping can [one] escape the teleological, the didactic, the eschatological” (p. 17).

This view is countered by other historians, such as Fawn M. Brodie, who explicitly rejected the prophetic truth claims of the LDS faith and interpreted Joseph Smith and the Restoration wholly on the basis of modern naturalistic, historicist, and psychoanalytic methods. Their objective is typically to provide causal explanations by emphasizing the human aspects while rejecting divine involvement.

Most recent LDS historical scholarship represents a wide and changing spectrum. There is, as Henry Bawden advised, room for a number of perspectives and purposes. On the one hand, there is “faithful history,” as expressed by Richard L. Bushman and others, in which the historian has a responsibility not only to consider the divine role but also to lead the kind of life that will permit the discernment of God’s influence. For others, strictly empirical social-scientific and historicist methods suffice. Most historians of “Mormonism,”

however, LDS and non-LDS alike, recognize that both secular factors and spiritual claims can be taken seriously, while at the same time adhering to traditional canons of historical scholarship and addressing historical questions raised by contemporary issues.

[See also Biography and Autobiography.]

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DOUGLAS F. TOBLER  
S. GEORGE ELLSWORTH

## HISTORY OF THE CHURCH

[This entry discusses the history of the Church in the following six periods:

- c. 1820–1831, Background, Founding, New York Period
- c. 1831–1844, Ohio, Missouri, and Nauvoo Periods
- c. 1844–1877, Exodus and Early Utah Periods
- c. 1878–1898, Late Pioneer Utah Period
- c. 1898–1945, Transitions: Early-Twentieth-Century Period
- e. 1945–1990, Post-World War II International Era Period

In addition, several other articles cover the history of the Church in the light of specific historical disciplines or approaches: see Doctrine: Meaning, Source, and History; Economic History; Intellectual History; Legal and Judicial History; Politics: Political History; Social and Cultural History; and Church of Jesus Christ of Latter-day Saints, The.

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## C. 1820–1831, BACKGROUND, FOUNDING, NEW YORK PERIOD

[For other articles pertaining to the main events in the first period of Church History, see also First Vision; Moroni, Visitations of; various entries listed under Book of Mormon; articles on the restoration of the Aaronic Priesthood, of the Melchizedek Priesthood, and Organization of the Church, 1830.

Early biographical information can be found in articles on the Smith Family Ancestors, Joseph Smith, Emma Smith, and several other members of the Smith Family, in addition to Martin Harris, Oliver Cowdery, David Whitmer, and Sidney Rigdon. For a listing of Mormon sites and communities of this period, see New York, Early LDS Sites in.]

The establishment of The Church of Jesus Christ of Latter-day Saints began in the 1820s with events that occurred primarily in New York State. The Prophet Joseph SMITH received his FIRST VISION in 1820, obtained the GOLD PLATES of the Book of Mormon from the hill Cumorah in 1827, received priesthood authority in 1829, and officially organized the Church on April 6, 1830. By the time the Church left New York for Ohio early in 1831, it was organized and its basic direction was clearly established.

In its formative years, the infant Church learned above all to depend on revelation for direction. Joseph Smith, young and relatively unschooled, did not pretend to work out the doctrines of the new Church by himself. Direct revelations from God led him step by step. Perhaps the most revolutionary idea in the Church is its belief in Christian revelation beyond the Bible. Latter-day Saints have never doubted the inspiration of the Bible; it has been an essential standard from the beginning (see BIBLE: LDS BELIEF IN). Their experience led them to realize, however, that God also spoke to prophets who were not included in that conventional canon of scripture: the Book of Mormon showed them this (2 Ne. 29:10–14), and they heard Joseph Smith speak with the same authority as biblical apostles and prophets. Consequently, Latter-day Saints began to think of revelation in a new way, and the principle of continuing revelation greatly disturbed their fellow Christians, but from the beginning nothing was more basic to the Church.



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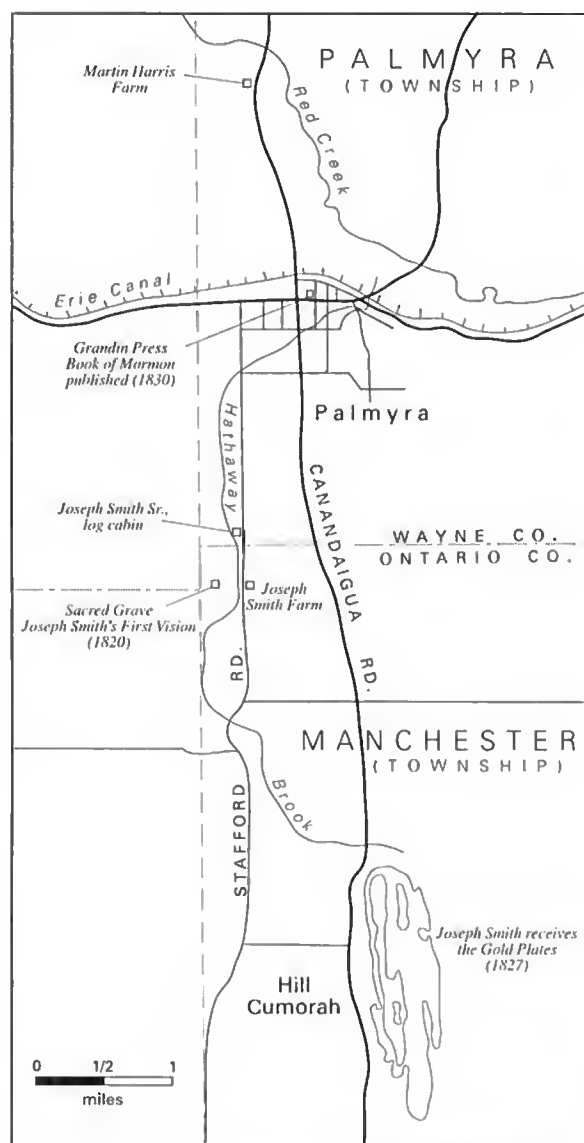
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BYU Geography Department

Church history sites near Palmyra, N.Y., 1820–1831.

The history of the Church begins with the family of Joseph SMITH, Sr., and Lucy Mack SMITH, the Prophet's parents (*see SMITH FAMILY*), who, with thousands of other New Englanders, flooded into New York in the early nineteenth century looking for better land. They brought with them their Calvinist religious intensity, but with a zeal modified by the new conditions of life in republican and pluralistic America. They had long searched without success for a faith on which they could rely. The increasing number of Christian denominations and a host of new intellectual influ-

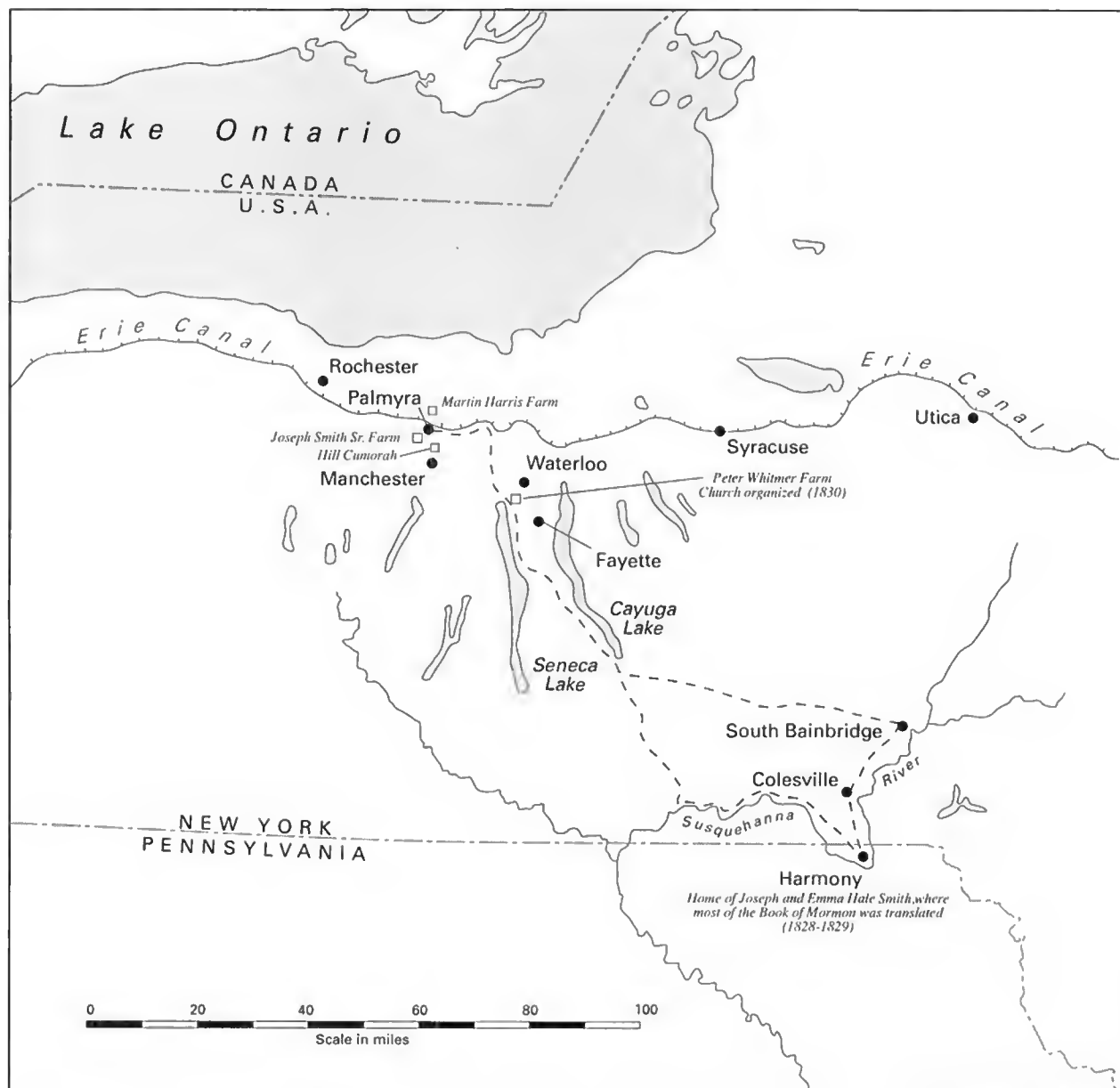
ences from the Enlightenment made it more difficult to embrace religious faith than when Congregationalism had predominated in New England. Joseph Smith's quest for salvation began with the question of which Church is true. This question was possibly thrust upon him by his parents' uncertainties and by the plurality of churches—Presbyterian, Baptist, Methodist, Quaker—in his own village.

Moved by evangelical revivals, Joseph Smith asked for direction from God about the true religion in the early spring of 1820. Although only fourteen, he had confidence in the biblical promise that he could get an answer (James 1:5). He went into the woods near his home, kneeled down, and prayed. In his accounts of the event, he testifies that the answer he received astonished him. Both God the Father and Jesus Christ appeared and told him to join none of the existing churches. He was assured that he was in good standing with God, told many things he could not write about, and then the vision closed, leaving him overcome. This revelation of the Father and the Son is considered by Latter-day Saints to be the opening event in the RESTORATION of the gospel.

For three and a half years Joseph received no further communication from the heavens. Wondering if he had disqualified himself through unworthiness, Joseph was praying on the evening of



Path leading from the Smith home to an area known as the Sacred Grove, south of Palmyra, New York. Photographed c. 1907. Photographer: George E. Anderson. Courtesy Nelson Wadsworth.



BYU Geography Department

Church history sites in western New York, 1820–1831.

September 21, 1823, when to his astonishment, an angel appeared in the room and announced that he was MORONI and had come with instructions from God. He told Joseph about a record written on gold plates giving a history of the former inhabitants of the western continents. The resurrected Savior, Jesus Christ, had appeared to these people and had given them the fulness of the gospel. The angel said the plates were buried in a hill near Joseph's home. In the course of the night, the angel

came three times, delivering the same basic message and adding a little more information each time. Although exhausted, Joseph went to the hill the next day and found the plates encased in a stone box just below the surface of the earth; but he was not allowed to remove them. The angel appeared again and told him he must come back again the following year on the same day, September 22. For the next four years, Joseph faithfully returned to that place in the same manner. Fi-



E. B. Grandin Press, on which pages of the first edition of the Book of Mormon were printed, August 1829 to March 1830, in Palmyra, New York.

nally, on September 22, 1827, he was allowed to take the plates into his possession (see MORONI, VISITATIONS OF).

The events of the four-year interval between 1823 and 1827 doubtless helped Joseph Smith to mature in preparation for the responsibilities and challenges that subsequently came to him. There is some evidence that his father was involved in treasure hunting, a common activity among poor New England farmers who hoped through the use of magic to discover buried money, and it was necessary for Joseph to extricate himself from the mistaken notions of that superstition. The angel told Joseph that one of the reasons for the delay in giving him the gold plates was that he had dwelt on their monetary worth (PWJS, p. 7). In November 1825, Joseph and his father worked briefly with a man named Josiah Stowell of SOUTH BAINBRIDGE (AFTON), NEW YORK, who believed a Spanish treasure was located in HARMONY, PENNSYLVANIA, near the Susquehannah River. The project failed, and the Smiths gradually separated themselves from the money-digging activities of their neighbors to concentrate on the religious mission described by the angel. As a happy outgrowth of the Harmony project, while working there Joseph met Emma Hale (see SMITH, EMMA HALE), whom he married on January 18, 1827. In the meantime, his older brother Alvin died; Joseph was arrested in 1826 as

a “glass looker” under a New York law that made it a crime “to tell fortunes, or where lost or stolen goods may be found” (see the legal definition of “Disorderly Persons,” *The Justice’s Manual*, Albany, New York, 1829, p. 144; see also SMITH JOSEPH: LEGAL TRIALS OF); and his parents lost their farm through their inability to make the last mortgage payment. These misfortunes, along with other experiences, deepened and strengthened the young man as he learned to discern between good and evil and to endure opposition.

After Joseph obtained the plates in 1827, curious and sometimes malicious neighbors in Manchester and Palmyra, New York, made it impossible to begin work on the translation. They ransacked the Smith house and barn, and only by constantly moving and concealing the plates could he keep them safe. He had been strictly warned



An early oil painting of the Prophet Joseph Smith (1805–1844). People who knew Joseph Smith personally commented that no picture could do him justice, for when he spoke compassion and power were evident, sometimes to the point that his countenance became visibly radiant. Artist unknown. Courtesy Library-Archives, Reorganized Church of Jesus Christ of Latter Day Saints.

not to show them to anyone, but that did not satisfy the curiosity seekers. Emma's brother, Alva, offered to help; he transported the pair with their belongings and the plates—hidden in a barrel of beans—125 miles to Harmony, Pennsylvania, where Emma's father lived. Joseph procured some acreage from his father-in-law, Isaac Hale, and a small house was provided. It was here that the translation began (*see BOOK OF MORMON TRANSLATION BY JOSEPH SMITH*).

A sympathetic neighbor from Palmyra, Martin HARRIS, took enough interest in the plates to visit Joseph in Harmony. With the plates, Joseph had received an instrument called interpreters, or a URIM AND THUMMIM, that enabled him to translate the characters engraved on the metal tablets. Joseph made copies of a few characters for Martin to take to language experts in Albany and New York City to verify Joseph's work. There is some confusion about what happened in these interviews, but Martin Harris was unequivocally satisfied (*see ANTHON TRANSCRIPT*). When he returned to Harmony, he offered to take the dictation as Joseph translated. Between April 12 and June 14, 1828, the two of them completed 116 pages of manuscript. At this point, Harris, who suffered from his wife's doubts about the existence of the plates, asked permission to show the manuscript to her and four other family members. With great reluctance Joseph Smith agreed. After hearing nothing from Martin for a number of weeks, Joseph went to his parents home in Manchester, New York, to confront him. Martin despairingly confessed that he could not find the manuscript. He had succumbed to pressure, shown the manuscript to neighbors beyond his agreement, and someone had stolen it (*see MANUSCRIPT, LOST 116 PAGES*).

On the occasion of the crisis, Joseph received a revelation through the Urim and Thummim in which the Lord severely rebuked him. He more than Martin was held responsible for the loss of the manuscript. "Behold, you should not have feared man more than God," he was told (D&C 3:7). Martin did no more transcribing for Joseph, and from that time until the spring of 1829, Joseph accomplished little on the translation. In April, Oliver COWDERY, a young schoolteacher who had boarded with the Smith family in Manchester, came to learn more about the Book of Mormon. Having himself received a vision of the Lord and the plates, he was persuaded that the work was divine and offered to serve as scribe (*PWJS*, p. 8).

Beginning on April 7, 1829, the two, Joseph and Oliver, worked together almost constantly until the translation was completed in June, a little more than two months later.

In the course of translating a portion of 3 Nephi that described the manner of baptism, Joseph and Oliver wondered about their own need for baptism. As had become customary with Joseph, he sought instruction from God. On May 15, 1829, while he and Oliver prayed, a heavenly messenger appeared to them. Identifying himself as John the Baptist, he conferred on them the Aaronic Priesthood, which gave them the authority to baptize (*see AARONIC PRIESTHOOD: RESTORATION*). With that newly received authority and under the direction of the angel, the two men baptized each other in the Susquehanna River. This revelation established an important principle in the Church: that divine ORDINANCES such as baptism can be performed only by persons who have received priesthood authority by ordination. John the Baptist told Joseph and Oliver they would later receive a second and higher priesthood called the Melchizedek Priesthood. Subsequently Peter, James, and John appeared to them on the banks of the Susquehanna River some place between Harmony and Colesville, New York, and ordained them APOSTLES (*see MELCHIZEDEK PRIESTHOOD: RESTORATION*).

By late May 1829, religious opposition against Joseph was growing in Harmony, and he and Oliver needed a calmer place to work. Oliver wrote to a friend, David WHITMER, who agreed to move them to his family's farm in FAYETTE, NEW YORK. Emma joined them in Fayette shortly afterward. A copyright was obtained for the Book of Mormon on June 11, 1829, and the translation soon was completed. As they completed the book, Joseph Smith learned through revelation that others would be allowed to see the golden plates. Witnesses were promised in the Book of Mormon itself, and Joseph's associates were eager to know who would have the privilege. Martin Harris, David Whitmer, and Oliver Cowdery were chosen, shown the plates by the angel Moroni, and heard the voice of God declaring to them that the work had been translated by the power of God. A few days later at Manchester, Joseph Smith was permitted to show the plates to eight other men. They examined the plates closely and lifted them with their hands. The statements of these two sets of witnesses were printed in the back pages of the 1830 edition of the

Book of Mormon and appear in the front pages of all recent editions (see BOOK OF MORMON WITNESSES).

Finding a printer to publish the Book of Mormon proved to be difficult. Palmyra people who were suspicious of Joseph Smith banded together to intimidate the local printer, Egbert B. Grandin, by threatening not to purchase copies. Others, like Martin's wife, Lucy Harris, challenged Joseph's financial motives. After contacting printers as far away as Rochester, Joseph persuaded Grandin to accept the job. Martin Harris's guarantee made the difference in Grandin's decision. On August 25, 1829, Harris mortgaged his farm, pledging to pay \$3,000 for 5,000 copies. Joseph and Martin hoped to sell enough copies to raise at least \$3,000, but in the end Martin had to sell 151 acres to fulfill his agreement. Typesetting began in August 1829, and finished copies were available March 26, 1830.

Publication of the Book of Mormon brought to a close the endeavor that had occupied Joseph Smith since receiving the plates in 1827. Meanwhile, the revelations he was receiving made clear that translating the Book of Mormon was not the end of his divine mission. He was also to organize a church. Samuel Smith had been baptized in Harmony in late May 1829; Hyrum SMITH, David and Peter Whitmer, Jr., and others were baptized in June in Seneca Lake. They had begun meeting together, and they had taught and tried to persuade all who requested information. On April 6, 1830, in the house of Peter Whitmer, Sr., in Fayette, New York, Joseph Smith organized the Church of Jesus Christ (see ORGANIZATION OF THE CHURCH, 1830; NAME OF THE CHURCH). Six men subscribed as members, and over fifty people were present. The group sustained two officers as leaders of the Church, Joseph Smith as first elder and Oliver Cowdery as second elder. Joseph was also given the titles of SEER, translator, and PROPHET. In addition, a revelation made provision for ordaining ELDERS, PRIESTS, TEACHERS, and DEACONS as a lay priesthood (see DOCTRINE AND COVENANTS: SECTIONS 20–22). Some of the lay persons present at the organization were ordained that day, and from the start, the Church made no provision for a special clerical order (see LAY PARTICIPATION AND LEADERSHIP).

Three clusters of believers were organized into branches of the fledgling Church soon after its organization—one in Fayette; another in Manchester at the old Smith home; and a third in

COLESVILLE in southern New York, which was near the farm of Josiah Stowell (in Bainbridge Township, Chenango County), Joseph's onetime employer and a loyal supporter. Members of the Joseph Knight family, who had provided Joseph and his assistants food and clothing during the translation, lived in Colesville and were the nucleus of the branch there. Joseph and Emma moved back to their house in Harmony, but met with all three branches at prescribed quarterly conferences held at the Peter Whitmer farm in June and September 1830.

In the summer of 1830, troubles began to arise. Twice Joseph was put on trial as a "disorderly person." Both times he was acquitted. More disturbing to Joseph, some of his own followers questioned his authority and claimed revelations and prerogatives of their own. Hiram Page, ordained a teacher in June 1830 and a husband of Catherine Whitmer, wrote out a sheaf of revelations he claimed came from God. Although still young and inexperienced, Joseph sensed the confusion and danger of many voices trying to speak authoritatively. At the September conference in Fayette, Joseph received a revelation that established that only one person approved by COMMON CONSENT was to receive commandments and revelations for the entire Church (D&C 20:65; 28:1–3, 11–13). Hiram Page lacked that authorization. After hearing Joseph, the conference confirmed him as sole revelator for the Church (D&C 28:2; D. Cannon and L. Cook, eds., *Far West Record*, Salt Lake City, 1983, p. 3). This principle of revelation for the whole Church coming through the man sustained as the Prophet remains a practice of the Church to this day.

In the six months after the organization of the Church, converts were added in small numbers. Joseph Smith's brother Samuel went out with copies of the Book of Mormon to share with anyone interested. Joseph Smith, Sr., visited his brothers, sisters, and parents in St. Lawrence County, New York, where most of them lived, to tell them what had happened. Later conversions resulted from these expeditions, but very few at the time. Parley P. Pratt, a farmer from Ohio, believed that God led him to the house of Hyrum Smith, Joseph's brother, to find out about the Book of Mormon.

The most successful early missionary venture was launched in September and October 1830, when Oliver Cowdery, Peter Whitmer, Jr., Parley PRATT, and Ziba Peterson were called to teach

the Indians (*see* LAMANITE MISSION). The Book of Mormon had special relevance for NATIVE AMERICANS because it was a religious record from ancient America, and the four were charged to take this message to the Indians who were assembling in the territory west of Missouri. The mission was notable as much for what was accomplished en route, however, as for the preaching to the Indians. After leaving New York, the missionaries stopped in the Mentor-Kirtland area of northeast Ohio near Pratt's former farm. Before joining the Church, Pratt had been associated with the Campbellite movement, which was forming into the Disciples of Christ church. This group believed in rigorously adhering to the teachings and practices of the New Testament church, sloughing off all later additions. The teachings of Joseph Smith appealed to many of them because his doctrines embodied for them a pure restoration of true Christianity. About 130 persons were converted, including the leading Campbellite preacher in the area, Sidney RIGDON. In a few weeks, the four missionaries nearly doubled the membership of the Church. They continued on to Indian country that winter, enduring severe hardships on their long trek on foot from St. Louis across Missouri. They found a land in western Missouri into which the Church would soon begin settling. They also taught among the Delaware and Shawnee Indians until government officials told them to stop because of a prohibition against proselytizing among the tribes.

Soon after the missionaries left Ohio for the West in December 1830, Sidney Rigdon left for New York, accompanied by Edward Partridge. They brought news of the conversions in Ohio and urged Joseph Smith and the membership to move there. Joseph was prepared to take the suggestion seriously because of revelations he received concerning the gathering of the Church (D&C 37:1–4; 38:31–33). Indeed, for the remainder of the century, converts to the Church would assemble at a central gathering place, first in Ohio, then in Missouri, in Illinois, and finally in Utah. Another revelation focused on the second coming of Jesus Christ and on the destructions to be visited upon the world before that event occurred. It said that before those tribulations, the people of God were to “be gathered in unto one place upon the face of this land” (D&C 29:8). A further revelation spoke of a city of ZION to be built somewhere in the West (D&C 28:9). These hints led Church members to realize that they would not remain long in New York.

When a revelation came in December 1830 (D&C 37) telling them to move to Ohio, it was accepted by most. At a conference on January 2, 1831, directions and an additional revelation (D&C 38) were given for the move. The Prophet, Emma, and a few others went ahead and arrived in KIRTLAND on February 1, 1831, to prepare for the arrival of others. The Colesville Branch, under Newel Knight; the Fayette Branch, under the Prophet's mother and Thomas Marsh; and the Manchester Branch, under Martin Harris, traveled to Ohio in separate companies during April and May 1831. By mid-May virtually all of the New York Mormons from the named branches were in Kirtland.

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#### C. 1831–1844, OHIO, MISSOURI, AND NAUVOO PERIODS

[This article focuses first on the Church in northeastern Ohio, where Kirtland served as Church headquarters, and in western Missouri. By 1839 the focus shifts to western Illinois, with Nauvoo the new headquarters city. For discussion of the difficulties that led to violence and finally expulsion from Missouri, see Missouri Conflict.]

This article outlines organizational and doctrinal developments and examines tensions and conflicts between the Saints and their neighbors, and within the Church itself. Many of these resulted from the attempt to build a tightly unified, sacred community that responded to continuing revelation within a larger society often hostile to these goals. The Prophet Joseph Smith, whose martyrdom ends this period, was a dominant figure; see articles under Smith, Joseph, and Visions of Joseph Smith. The Gathering and Temples were central concerns; see Kirtland Temple and Nauvoo Temple.]



In October 1830 four LDS missionaries on their way to preach to the Indians west of Missouri (*see* LAMANITE MISSION) introduced the restored gospel to the communities of northeastern Ohio. Before they resumed their journey, the missionaries baptized approximately 130 converts, organized the new members into small “branches,” and appointed leaders over each group. Approximately thirty-five of these members lived in Kirtland, Ohio, a community directly east of what is today metropolitan Cleveland.

Sidney RIGDON, a restorationist preacher in that vicinity, joined the Church in November 1830 and notified Joseph Smith of the missionaries’ success. As a result, the Prophet inquired of the Lord and recorded revelations (D&C 37:3; 38:32) calling the converts of the recently organized Church in New York to “assemble together at the Ohio.” He and his family moved to Kirtland by early February 1831, and about two hundred New York Saints followed by summer, making northeastern Ohio the first LDS gathering place.

Most of the New York Saints and many of the earliest Ohio converts did not remain in Ohio. In the summer of 1831, Joseph Smith traveled to the Missouri frontier and identified Independence, Jackson County, Missouri, as a second gathering place. Latter-day Saints anticipated that a holy city, a NEW JERUSALEM, would be established in a new North American ZION, a city of refuge from tribulations that would afflict the wicked in the last days (D&C 29:7–9; 45:65–71; 57:1–3). Sidney Rigdon dedicated the land for gathering, and Joseph Smith designated the specific site where a temple would be built, and, after appointing others to supervise the gathering to Zion, returned to Ohio.

In HIRAM, OHIO, a rural farming community about thirty miles south of Kirtland, Joseph Smith worked on his inspired translation of the Bible (*see* JOSEPH SMITH TRANSLATION OF THE BIBLE [JST]), a project that served him as a school. Prayerfully seeking enlightenment about particular passages and doctrines frequently brought new revelation and understanding. After the Prophet and Sidney Rigdon, who was serving as his scribe, were beaten and tarred and feathered by a mob in March 1832, they and their families moved to Kirtland.

The two gathering places of the early 1830s each had a different purpose. Although Latter-day Saints migrated to the Missouri frontier to lay the foundations of a new Zion, the administrative headquarters of the Church, responsible for directing the missionary program and building the first

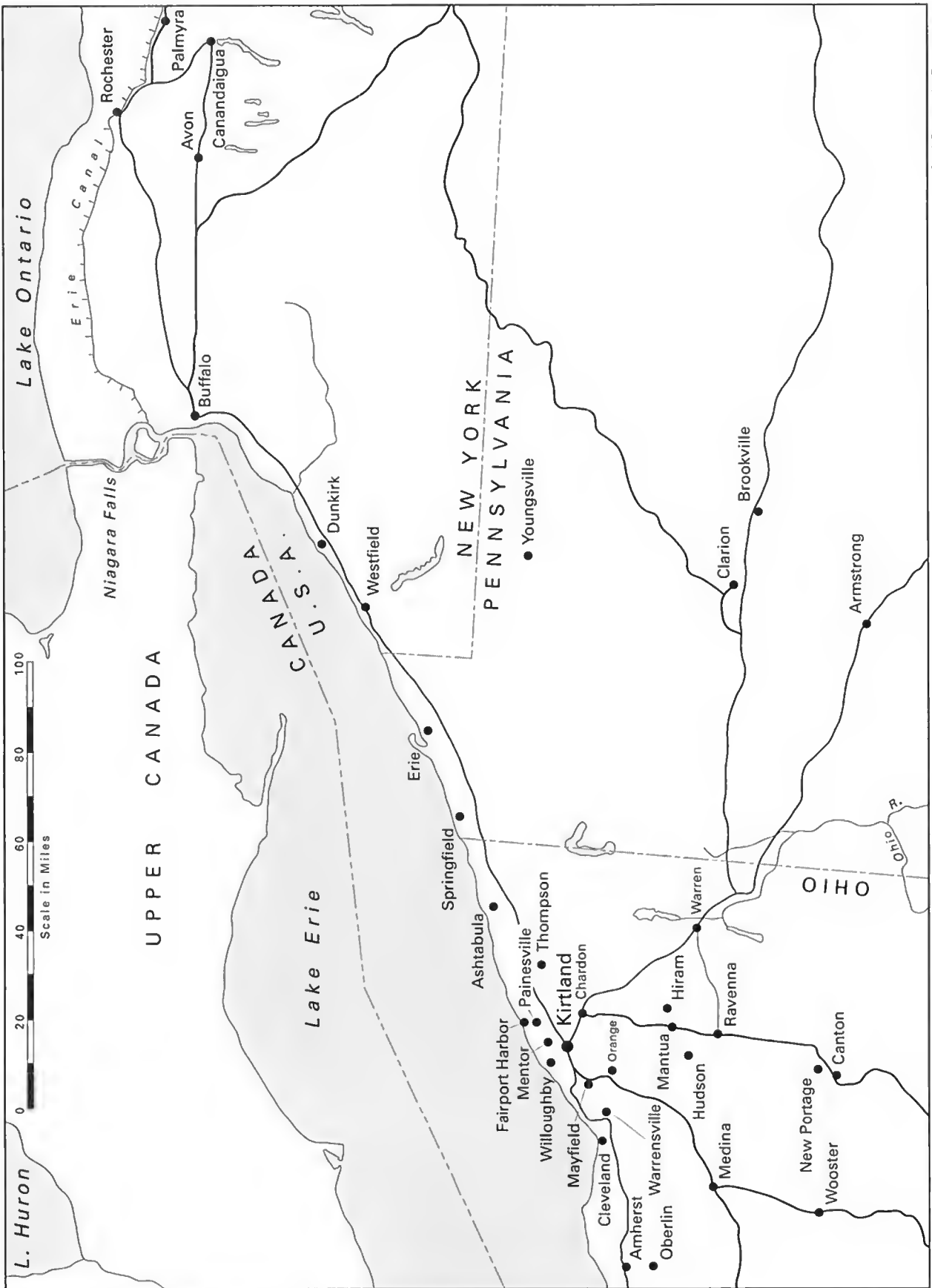
temple, remained in Ohio. There was some competition between the two centers, with both needing resources and members and both wanting the presence of the Prophet Joseph Smith. But, as revelation made clear, the goals of the two were complementary: the promised “endowment from on high” associated with the KIRTLAND TEMPLE was a prerequisite for success in Zion (D&C 105:9–13, 33). Joseph Smith resided in Kirtland until 1838, keeping in touch with Missouri members by mail and messenger, and traveling there five times to instruct Church members on policies, programs, and beliefs.

In Jackson County, Latter-day Saints published two periodicals, the *EVENING AND THE MORNING STAR* and the *Upper Missouri Advertiser*, and attempted to establish a unique economic order based on CONSECRATION with assigned stewardship of property and other assets, as directed by revelations to Joseph Smith (*see* MISSOURI: LDS COMMUNITIES IN JACKSON AND CLAY COUNTIES). Disagreements about legal requirements and individual selfishness hampered implementation, but the basic impediment was that the Saints had too little capital and very little to consecrate. Still, some participants were inspired by the concepts involved, and the ideals behind the effort left a significant legacy (*see* UNITED ORDERS).

Although the Latter-day Saints migrated to western Missouri to build a city of peace and refuge, they encountered major hostility. Older settlers considered these newcomers a threat to their own patterns of living. Missourians complained that Mormons sought to influence slaves, that their “eastern” lifestyle was incompatible with the Missouri frontier, that they were an economic and political threat, that their friendship for the Indians threatened the region’s security, and that they held unusual religious beliefs. These charges indicate a significant cultural clash between the LDS immigrants and older settlers. Rapid immigration of Latter-day Saints into Jackson County intensified the tensions, resulting in confrontation.

After violence erupted in the summer of 1833, Governor Daniel Dunklin sent a local militia into the area to establish peace. Assuming that the militia would protect all settlers, Latter-day Saints surrendered their arms to this military force. But other Missourians were not disarmed, leaving Church members defenseless. In early November 1833, mobs drove more than a thousand Latter-day Saints from Jackson County, forcing them to aban-





Western New York and eastern Ohio. Towns and routes, 1831.





Kirtland Temple, dedicated 1836. Building the Kirtland Temple was of central importance to the Saints in the mid-1830s, so that they could receive there the promised blessings from on high before taking the gospel to the ends of the earth. Photographed c. 1900. Courtesy Rare Books and Manuscripts, Brigham Young University.

don their homes and farms. Most of them escaped across the Missouri River to Clay County.

Between November 1833 and the summer of 1836, Clay County was the major gathering place for Latter-day Saints in Missouri. During these years, Church members tried but failed to secure redress for the loss of property in Jackson County. They also sought government protection for an attempt to return to their lands. In 1834, believing that Governor Dunklin had agreed to extend the assistance of state militia to reinforce their own efforts, Church members assembled a small paramilitary force from Ohio and elsewhere to accompany the Missouri refugees back to Jackson County. ZION'S CAMP, as the expedition was called, failed to obtain gubernatorial support and disbanded in June rather than initiate armed conflict.

Though it failed in its primary aim, Zion's Camp profoundly affected many participants and had lasting significance. For most, the hurried march from Ohio to Missouri, more than 800 miles in humid heat, was the most difficult physical challenge of their lives. Some had even greater difficulty with the realization that in spite of that or-

deal, they had not assisted the Missouri Saints to return to their lands. They found fault with Joseph Smith's leadership, and the experience contributed to their later dissent. But for many participants, Zion's Camp was an unparalleled opportunity to live day and night with the Lord's prophet—reminiscent of ancient Israel under Moses. The experience bonded them to Joseph and to each other, and out of the crucible of Zion's Camp came many future LDS leaders. The two reactions reflected differing views about prophetic leadership and about how a society based on revelation and priesthood should be organized—differences that became more pronounced in later Kirtland.

The revelation disbanding Zion's Camp refocused attention on Ohio and on the necessity of completing the Kirtland Temple without delay (D&C 105). Before returning to Ohio, Joseph Smith organized a Missouri STAKE and appointed a presidency and HIGH COUNCIL, matching what he had done in Kirtland the February before. Soon, several Missouri Church leaders left for Kirtland to assist with temple construction.

All parties concerned had viewed the Saints' stay in Clay County, Missouri, as temporary. With a return to Jackson County now unlikely, pressures



Joseph Smith's red brick store (1885; built, 1841; restored, 1978–1979) was an important building during the Nauvoo period. It was a center of social, economic, political, and religious activity. Joseph Smith's office and meeting room on the second floor became the headquarters of the Church, and the first endowments were given there. In 1842, the Relief Society was organized there. B. H. Roberts collection.

mounted for them to find another location. Urged by community leaders to leave before violence erupted, most Latter-day Saints migrated northward, establishing a new western headquarters at Far West, Missouri. Responding to this movement of thousands of Latter-day Saints into unsettled northwestern Missouri, the state legislature in late 1836 created two new counties, Caldwell and Daviess (*see* MISSOURI: LDS COMMUNITIES IN CALDWELL AND DAVIESS COUNTIES). Since most Latter-day Saints settled in Caldwell, it became known as the Mormon County.

Joseph Smith later taught that a primary purpose for the gathering of the faithful in any age was to build a house of the Lord wherein could be revealed the ordinances of his temple. As temple construction progressed, the LDS population in Kirtland multiplied from about 100 in 1832 to over 1,500 in 1836. Latter-day Saints migrated there from New England, New York, and elsewhere to assist in building the Lord's house, in which, they had been promised as early as January 1831, they would be "endowed with power from on high" (D&C 38:32).

In March 1836 the Kirtland Temple was completed and dedicated, and during the months before and after the dedication, the Saints enjoyed an unusual pentecostal season. In the temple, a week after its dedication, KEYS OF THE PRIESTHOOD were conferred on Joseph Smith and Oliver COWDERY in visitations by MOSES, ELIAS, and ELIJAH. Blessings and instructions received in the temple were particularly significant for missionaries (*see* MISSION), whose proselytizing travels from Kirtland during the 1830s ranged from Canada to the American South and, in 1837, to the British Isles, with extensive missionary work within Ohio.

While its headquarters remained in Kirtland, the Church experienced major doctrinal and administrative development. A number of the most significant revelations in the Doctrine and Covenants were received in the Kirtland and Hiram areas, including the vision of the Resurrection and the three DEGREES OF GLORY (D&C 76); the law of consecration and stewardship (D&C 42); the WORD OF WISDOM, sometimes called the Lord's law of health (D&C 89); revelations on the PRIESTHOOD and its organization (D&C 84, 107); and the coming of the MILLENNIUM (D&C 1, 29, 88, 133). Many of these revelations came in response to questions raised by Joseph Smith's translation of the Bible. Joseph Smith also received a revelation

relating to PLURAL MARRIAGE (D&C 132), but it was not recorded until 1843. The BOOK OF ABRAHAM, not published until 1842, resulted from the Prophet's acquisition in 1835 of a collection of mummies and PAPYRI from Egypt.

As growth required organizational development, a series of revelations directed the establishment of both local and general Church officers. These included the office of BISHOP in 1831, the FIRST PRESIDENCY of the Church in 1832, and a permanent HIGH COUNCIL in 1834. In February 1835 the QUORUM OF THE TWELVE APOSTLES and the Quorum of the SEVENTY were organized, selected principally from Zion's Camp veterans. Both quorums had responsibility for proselytizing. Though the Twelve were spoken of as second to the Presidency, their immediate assignments were to supervise the labors of the Seventy and to oversee the Church outside its organized stakes.

Revelation also directed officers of the Church to study widely in many fields of knowledge in preparation for their ministries and directed that a SCHOOL OF THE PROPHETS be organized for that purpose (D&C 88:77–80, 118–41). The attitudes and imperatives expressed in the revelation became influential not only in instituting that first Church-sponsored school but also in the Church's approach to learning and education throughout its subsequent history.

Publication of the *Evening and the Morning Star*, disrupted in Missouri by the expulsion from Jackson County, was resumed for nearly a year in Kirtland. The *Latter Day Saints'* MESSENGER AND ADVOCATE, successor to the *Star*, was the first Church periodical to publish some of Oliver Cowdery's letters dealing with the history of Joseph Smith. The Doctrine and Covenants, containing many of the revelations given to Joseph Smith, was published in Kirtland in 1835.

The promulgation of new doctrine and the establishment of a church hierarchy offended some Latter-day Saints who preferred the less complicated faith they had embraced in the Church's infancy. Those who did not share the Prophet Joseph Smith's vision of a new society organized under priesthood were also disturbed by the increased direction Church leaders gave members in temporal matters and by the Prophet's extensive involvement in economic affairs. The collapse of an unchartered Kirtland Safety Society that had been sponsored by Church leaders helped bring discontent to a head (*see* KIRTLAND ECONOMY). Lawsuits



*Joseph Smith Directing the Nauvoo Legion*, by John Hafen (1887, oil on canvas, 19" × 25"). Joseph Smith in Nauvoo, with the Nauvoo Temple in the background (completed after his death). Joseph Smith was the central religious and political leader of the LDS community in Nauvoo, Illinois, and commander of the Nauvoo Legion. Courtesy Utah State Historical Society.

were filed against Joseph Smith, threats were made against his life, and against the lives of his most vigorous supporters, and a number of prominent Church members apostatized. In the midst of this turmoil, the Prophet sent some of his staunchest supporters as missionaries to the British Isles. There, in less than a year, they gained more than 1,500 converts and laid the groundwork for thousands more to follow (*see MISSIONS OF THE TWELVE TO BRITISH ISLES*).

By 1837, Latter-day Saints outnumbered other residents of Kirtland Township. That year, LDS candidates were elected to all major town offices except that of constable. Many Church members in Kirtland were relatively poor and lived in clusters of small temporary homes. Some non-Mormons became resentful of this influx of the poor and of Church leadership that seemed undemocratic and thus un-American. Economic and political rivalries developed, accompanied by

threats and some mob violence. Outside pressure mounted for the removal of the Mormons from Kirtland at the same time as bitter internal dissension plagued the Church. In January 1838, Joseph Smith, Sidney Rigdon, and other Church leaders whose lives had been threatened fled to western Missouri, followed gradually by most of the Latter-day Saint residents of Kirtland and vicinity.

In 1837–1838, LDS migration into western Missouri increased rapidly. This growth sparked increased agitation among neighbors who feared Mormon economic and political domination and who saw the influx as a threat to their way of life. Grievances that had been expressed by Jackson County citizens in 1833 were repeated and enlarged. Rumors and accusations became the basis for intolerant actions. Some insisted that since Caldwell County had been created for Mormons, Latter-day Saints were not to settle outside the borders of that county.



A daguerreotype of the Nauvoo Temple (c. 1846). The Latter-day Saints worked to complete this building and receive the ordinances of the temple before they left Nauvoo for the West. The temple was completed in 1846, burned by an arsonist in 1848, largely demolished by a tornado in 1850, and completely leveled in 1856 for safety reasons.

The decisive confrontation was sparked by a fight that erupted when ruffians attempted to prevent LDS voting at Gallatin, Daviess County. Exaggerated reports of this melee unloosed agitation that had been mounting and led to the formation of mobs determined to drive all Mormons from Daviess County. Mobs also threatened Latter-day Saints living in DeWitt, Carroll County, until, on October 11, 1838, they were forced to leave their homes and farms. As the refugees traveled to the LDS stronghold at Far West, they were continually harassed and several died.

After Governor Lilburn Boggs refused pleas to protect the DeWitt Saints, Church leaders mobilized the Caldwell County militia and prepared to protect themselves. Some members of the DANITES, originally organized to assist with Latter-day Saint community development, engaged in paramilitary activity, including burning the headquarters of mobbers at Gallatin and Millport who had threatened their destruction. Meanwhile, a local militia forced Latter-day Saints to leave their farms in Ray County and threatened to shoot Church members accused of being spies. Trying to prevent the threatened executions, a unit of the LDS Caldwell County militia engaged the Ray militia on October 25 at Crooked River. Men were killed on both sides, and wildly exaggerated rumors of marauding Mormons enflamed the countryside. On October 27, without investigating the charges and countercharges, Governor Boggs accused Church members of initiating hostilities and ordered the state militia to exterminate the Mormons or drive them from the state (*see* EXTERMINATION ORDER). Three days later, the HAUN'S MILL MASSACRE, in which more than two hundred militiamen attacked a tiny LDS settlement and brutally killed seventeen, underscored the likelihood that Boggs's order would be carried out literally.

Confronted by overwhelming militia forces, the Latter-day Saints surrendered at Far West and agreed to leave the state. Approximately 10,000 Church members were forced to leave Missouri, most in winter and amid intense hostility. Traveling eastward, they crossed the Mississippi River into Illinois. After suffering immense losses of property and some loss of life, in early 1839 most reached Quincy and other western Illinois communities whose residents offered aid and refuge.

Meanwhile, Church leaders in Missouri were arrested and charged with treason. Most were

promptly released, but ten were imprisoned without trial during the winter of 1838–1839, some in RICHMOND JAIL and others in LIBERTY JAIL. During the Prophet Joseph's half-year stay in Liberty Jail, he wrote some of the most insightful and eloquent inspired writings of his career (D&C 121–23), and he emerged in April 1839 with a clear understanding of what must be done to complete his mission satisfactorily and a firm determination to do so.

The Saints arranged to purchase land for a new gathering place on both sides of a bend in the Mississippi River north of Quincy. Nauvoo, Illinois, superseded the fledgling community of Commerce and became Church headquarters. Many members also settled across the river in Lee County, Iowa.

Plagued by malaria, Nauvoo-area Saints sought to confront larger issues while still struggling to establish a viable community after the Missouri disaster. Attempting to obtain redress for Missouri losses, President Joseph Smith visited national political leaders in Washington, D.C., but the prevailing emphasis on states' rights precluded federal assistance. Despite illness and poverty, nine members of the Quorum of the Twelve Apostles fulfilled an assignment to proselytize in the British Isles. They arrived in England in early 1840 and during the next fifteen months saw nearly 5,000 converts join the approximately 1,500 they found on arrival. The following year, Orson Hyde, an apostle, visited Jerusalem and dedicated Palestine for the gathering of the Jews (*see* ISRAEL: GATHERING OF ISRAEL).

In England the Twelve launched the *Latter Day Saints' Millennial Star* and published a hymnal and a second edition of the Book of Mormon, founding in the process what became a major LDS publication center for the next half century. The Twelve initiated the emigration of LDS British converts to America in 1840, and during the next six years nearly 5,000 migrated to Nauvoo (*see* IMMIGRATION AND EMIGRATION). Under the leadership of Brigham Young, the Quorum of the Twelve became an effective administrative force during this mission. When they returned to Nauvoo, they were given new responsibilities. In August 1841, Joseph Smith announced that the Twelve now stood "next to the First Presidency," and their jurisdiction was expanded to include supervision of the Church's stakes as well as mission areas.

Draining the swamps and welcoming a growing number of settlers, the Saints in Nauvoo created a thriving community that eventually numbered nearly 12,000, rivaling Chicago as the largest city in Illinois. Construction and growth fueled the economy, cultural life thrived, and the Saints developed the most important religious community of their short history. Having learned from experience that they could not rely on the goodwill of others for protection, they sought institutional guarantees. In the NAUVOO CHARTERS the Illinois state legislature provided the protections of home rule, a municipal judiciary, and a city militia. Determined never again to be defenseless as they had been in Missouri, they built their chartered NAUVOO LEGION into the largest militia in Illinois.

To an unusual degree, Joseph Smith occupied a position of political as well as ecclesiastical power, serving at various times as city councilman, mayor, commanding general of the Nauvoo Legion, and editor of the leading local newspaper, the *Times and Seasons*. These positions gave him wide latitude to build a sacred society and to accomplish the things he felt most central to his mission.

After receiving additional priesthood keys in the Kirtland Temple in 1836, Joseph Smith looked to the day when he could complete his temple-related responsibilities and convey additional teachings and ordinances to the Saints. He emerged from Liberty Jail convinced that his time to do so was short and that Nauvoo would be his last opportunity. As soon as the Saints had regrouped and were secure in their new home, he began unfolding a set of additional teachings, ordinances, and organizational patterns—many of them temple-related—that further distanced the Saints from their own earlier notions and from the beliefs of their neighbors. This process began with an important revelation of January 1841 (D&C 124) that, among other things, launched the construction of the NAUVOO TEMPLE, and continued for more than three years. By April 1844, just three months before his death, the process was complete.

In Nauvoo Joseph Smith expounded on the nature of the GODHEAD and the origin and destiny of the human race, stressing the concept of ETERNAL PROGRESSION in conjunction with the PLAN OF SALVATION (see KING FOLLETT DISCOURSE). Teaching the universal availability of salvation, he introduced vicarious ordinances for deceased individuals, including BAPTISM FOR THE

DEAD. Experiencing resistance to new doctrines and practices, yet driven by personal forebodings to avoid delay, the Prophet began in 1841–1842 to introduce PLURAL MARRIAGE and sacred temple ordinances (see ENDOWMENT) privately to a limited number of trusted associates, including members of the Quorum of the Twelve, who were later to deliver them to worthy members of the Church once the temple was complete.

Among the most important Nauvoo organizational developments was the March 1842 founding of the RELIEF SOCIETY, a benevolent, social, and religious organization for women (see RELIEF SOCIETY ORGANIZATION IN NAUVOO). The Relief Society provided women a structure to facilitate charitable work and sisterhood. More important, it brought women into close contact with priesthood organization and helped to prepare them for temple experiences to come. The Church's first WARDS, or basic congregational units, were founded in Nauvoo, and additional responsibilities for BISHOPS were defined. The COUNCIL OF FIFTY was the last organizational element set up by Joseph Smith. Though it played a useful practical role for several years after its March 1844 organization, its greatest importance was in providing a governmental model for the future kingdom of God on earth.

From the temple to the Council of Fifty, members of the Quorum of the Twelve Apostles stood by the Prophet as his closest advisers and assistants. Foreseeing the day when the Saints might need a more secure haven in the isolated West, in February 1844 Joseph Smith assigned the Twelve to lead an expedition to find such a location (see WESTWARD MIGRATION), but shortly put the project on hold. First, he wanted them to travel to the East on a more political mission. When inquiries to the presidential candidates in the approaching national election produced no one willing to defend Mormon rights, the Prophet Joseph Smith launched his own presidential campaign, providing a platform for making his views known and speaking out on behalf of his people. During their usual summer proselytizing, the Twelve and other supporters would travel in the East, combining preaching with electioneering. Before they left, about March 26, 1844, Joseph Smith made his "last charge" to the Twelve. He declared that he had now given them every priesthood key that he possessed and that it was their responsibility to shoulder the burden of the kingdom while he rested.



Before they returned from the East, he was murdered.

Although Nauvoo grew rapidly, progress on its most ambitious construction projects, the NAUVOO TEMPLE and the NAUVOO HOUSE hotel, lagged, in part because of a shortage of capital. Hopes to make Nauvoo a manufacturing center failed to materialize for the same reason (see NAUVOO ECONOMY). But the continued success of LDS proselytizing and the influx of immigrants, combined with LDS solidarity and industriousness, transformed Nauvoo into a formidable economic and political competitor to the other towns in Hancock County.

Neighbors unsympathetic to Nauvoo also had other complaints. The theocratic organization of the LDS community, with its apparent unity of purpose and its local autonomy, aroused resentment. The tendency for Latter-day Saints to vote as a bloc for local and state candidates who were most likely to benefit them alienated both Whigs and Democrats (see NAUVOO POLITICS). Nauvoo's strong militia aroused envy and distrust. The fact that the city's judicial system shielded Joseph Smith from prosecution provoked charges that he had placed himself beyond the law.

As these things increased the hostility of adversaries of the Church, Thomas Sharp, editor of a newspaper in nearby Warsaw, made his *Warsaw Signal* a voice for these concerns and took up a sustained crusade against Joseph Smith and Nauvoo. In the spring of 1844 several disgruntled former associates combined forces with anti-Mormons to mount an offensive against the Prophet from within Nauvoo itself. They published the *Nauvoo Expositor* newspaper, which attacked the Church and made inflammatory charges against Joseph Smith. The Nauvoo City Council declared the paper a public nuisance and ordered the sheriff to destroy it, an action that aroused the Prophet's enemies and provided the basis for his arrest. On June 27, 1844, Joseph and his brother Hyrum were murdered in the jail at the county seat, Carthage, while awaiting trial (see CARTHAGE JAIL; MARTYRDOM OF JOSEPH AND HYRUM SMITH).

The Prophet Joseph Smith established the doctrinal and organizational foundation of the modern Church and prepared Brigham Young and the Quorum of the Twelve Apostles to build on the foundation he had laid (see SUCCESSION IN THE PRESIDENCY). His ministry and his mission were complete.

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#### C. 1844–1877, EXODUS AND EARLY UTAH PERIODS

[After outlining developments in Nauvoo, Illinois, following the martyrdom of Joseph Smith, this article traces the exodus from Nauvoo to the West. It then focuses primarily on the political and economic developments associated with establishing a new commonwealth in the Great Basin under Brigham Young's direction. It also reviews Church organization, plural marriage, and the building of temples.

To understand daily life and what it meant to be a Latter-day Saint during this period, see Pioneer Life and Worship and Social and Cultural History. For more on Church leadership and organization, see: Organizational and Administrative History, Auxiliary Organizations, Sunday School, Retrenchment Association, Young Men. For the Exodus: Westward Migration; Mormon Trail; Historical Sites; Council Bluffs; Iowa, LDS Communities in; "This is the Place" Monument. For the development of the Mormon commonwealth consult: Agriculture; Economic History; Pioneer Economy; Immigration and Emigration; Handcart Companies; City Planning; Deseret Alphabet; Deseret University; Native Americans; and articles on pioneer settlements in Arizona, California, Colorado, Idaho, Nevada, New Mexico, and Wyoming. See also Politics: Political History and Woman Suffrage.]

The MARTYRDOM OF JOSEPH AND HYRUM SMITH on June 27, 1844, precipitated a major crisis. In the immediate aftermath and emotional shock of losing their founding prophet, many Latter-day Saints suffered a crisis of faith: Could *anyone* take his place? Would the Lord still be with the Church? Nor was it immediately clear to everyone

who should lead: Would it be Sidney RIGDON, Joseph Smith's counselor in the First Presidency? The QUORUM OF THE TWELVE APOSTLES, led by Brigham YOUNG? Someone else? Whoever succeeded to leadership would face the challenge of resolving tensions within the Church and facing powerful adversaries without.

At the time of the assassination, most members of the Quorum of the Twelve were in the East on missions. Sidney Rigdon, who had left Nauvoo for Pittsburgh just before the martyrdom, returned August 3 and asserted a claim to lead as "Guardian." Three days later several of the Twelve, including Brigham Young, arrived just in time for an August 8 meeting already called to decide guardianship. Rigdon spoke first for his claims. He was followed by Brigham Young, who asserted the responsibility of the Twelve to lead the Church in Joseph's absence and to build on the foundation he had laid. The great majority voted to sustain the Twelve. Many claimed that Brigham Young was transfigured before them, speaking with the voice of the deceased prophet and appearing like him in person and manner.

The August 8 vote effectively settled the question of succession: no one else could make a persuasive claim of having either the authority or the full confidence of the Prophet. The vote sustained

the Quorum of the Twelve, with Brigham Young at their head, as the leaders of the Church, but it did not immediately result in a new First Presidency; that would come later, after the Twelve had completed the Nauvoo Temple and located a new home for the Church in the West, responsibilities they felt an obligation to accomplish *as a quorum*. Nor did the vote satisfy those who longed for a way to be Latter-day Saints but without the Nauvoo innovations that they viewed as problematic and that the Twelve would continue—such things as the emphasis on TEMPLE, new doctrines including PLURAL MARRIAGE, and the unity of temporal and ecclesiastical concerns under the priesthood. Some of these briefly followed others who set themselves up as leaders, but many simply drifted away. Years later, some banded together as the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS with emphasis and direction quite different from Joseph Smith in Nauvoo or the Twelve in the Great Basin (see SCHISMATIC GROUPS).

The first priorities of the Twelve were to complete the NAUVOO TEMPLE while privately preparing for the exodus to the West (see WESTWARD MIGRATION, PLANNING AND PROPHECY)—which they were committed to delay until the Saints received temple ORDINANCES. The Saints so rallied behind the temple that the capstone was in place by May 1845, and the edifice was ready for ordinance work by December. Eventually nearly 6,000 men and women received temple ordinances before leaving for the West. In the spring of 1845, with the temple nearing completion, Church leaders began preparations for the move West. In September, shortly after mob violence erupted against the outlying settlements around Nauvoo, the Twelve publicly announced that the Saints would all depart.

Brigham Young was supported in these endeavors by eight of the Twelve—the same who had served abroad under his direction in 1840–1841—and by members of the COUNCIL OF FIFTY. Organized in March 1844 by Joseph Smith, the Council of Fifty had been involved in two major activities prior to his death: secretly negotiating with the Republic of Texas for possible settlements there, and publicly campaigning to support Joseph Smith's candidacy for the U.S. presidency. More than seventy-five percent of the surviving members of the original Council of Fifty supported Brigham Young, but William Smith, John E. Page, Lyman Wight, all apostles, and Nauvoo Stake



*Crossing the Mississippi on the Ice*, by C. C. A. Christensen (late nineteenth century, tempera on canvas, 6'6" × 9'9"). Forced by persecution from Nauvoo in early 1846, some Latter-day Saints crossed the Mississippi into Iowa during weather so bitterly cold that wagon trains could cross safely on the ice. Courtesy Museum of Fine Arts, Brigham Young University.



Mormon pioneers pose in front of their wagons crossing the plains (c. 1866). Photographer: C. R. Savage. Courtesy Utah State Historical Society.

President William Marks dissented and were never reconciled either to the temple or to the Great Basin exodus and its implications. The Council of Fifty helped organize the exodus from Nauvoo and, in early Utah, helped establish an economic and political theocracy.

The exodus began in February 1846, before renewed hostilities erupted. All during the spring and summer, a flow of wagons moved out across the Iowa prairies. The Latter-day Saints were still unsettled in Iowa when a U.S. military officer arrived on June 26 with a requisition for 500 volunteers to serve in the campaign against Mexico. Though sometimes regarded as an oppressive trial imposed upon the refugee Mormons by the U.S. government, the call actually resulted from secret negotiations with U.S. President James Polk (*see* MORMON BATTALION). Though the battalion took 500 able-bodied men from their midst, it brought a much-needed \$70,000, which was used to aid the families of the men and fund the general program of the exodus.

Because the evacuation of Nauvoo and the trek across Iowa had largely exhausted the travel season, the Saints prepared to winter on the Missouri River. They built temporary settlements at WINTER QUARTERS on the river's west bank, now Florence, Nebraska, a suburb of Omaha, and on the east bank at Kaneshville, later COUNCIL BLUFFS, IOWA. There preparations continued for the great migration to the interior basins of North America. On January 14, 1847, Brigham Young

announced a revelation that the Saints should be "organized into companies [of hundreds, fifties, and tens], with a covenant and promise to keep all the commandments . . . of the Lord our God" (D&C 136:2–3). On April 5, 1847, he led the first pioneer company, departing from Winter Quarters.

After a three-month journey, advance scouts entered the valley of the Great Salt Lake. Three days later, on July 24, 1847 (*see* PIONEER DAY), Brigham Young entered the valley. On July 28 he



Wagons circled at Independence Rock. Artist W. H. Jackson (1929). Independence Rock marked the beginning of the 96-mile route along Wyoming's Sweetwater River. Today, the graffiti of pioneers can still be seen carved in the rock. Courtesy Nelson Wadsworth.

designated a temple site and announced to the 157 pioneers that “this is the right spot,” making it clear that he and the Saints intended a long stay in the vicinity of the Great Salt Lake.

After his return from Utah to Winter Quarters in October 1847, Brigham Young presented to the apostles the question of reorganizing the First Presidency. Although no written revelation explicitly authorized the Twelve to reorganize the presidency, many considered that right implicit in the 1835 revelation concerning the authority of that quorum in relation to the First Presidency (D&C 107:21–24). The Twelve sustained Brigham Young as President of the Church, with Heber C. Kimball and Willard Richards as his counselors, an action ratified by Church members later that month at a special conference at Kaneshville, Iowa, and the following year in Salt Lake City.



Brigham Young, second President of the Church, led the Saints from Joseph Smith's death in 1844 until 1877. Known as “an American Moses,” his life was dedicated to establishing Zion as revealed through the Prophet Joseph Smith and in meeting the changing needs of the Church for over thirty years. Brigham's dying words were “Joseph! Joseph! Joseph!”

In Utah, Brigham Young set out to fulfill Joseph Smith's dream of establishing a permanent refuge for the Saints. This included creating a political state in which the Church would play a dominant role. The theocratic nature of this government was indicated by the fact that a Church HIGH COUNCIL, presided over by Joseph Smith's uncle John Smith, conducted both religious and civil affairs in the SALT LAKE VALLEY from the fall of 1847 until the return of Brigham Young to the valley in September 1848, when the Twelve and the Council of Fifty assumed direction.

In the closing months of 1848, the Council of Fifty began deliberations toward establishing a more permanent government. Anticipating that the Great Basin would become United States territory, the Council debated the relative merits of petitioning Congress for territorial or statehood status. It opted first for a territory but soon after, in July 1849, following precedents in Texas and California, petitioned for statehood and began to organize the provisional State of Deseret (*see* DESERET, STATE OF). Brigham Young was elected Governor and other Church authorities comprised its executive and judicial branches and much of its legislative branch. The legislature convened in December 1849, and the State of Deseret functioned as an autonomous state within the national domain until March 28, 1851, when it was formally dissolved and superseded by UTAH TERRITORY, which had already been created as part of the national Compromise of 1850 (*see also* UTAH STATEHOOD).

The boundaries of the State of Deseret were vast, encompassing all of present Utah, most of Nevada and Arizona, more than one-third of California, and parts of Oregon, Idaho, Wyoming, Colorado, and New Mexico. To establish control of this domain, Brigham Young began a vigorous COLONIZATION program, which, before his death in 1877, founded nearly 400 settlements. An energetic system of proselytizing, particularly in the BRITISH ISLES and SCANDINAVIA, with thousands converted, of whom nearly 90,000 immigrated to Utah by the end of the century. The Church promoted, organized, and conducted this immigration. For the benefit of those who could not otherwise afford travel costs, the Church organized the PERPETUAL EMIGRATING FUND. Chartered in 1850 by the State of Deseret, for the next thirty-seven years the Perpetual Emigrating Fund Company raised funds and utilized Church resources to assist approximately 26,000 emigrants from Europe to the mountain West.



Engines from the Union Pacific Railroad (right) and the Central Pacific Railroad (left) met at Promontory Summit, Utah, on May 10, 1869, to commemorate the completion of the transcontinental railroad. The coming of the railroad made access to Utah easier, beginning an era of economic development but increased tension with non-Mormons. Courtesy Union Pacific Railroad Museum.

The State of Deseret was the closest the Church ever came to realizing the theocratic model previously outlined by Joseph Smith. Church authorities served in important civil positions. After federally appointed judges left the territory in 1851, probate courts, with BISHOPS as judges, were given jurisdiction over both civil and criminal cases. The intention was that LDS influence over the political life of the territory would eliminate the PERSECUTION that had repeatedly occurred. In later years the very success of this theocratic society would create less violent but ultimately more dangerous conflicts with American society (*see* POLITICS: POLITICAL HISTORY).

Inseparable from the prolonged conflict with the federal government was the LDS practice of PLURAL MARRIAGE. Although polygamy had been practiced privately prior to the exodus, Church leaders delayed public acknowledgment of its practice until 1852. In August of that year, at a special conference of the Church at Salt Lake City, Elder Orson Pratt, an apostle, officially announced plural

marriage as a doctrine and practice of the Church. A lengthy revelation on MARRIAGE for eternity and on the plurality of wives, dictated by Joseph Smith on July 12, 1843, was published following this announcement (D&C 132). Viewing it as a religious obligation for faithful brethren to marry more wives than one, Latter-day Saints believed that polygamy was protected by constitutional guarantees of religious freedom. There were no federal laws against polygamy, and the territorial incorporation of the Church allowed it “to solemnize marriages compatible with the revelations of Jesus Christ” (Arrington and Quinn, p. 261). In some communities as much as twenty to twenty-five percent of the LDS population eventually lived in polygamous households, with most men who practiced polygamy having one to four plural wives.

For the first several years, life in their new western refuge seemed tenuous. A mild winter in 1847–1848 was followed by spring frosts and a discouraging summer. Then drought damaged and plagues of crickets devoured a good portion of the

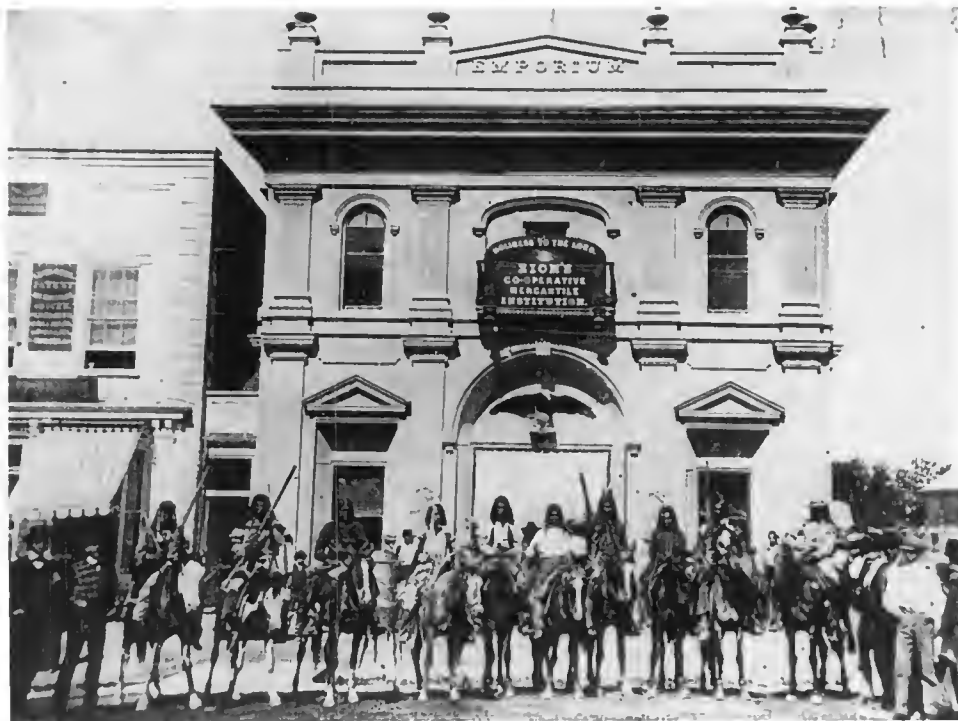


crops. Many believed that they saved a remnant of their crops only because of the miraculous intervention of great numbers of gulls that descended on the fields and devoured the crickets (*see* SEAGULLS, MIRACLE OF). After the lean winter of 1848–1849, however, the pioneers were able to raise enough in most years to see them through the winter. An unexpected bonanza came in 1849 when hundreds of travelers bound for the California gold fields came through Utah, eagerly trading scarce manufactured goods, exhausted animals, and even flour for local produce. The initial settlements by this time were well-enough established to begin colonization throughout the Rocky Mountain area.

The Saints founded dozens of colonies, at first primarily within the confines of present Utah. First settled was a core area extending north and south from the headquarters at Salt Lake City along the western edge of the mountains. The next colonies were in the higher mountain valleys of the region, such as the Cache and Heber valleys. Almost at the same time, other colonies were established in more distant areas, in response to particu-

lar needs, such as the founding of an iron industry (Parowan, Jan. 1851; Cedar City, Nov. 1851); establishing stations along immigration routes (San Bernardino, 1851; purchase of Fort Bridger, 1855); undertaking missions to the Indians (Fort Lemhi in present Idaho; Las Vegas, Nevada; Fort Supply in 1853 in present Wyoming; and the Elk Mountain Mission in east-central Utah, all in 1855); producing warm-climate crops, such as cotton and sugar (St. George, 1861); or, later, searching for a refuge for polygamous families.

The most common motive for colonization was the need to find land for a growing population of farmers, a need leading to settlement of most suitable sites in Utah by 1880 as well as others in northern Arizona, southwestern Colorado, northwestern New Mexico, western Wyoming, and southeastern Idaho. Often new areas were opened with a “mission” call (*see* CALLINGS), wherein established settlers were asked to undertake a Church-sponsored mission to found a colony. Once the mother colony was established, nearby areas were settled spontaneously as young people coming of age sought land to farm.



Ute Indians in Salt Lake City in 1869 on the road to a Grand Pow-wow, with the Zion's Cooperative Mercantile Institution (ZCMI) in the background. Photographer: Charles W. Carter.

The founding of a commonwealth in the West was not accomplished without conflicts and difficulties. A prolonged drought in 1855 was followed by a severe grasshopper infestation. The insecurities thus created may have helped feed the fire of the REFORMATION OF 1856–1857, a period of intense soul-searching and recommitment. The fiery and at times intemperate sermons of the Reformation had heightened pioneer anxieties when, early in 1857, believing exaggerated reports that the Mormons were in a state of rebellion, U.S. President James Buchanan secretly ordered 2,500 federal troops to Utah. Acting without the benefit of an investigation, Buchanan relieved Brigham Young as governor, a position to which Young had been reappointed even after the 1852 announcement of polygamy. Unfortunately, Buchanan did everything in secrecy, even stopping the mails to Utah to give the troops the advantage of surprise.

After receiving private confirmation of the government action, Brigham Young instructed all missionaries to return to Utah and ordered missions closed and the more isolated colonies abandoned. Accustomed to persecutions involving state militia, Latter-day Saints saw the advance of armed forces toward Utah as a prelude to plunder, rape, and slaughter. As they prepared for armed resistance, war hysteria swept the territory.

As advanced units of the UTAH EXPEDITION approached Fort Bridger, they encountered the Saints implementing a “scorched earth” policy of resistance. Mormon raiders seized and burned federal supply trains and destroyed the forage in front of the advancing troops. The timely arrival of heavy snows mired the army for the winter, allowing mediators, especially Thomas L. KANE, time to seek reconciliation. Meanwhile, President Young ordered northern Utah settlements abandoned and organized the “Move South.” If the Latter-day Saints had to leave their refuge, they would leave the Great Basin as much a wilderness as they had found it. Negotiations succeeded by spring, just as the army started to move. Alfred Cumming was installed as governor, and on June 12, 1858, Brigham Young accepted a pardon for his supposed rebellion. Two weeks later, General Albert Sidney Johnston led his troops through a deserted Salt Lake City and established an isolated Camp Floyd forty miles to the southwest. The Utah War became fittingly known as Buchanan’s Blunder.

A disastrous consequence of the war hysteria was the MOUNTAIN MEADOWS MASSACRE of Sep-

tember 1857, in which local officials in southern Utah joined with Indians to massacre a company of settlers en route to California. It is well documented that Brigham Young’s command was to let the travelers pass through in peace, but his advice arrived too late to prevent the killing, and a locally orchestrated cover-up portrayed the crime as solely an Indian depredation. Responding to charges that whites were involved, President Young urged the new governor to investigate, but Governor Cumming maintained that if whites were involved they would be pardoned under the general amnesty granted in 1858. Eventually, as more information came to light, some of the principal participants were excommunicated from the Church and one, John D. Lee, was convicted in federal court and executed.

Though preoccupied by the Civil War, the federal government nonetheless demonstrated interest in Utah Territory. In 1862 Fort Douglas was established on the eastern edge of Salt Lake City, under the leadership of a dedicated anti-Mormon, Patrick Edward Connor. Connor and his troops were charged with guarding transportation routes, but they also published the aggressively anti-Mormon *Union Vedette*, encouraged mining, and promoted non-Mormon immigration to the territory. In 1863 Connor’s troops attacked a group of Northern Shoshone Indians on the Bear River in the northern Cache Valley, killing some 250 men, women, and children.

The decade following the Utah War was one of general expansion for the Church. In 1862 Congress enacted a law prohibiting polygamy in the territories and disincorporating the Church, but the law went unenforced until after *REYNOLDS V. UNITED STATES* in 1879. Church immigrants continued to arrive by the thousands, and Brigham Young continued planting colonies to house them. The steady influx of non-Mormons to Utah and the construction of a transcontinental railroad, however, pointed toward future challenges to LDS domination of their Great Basin commonwealth.

The completion of the transcontinental railroad brought opportunities as well as challenges. Brigham Young had long anticipated the end of physical isolation and in some ways encouraged it. In 1852 and in 1854, the Saints petitioned Congress for a transcontinental railroad to pass through Utah. Such a railroad would simplify immigration and permit Church leaders to establish rail links connecting many distant colonies with Salt Lake





The First Presidency of the Church (1876–1877), at the time of Brigham Young's death in 1877. Left to right: John W. Young, President Brigham Young, Daniel H. Wells.

City. When the Pacific Railroad Act was passed on July 1, 1862, President Young subscribed for \$10,000 worth of stock in the newly organized Union Pacific Railroad Company, of which he became a director in 1865.

Though the railroad made it easier for Church immigrants to reach Utah, it also encouraged non-Mormon immigration. The end of isolation likewise threatened Utah's economic and political independence. In order to build the local economy and postpone the establishment of a powerful non-Mormon business community, Church officials had long struggled to discourage the importation of eastern manufactured goods. They now launched a determined campaign to discourage the purchase of imported luxuries, including tea, coffee, alcohol, and tobacco, and Joseph Smith's 1833 revelation discouraging the use of these products was given added emphasis (see *WORD OF WISDOM*).

Despite Brigham Young's long opposition to the development of precious metal-mining in Utah, the approach of the railroad revived enthusiasm for harvesting Utah's mineral wealth. Under the direction of several prominent Church businessmen and intellectuals such as William Godbe, Edward W. Tullidge, and Eli B. Kelsey, a "New Movement" developed within the Church against what they referred to as "Priesthood Autocracy." These men wrote persuasive articles in the *Utah Magazine* urging the exploitation of Utah's mineral

resources in order to keep the industry in local (and therefore LDS) control. Envisioning a different result, Brigham Young denounced the "Godbeites" for inviting "Gentile" domination of Utah. Eventually, Godbe, whose doctrinal unorthodoxy posed an additional challenge, was excommunicated. Although Brigham Young rejected the Godbeite solution, he recognized the realities of the new economic situation and inaugurated a series of programs to reinforce spiritual solidarity and economic independence.

One part of Brigham Young's program involved the organization of the *SCHOOL OF THE PROPHETS* in 1867. The original School of the Prophets had been established by Joseph Smith in 1833 to provide adult education and prepare for the temple. In the Utah organization, adoption of an economic program accompanied discussions of theology. The Schools of the Prophets instructed landowners in methods of securing property titles, solicited contributions of labor and funds to finance branch railroads, established locally owned cooperative merchandising and manufacturing enterprises, urged the reduction of wages to allow greater exportation of Utah goods, organized boycotts of hostile Gentile establishments, and required that members pledge to observe the Word of Wisdom. The Schools also contracted with the Union Pacific and Central Pacific railroads to grade the transcontinental line in Utah, thus limiting the

influx of non-Mormon laborers and providing cash revenue to Latter-day Saints. Within a few years, as economic conditions changed, these organizations gradually disappeared.

More permanent than the Schools of the Prophets were the organizations that Brigham Young established for the women and youth of the Church. Between the rebirth of the RELIEF SOCIETY in 1867 and Brigham Young's death a decade later, with General President Eliza R. SNOW assisting bishops in forming local organizations, the society spread to every Church settlement in the Great Basin. In addition to its charitable purposes, the Relief Society worked with the Schools of the Prophets in encouraging HOME INDUSTRY and discouraging the purchase of imports. Major achievements of the Relief Society included the beginning of a grain storage program, launching SILK CULTURE, founding the WOMAN'S EXPONENT, building Relief Society halls in most settlements, starting a commission store for home industries, and impressive support of women's medical training (see MATERNITY AND CHILD HEALTH CARE). Relief Society leaders were also active in WOMAN SUFFRAGE, and in 1870 Utah women were second to Wyoming women to receive the franchise.

In 1869 Brigham Young established an organization for young women with the unwieldy name "Young Ladies' Department of the Cooperative Retrenchment Association." He urged the girls to avoid all extravagances, and to "cease to build up the merchant who sends your money out of the Territory for fine clothes made in the East" (Susa Young Gates, *History of the Young Ladies Mutual Improvement Association of the Church*, p. 9 [Salt Lake City, 1911]). The Young Ladies' Mutual Improvement Association, as it was later named, became an organization primarily concerned with cultural, social, and religious activity (see YOUNG WOMEN; RETRENCHMENT ASSOCIATION).

After the completion of the transcontinental railroad in 1869, both Union Pacific and Central Pacific defaulted on their grading contracts. The losses to the Mormon economy were staggering: \$500,000 in cash, and even greater aggregate losses to subcontractors, merchants, and laborers. In an effort to compensate for these losses, Church leaders sponsored railroads within the territory, using the half million dollars' worth of iron, construction equipment, and rolling stock that the bankrupt Union Pacific had used as a substitute payment on its obligations. Although these rail-

roads brought benefits to Utah, their success did not completely assuage the bitterness the Saints felt toward the initial setbacks with the transcontinental railroad.

In addition to intensifying his call for home manufacture and boycotts of non-Mormon merchants as the rails approached Utah, Brigham Young established a cooperative system of merchandising. In October 1868 he organized Zion's Cooperative Mercantile Institution (ZCMI) to "bring goods here and sell them as low as they can possibly be sold and let the profits be divided with the people at large" (Arden Olsen, *History of the Mormon Mercantile Cooperation in Utah*, p. 80 [Ph.D. diss., University of California, Berkeley, 1935]). With widespread support, the new department store became a profitable enterprise that continues as Salt Lake City's largest retailer. Branch stores were established in many communities, as were cooperative tanneries, gristmills, dairies, butcher shops, banks, iron works, sawmills, woolen mills, and cotton factories. These helped the Saints forestall for another decade the "outside" control that the arrival of the railroad presaged.

The remarkable success of the Cooperative Movement suggested to Brigham Young that a revival of "The United Order of Enoch," long his goal, might now be feasible. Inaugurated by Brigham Young during the winter of 1873–1874, the Order Movement had been inspired by a desire to emulate attempts to live the law of CONSECRATION in the 1830s and by the success of the Brigham City Cooperative. Under the direction of Elder Lorenzo SNOW, Brigham City had become eighty-five percent self-sufficient, conducting virtually all agriculture, construction, manufacturing, and trade in the surrounding area. Almost the entire population was employed in the various departments of the cooperative, and received their remuneration in products rather than cash. So successful was the Brigham City Cooperative that it was hardly affected by the financial Panic of 1873.

After Brigham Young launched the UNITED ORDER movement, more than 200 orders were established throughout Utah, southern Idaho, northern Arizona, and Nevada. Because he left the operation of these orders in local hands, several different types emerged. Some, like Orderville in southern Utah, were almost totally communal. In the larger cities, where tightly organized commu-

nal orders were impossible, separate ward congregations financed individual cooperative enterprises, such as farms or factories, and then exchanged products. The manifestations of the United Order of Enoch varied, but they represented a genuine effort of the people to become “one,” as the early revelations had commanded. As with nearly all voluntary enterprises of this nature, these orders eventually disbanded due to internal strains and external pressures. The movement itself ended by 1877, although some orders, such as that at Orderville, continued for another decade.

Prior to his death in 1877, Brigham Young was able to see the fulfillment of one of his most sacred aspirations—the completion of a temple in Utah. The full significance of TEMPLES and their ordinances dated back to the Nauvoo period, when Joseph Smith introduced baptism for the dead, marriage for eternity, and a set of religious instructions and covenants called the ENDOWMENT. Since abandoning the Nauvoo Temple in 1846, Brigham Young dreamed of a temple in the West. Upon arriving in the valley he dedicated ground in Salt Lake City for such a temple, but the imposing structure took forty years to complete. In the meantime, a temporary ENDOWMENT HOUSE, constructed in 1855, provided a place for sacred ordinances. After deciding to build a less imposing structure in the south, Brigham Young dedicated the completed St. George Temple on April 6, 1877. In the decade following his death, two additional temples were built in Utah (Logan and Manti) before the Salt Lake Temple was finally dedicated in 1893.

After the St. George temple dedication, Brigham Young initiated a massive reorganization of the Church, primarily at the local level, clarifying and redefining priesthood responsibilities in the process. Every ward and stake was affected and most received new leadership.

By the time of his death on August 29, 1877, Brigham Young had brought the Latter-day Saints to an apex of growth in their mountain retreat and kingdom. His dying words, “Joseph! Joseph! Joseph!” were appropriate for one who had lived his life, as he frequently said, as an apostle of Jesus Christ and of Joseph Smith. In his sometimes unbending manner, Brigham Young had worked for more than forty years to attain the goals of Joseph Smith. The Saints had achieved a unified economic and political power, though they would soon be forced to bend in the face of unrelenting federal

pressure. More important, by courageously facing their challenges and pursuing their dreams in the desert, they had become a strong and cohesive people of faith. Committed to gospel ideals regardless of the costs, they left a heritage that continues to inspire Latter-day Saints throughout the world.

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DEAN L. MAY

#### C. 1878–1898, LATE PIONEER UTAH PERIOD

[This article discusses a period of stress and adaptation following the death of Brigham Young as the Church confronted great pressures to conform to contemporary American mores. After presenting an overview of the period, the article considers organizational changes, economic programs, establishment of new LDS settlements, and missionary work, then focuses on the struggle over Polygamy, culminating in the Manifesto of 1890 announcing the official end of Plural Marriage. In the wake of the Manifesto came home rule for Utah (see Utah Statehood), expanded proselytizing, attempts to shore up religious education (see Academics), and more limited Church economic involvement (see Pioneer Economy).

To understand daily life and what it meant to be a Latter-day Saint during this period, see *Pioneer Life and Worship and Social and Cultural History*. For additional information on continued Church Colonization into new areas, see entries on pioneer settlements in Mexico and

Canada, and in Arizona, Colorado, Idaho, Nevada, New Mexico, and Wyoming. *On developments related to plural marriage, see: Legal and Judicial History; Antipolygamy Legislation; Reynolds v. United States; and Manifesto of 1890.*]

During the 1878–1898 period of growth, severe problems, and pronounced changes, the Church met many challenges under Church Presidents John TAYLOR and Wilford WOODRUFF. The 1879 Supreme Court ruling upholding ANTIPOLYGAMY LEGISLATION introduced a decade of ever harsher enforcement of ever harsher laws. Facing governmental persecution and seeking “home rule” through statehood, the Church moved to end the practice of plural marriage and surrender its once firm control of Utah Territory’s politics and economics. In the 1890s UTAH TERRITORY and its LDS residents embarked on the road to “Americanization.”

Though this period was noted for its prolonged confrontation with the federal government, growth was also a striking characteristic. Church membership doubled (from 115,065 to 229,428), as did the number of stakes (20 to 40) and wards (252 to 516). LDS settlements extended into Mexico and Canada. As proselytizing efforts expanded, the number of missions increased (from 8 to 20).

Priesthood quorum work became more orderly and standardized. GENERAL AUTHORITIES regularly visited quarterly stake conferences and ward conferences. AUXILIARY ORGANIZATIONS became widely established in stakes and wards, and general-level auxiliary presidencies and boards were appointed. The Church also finished three new temples, bringing the total in Utah to four.

After President Young’s death in August 1877, the QUORUM OF THE TWELVE APOSTLES did not immediately organize a new FIRST PRESIDENCY. John Taylor presided over the Church as president of the Twelve until October 1880. Under his leadership the Twelve completed the reorganization of wards and stakes that President Young had begun.

They also expanded auxiliary organizations. By 1880 the Twelve selected three of their own (Elders Wilford Woodruff, Joseph F. SMITH, and Moses Thatcher) to form a general superintendency of the Young Men’s Mutual Improvement Association (YMMIA; *see* YOUNG MEN) and to supervise new central YMMIA boards or committees created first for counties and later for stakes. The Young Ladies’ RETRENCHMENT ASSOCIATION became the Young Ladies’ Mutual Improvement Association (YLMIA) in 1878, with boards established in the stakes beginning that year and a



Eagle Gate in Salt Lake City with the Beehive House in the background, c. 1900. Courtesy Rare Books and Manuscripts, Brigham Young University.

Churchwide organization beginning in 1880 with Elmina S. TAYLOR as president (*see* YOUNG WOMEN). The Primary Association, a new organization to benefit children, was started in 1878 in Farmington, Utah. After other wards copied the program, a Churchwide PRIMARY organization was created in 1880, headed by Louie B. Felt. RELIEF SOCIETY President Eliza R. SNOW continued to supervise all women's work in the Church, which now included YLMIA and Primary. Elder George Q. Cannon of the First Presidency continued as general superintendent of the SUNDAY SCHOOLS throughout this period. The Sunday Schools, Relief Society, and MIA were organized in the British Isles and Scandinavia beginning in the late 1870s and early 1880s.

Legal tangles surrounding the settlement of Brigham Young's estate became a bothersome problem for the Twelve. After federal legislation severely limited Church holdings, President Young had controlled a complicated mix of personal and Church property. His heirs and the Church finally settled the matter by compromise out of court in 1879.

In 1880, its fiftieth birthday, the Church proclaimed a Year of Jubilee, modeled on an ancient Hebrew custom, to give relief to the poor. It erased from the books an indebtedness of \$802,000 to the PERPETUAL EMIGRATING FUND—half of the outstanding total. In addition to distributing cattle and sheep to the needy, authorities forgave the worthy poor half their unpaid tithing. The Relief Society also lent nearly 35,000 bushels of wheat from its storage bins to help drought-stricken farmers.

After directing the Church for three years, in October 1880 John Taylor and the Twelve again organized a First Presidency: John Taylor, President of the Church, and George Q. Cannon and Joseph F. Smith, who had previously served in the First Presidency under Brigham Young, as counselors.

Revelations to President Taylor in 1882 and 1883 prompted a reorganization of the SEVENTY. For the first time the seventy-six local quorums were organized on a geographic basis, enrolling all seventies within their respective boundaries. In addition, between 1884 and 1888, twenty-five new quorums were created. This reorganization revitalized the Seventy, and the number of seventies filling full-time missions increased as soon as the change was implemented.

This period also saw a growth in Church-related publications. Two new magazines served the youth: the CONTRIBUTOR (1879–1896) for young men and the YOUNG WOMAN'S JOURNAL (1889–1929) for young ladies. The *Morgenstjernen* (1882–1885), a historical publication in Danish, continued in English as *The Historical Record* (1886–1890). The Sunday School published its first music book (1884), and the Book of Mormon first appeared in a Swedish translation (1878). In 1880 the Church accepted by vote the Pearl of Great Price as scripture, giving the Church the fourth of its STANDARD WORKS. It also published, in 1879, editions of the Book of Mormon and Doctrine and Covenants, with Elder Orson Pratt's chapter and verse divisions, cross-references, and notes.

President Taylor also implemented a new economic program. Less rigidly structured than the earlier UNITED ORDERS, it struck a balance between private enterprise and group economic planning. Zion's Central Board of Trade fostered cooperative economic activity by promoting business, seeking new markets, providing information to farmers and manufacturers, preventing competition harmful to home industry, and sometimes regulating wages and prices. Stake boards of trade coordinated with the central agency. Unfortunately, by 1885 anti-Mormon crusades forced these boards of trade to disband. Pioneer and PRESIDING BISHOP Edward Hunter, who had served since the 1850s, died in 1883 and was replaced in 1884 by William B. Preston.

During the 1880s the Relief Society further developed programs that had begun in the 1870s: storing grain, maintaining ward Relief Society halls and commission stores, sponsoring nursing and midwifery education programs, overseeing the organizations for children and young women, watching over the spiritual well-being of LDS women, and improving the ongoing care of the poor. New developments included the 1882 opening of the DESERET HOSPITAL, Utah's second hospital and the first operated by the Church. The death of Eliza R. Snow in 1887 marked the end of an era for the Relief Society; in 1888 Zina Diantha H. YOUNG replaced her as president.

Despite severe problems, Church leaders remained committed to providing the blessings of temples to more of the Saints. To supplement the one functioning temple in St. George, President John Taylor dedicated Utah's second temple, at Logan, on May 17, 1884. Built primarily with do-

nated money, materials, and labor, it cost an estimated \$800,000. A third temple, in Manti, Utah, built at a cost close to \$1 million, was dedicated in 1888 by Elder Lorenzo SNOW, a member of the Quorum of the Twelve. Work also continued on the larger Salt Lake Temple, begun in 1853, but not completed until 1893.

Colonization continued. Between 1876 and 1879, no fewer than 100 new LDS settlements were established outside Utah and more than 20 within the territory. LDS settlements in Arizona expanded rapidly. Stakes, formed in the vicinity of the Little Colorado River in 1878 and 1879, were absorbed into the newly created St. Johns and Snowflake stakes in 1887. Meanwhile, along the Gila and Salt rivers, the St. Joseph and Maricopa stakes were formed in 1883. New LDS settlements appeared in Nevada; in eastern Utah, where the Emery Stake was created in 1882; and in southeastern Utah and nearby parts of Colorado and New Mexico, where the San Juan Stake was formed in 1883. Many LDS converts from the southern states settled in the San Luis Valley in south-central Colorado, and in 1883 their settlements became the San Luis Stake.

Antipolygamy prosecution caused Church leaders to found colonies in Mexico and Canada, beyond the reach of U.S. laws. After President Taylor's 1885 visit to Mexico, hundreds of Saints poured into Chihuahua and established villages in a region that is still identified as Mexico's "Mormon Colonies" (see MEXICO, PIONEER SETTLEMENTS IN). These settlements at first were part of the Mexican Mission. Within a decade more than 3,000 Saints had moved in, more settlements were established, and in December 1895 the Juárez Stake was created to direct Saints in the Mexican colonies.

Under instructions from President Taylor, Cache Stake President Charles Ora Card located a place of refuge in southern Alberta in 1886 for Latter-day Saint colonists (see CANADA, PIONEER SETTLEMENTS IN). The next spring, arrivals from Utah founded Cardston, fourteen miles north of the United States border. Settlements sprang up nearby in Aetna (1888) and Mountain View (1893). In June 1895 the Alberta Stake became the first stake organized outside the United States (the Salt Lake Stake excepted, then in Mexican territory).

Missionary work produced impressive successes and brought frustrating problems. Between 1879 and 1889 the Church operated a small mis-

sion in Mexico that had about 242 converts. In New Zealand a branch was organized among the Maoris in 1883. In 1884 Jacob Spori opened the Turkish Mission, which included Palestine. Numbers of missionaries bound for Europe increased. The gathering to Utah of European converts continued, despite anti-Mormon publicity that prompted U.S. officials to ask European governments to stop Mormons from emigrating. That request was not granted.

After a Southern States Mission was organized in 1875, conversions occasionally provoked violence. Missionaries were driven from some communities, and in 1879 a Georgia mob shot and killed Elder Joseph Standing. At Cane Creek, Tennessee, in 1884, a mob murdered two missionaries and two residents who had shown an interest in the Church.

Wanting to see their history told fairly, Church leaders provided extensive information to California-based historian Hubert Howe Bancroft. Bancroft's *History of Utah* (1889) was one of the first non-LDS scholarly histories to treat the Church in a fair light.

In 1879 the Supreme Court upheld as constitutional the Anti-Bigamy Act of 1862, affirming the illegality of plural marriage (see REYNOLDS v. UNITED STATES). As new legislation was passed and prosecutions became more severe, polygamous husbands and fathers had four choices—give up their families, hide from the law, face prosecution, or leave the United States. Despite this crisis, President Taylor, declaring that when the laws of man and God conflict he would obey God, refused to desert his own plural families or to tell the other brethren to abandon theirs. Attacks on polygamy, often led by religious organizations, came from every direction. When national women's groups urged President Rutherford B. Hayes to prosecute Utah polygamists, 2,000 LDS women signed a resolution affirming that plural marriage was a religious practice protected under the Constitution.

Bitterness between the Saints and the GENTILES brewed nationally and within Utah. Public pressure led Congress to pass the Edmunds Act in 1882, which mandated up to five years' imprisonment and \$500 fines for polygamy, and up to six months and \$300 fines for unlawful cohabitation (see ANTIPOLYGAMY LEGISLATION). Persons practicing polygamy or unlawful cohabitation lost their civil rights to serve on juries, hold public office,



and vote. The law created a board of five commissioners to handle voter registration and elections. It declared children born of polygamists before January 1, 1883, legitimate, and it gave the president power to grant amnesties at his discretion.

The Utah Commission began its work in 1882 by declaring that anyone who had ever practiced plural marriage, even before the 1862 anti-bigamy law, could not vote. Since the commission required voters to take a "test oath," swearing that they were not in violation of the law, within one year the law disfranchised more than 12,000 Latter-day Saints. In 1885, however, the U.S. Supreme Court ruled that this test oath was unconstitutional.

The judicial crusade against polygamists severely disrupted Church society in Utah, Idaho, and Arizona. Polygamous men and their families suffered greatly, as did the Church as an organization. Otherwise law-abiding husbands and fathers—and some wives and children—became fugitives in a Mormon "underground," frequently moving from place to place to escape federal marshals hunting "cohabers." Saints developed secret hiding places in homes, barns, and fields, codes to warn one another, and spotters to watch for the marshals. Federal "deps" (deputy marshals) adopted disguises as peddlers or census takers and hired their own spotters to question children and neighbors and to invade the privacy of homes. Bounties were offered for every cohab captured. Families suffered, particularly wives left to tend farms while their husbands were in hiding. Wives who refused to testify against their husbands were sent to prison. Men, women, and children suffered long periods of deprivation and fear.

In Utah between 1884 and 1893, 939 Saints went to prison for polygamy-related charges. In Idaho and Arizona the Saints suffered from similarly harsh prosecution. When Arizona prisons became crowded, cohabers were sent to a Detroit penitentiary. One Utahan, Edward M. Dalton, was killed by a pursuing deputy, which embittered the Saints against the government. So did a U.S. Supreme Court ruling that a man who stopped living with his wife but who provided her food and shelter was guilty of cohabitation.

The crusade disrupted normal Church activities significantly. President Taylor avoided arrest by traveling. In the last public sermon he preached, he criticized what he called a judicial

outrage, then went into hiding. Several apostles went into exile, taking special missions to remote areas in the West, Mexico, Canada, and Hawaii. Several others filled European missions and missions to Native Americans. Many stake presidents and bishops likewise tried to avoid arrest.

Between 1884 and 1887 general conferences were held in Provo, Logan, and Coalville, rather than in Salt Lake City, to help attenders avoid arrest. Few General Authorities attended. Elder Franklin D. Richards, an apostle who was immune from arrest because his plural wife had died, presided over some of the conferences. General epistles from President Taylor and President Cannon gave guidance to the conferences.

President Taylor directed the Church by letters. For more than two years President Taylor remained "underground," separated from most of his family and friends. He died in hiding in Kaysville, Utah, on July 25, 1887, after serving as a General Authority nearly forty-nine years. By the time of his death, nearly every settlement in Utah had been raided by federal marshals, hundreds of Saints had become refugees in Mexico or Canada, and nearly all the leaders were in hiding. At his funeral in Salt Lake City, he was honored for being a double martyr whose blood was shed in Carthage Jail with Joseph and Hyrum Smith and who then died in exile because of government persecution.

Once again the Council of the Twelve, led by senior apostle Wilford Woodruff, took the helm of the Church and steered the course, largely from the "underground," until they again established a First Presidency at general conference in April 1889. Elder Woodruff became Church President, and George Q. Cannon and Joseph F. Smith were his counselors. This would be the last time that the Twelve delayed reorganizing the First Presidency upon the death of the President. In December 1892, President Woodruff, indicating that prolonged delay was not pleasing to the Lord, instructed senior apostle Lorenzo Snow to reorganize immediately upon his death.

By 1887 national political leaders saw that the Church was not bending to the law, so Congress framed a tougher measure, the Edmunds-Tucker Act, designed to destroy the Church as a political and economic entity in order to force the Saints to abandon plural marriage. The law dissolved the Church as a legal corporation, required the forfeiture of all property in excess of \$50,000, dissolved



the Perpetual Emigrating Fund Company and claimed its property, and disbanded the NAUVOO LEGION (territorial militia). To aid prosecutions, the law required compulsory attendance of witnesses at trials and confirmed the legality of forcing wives to testify against husbands. County probate judges, who helped impanel juries, had to be appointed by the President of the United States. Federally appointed officers took control of schools. Probate courts certified all marriages. The act disinherited all children born of plural marriages one year or more after the act was passed. WOMAN SUFFRAGE was abolished and a new test oath was designed. No one could vote, serve on a jury, or hold public office without signing an oath pledging support of antipolygamy laws.

Federal lawmen zealously tried to arrest and imprison Church leaders. President Woodruff stayed in the underground, near St. George, Utah, directing the Church by letter and private meetings. George Q. Cannon, President Woodruff's first counselor, was arrested in February 1886, posted bail, and then escaped into hiding until 1888 when, with a more lenient judge on the bench, he gave himself up. He served 175 days in prison and paid a \$450 fine. Allowed visitors in prison, he was able to conduct much Church and personal business. He supervised the Sunday Schools and finished writing a biography of Joseph Smith. His presence buoyed up the spirits of his fellow cohorts in the prison. Latter-day Saints regarded these prisoners as martyrs and gave them gala receptions when they were released.

Arrests were a problem, but most damaging to the Church were its inability to acquire and use funds to further its work and the loss of political rights. To protect \$3 million worth of real and personal property from confiscation, the Church asked prominent members to assume ownership of certain properties as trustees. Nonprofit associations were created to hold property, including the three Utah temples. Ward and stake associations took over local meetinghouses, tithing houses, and Church livestock. Many stakes established ACADEMIES with the use of tithing that was returned to them by the Church.

Federal receivers confiscated about \$800,000 worth of property not turned over to private parties or associations, then rented back certain properties to the Church, such as the Temple Block in Salt Lake City. Church leaders tested the constitu-

tionality of the confiscations, but in 1890 the Supreme Court upheld the new law by a 5–4 vote. The economic destruction of the Church seemed certain.

Matching this economic crusade was a political assault. With all women, thousands of LDS men, and all convert-immigrants disfranchised, anti-Mormon politicians won control of the Ogden and Salt Lake City governments. In Idaho practically all Church members were disfranchised by a test oath requiring them to state under oath that they did not believe in or belong to a church that believed in plural marriage. When the Supreme Court in 1890 upheld the Idaho test oath, anti-Mormons pushed the Cullom-Struble Bill in Congress that would disfranchise all Latter-day Saints everywhere (see LEGAL AND JUDICIAL HISTORY).

Economically crippled and with its members denied political rights, the Church faced a ruinous future unless its practice of plural marriage was stopped. President Woodruff consulted with leaders and prayed earnestly to know what to do. After receiving divine revelation, he issued the MANIFESTO on September 24, 1890, announcing an official end to plural marriage. "The Lord showed me by vision and revelation exactly what would take place if we did not stop this practice," President Woodruff later said. "He has told me exactly what to do, and what the result would be if we did not do it" (*Deseret Evening News*, Nov. 14, 1891). The Manifesto said that the Church had halted the teaching of plural marriage and was not allowing new plural marriages. President Woodruff said he would submit himself to the laws of the land and urged Church members to do the same. At general conference on October 6, 1890, the Church accepted the Manifesto. It was incorporated into the Doctrine and Covenants in 1908.

Speaking for the First Presidency, George Q. Cannon explained that a revelation from 1841 applied in 1890; it had instructed the Church that when "enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those . . . men, but to accept of their offerings" (D&C 124:49). Most Saints accepted the new direction, but not easily and not all. Indeed, a limited number of new plural marriages occurred in the next decade before Church leaders made it clear that all who persisted in the practice faced excommunication.

With the issuance of the Manifesto, hostilities ebbed and the Church entered a new era of cooperation. It was generally understood that husbands would not be required to reject their plural wives and their children, and local prosecutors became very lenient in punishing those charged with polygamy. U.S. President Benjamin Harrison, who in 1891 had visited Utah and shaken hands with President Woodruff, granted a limited amnesty to the Saints in 1893, followed by a general amnesty granted by U.S. President Grover Cleveland in 1894. After the Manifesto and the amnesties, General Authorities resumed their normal administrative duties.

Seeking statehood for Utah, Church leaders instructed Utah Saints to join the national political parties and become Democrats or Republicans. A Republican Congress passed an enabling act in 1894 that Democratic President Grover Cleveland signed. Utah wrote a new constitution that prohibited plural marriage and ensured the separation of church and state. On January 4, 1896, Utah became a state, nearly fifty years after President Brigham Young first sought that status (*see* UTAH STATEHOOD).

In 1896 General Authorities accepted a “political manifesto” stipulating that none of them would run for elected office without prior approval of their presiding Church authorities. When Elder Moses Thatcher, an apostle, refused to sign the document, he was dropped from the Quorum of the Twelve.

During the 1890s the Church missionary force nearly tripled. In the Pacific region, missionary work penetrated into Samoa in 1888 and Tonga in 1891. In 1898 the Australasian Mission was split into the Australian and the New Zealand missions. Some Hawaiian Saints immigrated to Utah and created a settlement at Iosepa in western Utah. Missionary work was resumed in California in 1892 and in the eastern United States in 1893. Proselytizing continued in Europe, though emigration from there declined by 50 percent in the 1890s compared with the 1880s. By the 1890s the Church, with its base in America secured and most good land in the West occupied, discouraged immigration and asked overseas converts to build up stakes in their homelands rather than gather to Zion.

The Edmunds-Tucker Act strengthened public schools, which excluded religious education. In response, the Church began holding afterschool

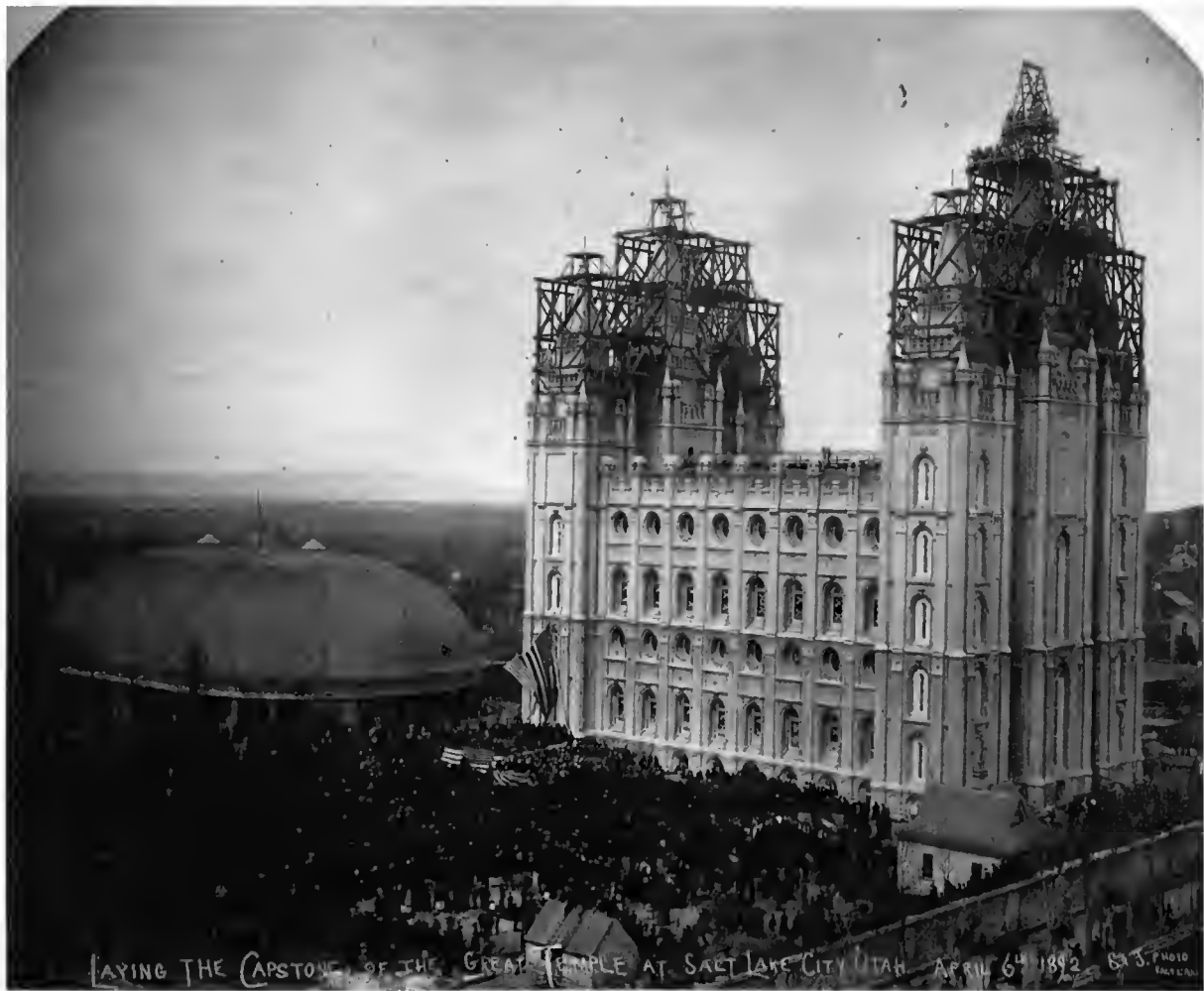
religion classes in meetinghouses and established ACADEMIES or high schools in larger settlements. Between 1888 and 1891 thirty-one LDS academies were opened in Utah, Idaho, Arizona, Canada, and Mexico.

The 1890s saw Church women extending their reach and demonstrating their political rights. Continuing their affiliation with eastern women’s movements, they became charter members of the National Council of Women and found their eastern associates to be important allies in their fight against disfranchisement. Relief Society–sponsored suffrage activities led to the inclusion of guaranteed woman suffrage in the 1895 Utah State Constitution.

After forty years, construction of the Salt Lake Temple was completed and dedicated in April 1893. Following a brief open house on April 5, the first opportunity for nonmembers to tour a temple, the sacred edifice was dedicated on April 6, forty years after the laying of the cornerstone. The dedicatory services were repeated between April 6 and May 18, and included five sessions reserved for children under the age for baptism; about 75,000 Latter-day Saints attended. Thereafter members of the Church entered the temple only to perform ORDINANCES for the living and the dead. The following year President Woodruff announced by revelation that LDS family groups no longer needed to be sealed to prominent priesthood leaders by adoption (*see* LAW OF ADOPTION), but that they should be sealed by lineage as far back in time as possible. As a result, members began pursuing GENEALOGY and performed sealing ordinances for ancestors several generations back. The Church created the GENEALOGICAL SOCIETY OF UTAH to assist researchers.

In 1893 the Salt Lake Tabernacle Choir, while on a major tour, sang at the Chicago World’s Fair, winning second prize in an important contest. The entire First Presidency traveled with the choir, marking the first time a Church President had traveled east since the migration to the West nearly fifty years before. This performance was indicative of a new public image for the Church, though that same year the Church was denied representation in the World’s Parliament of Religions, which also met in Chicago.

There were other significant developments under Wilford Woodruff’s direction: in November 1896, the Church’s monthly Fast Day was changed from the first Thursday to the first Sunday of each



Laying the capstone of the Salt Lake Temple, April 6, 1892. The temple was dedicated one year later. Photographers: Sainsbury and Johnson.

month, a practice that continues; in 1897, the custom of REBAPTISM was ended. In the same year, Wilford Woodruff, himself a pioneer of 1847, presided over a Churchwide commemoration of the first entrance into the Salt Lake Valley fifty years before. Salt Lake City celebrated with parades, programs, and the unveiling of a Brigham Young Monument.

During the 1890s the Church and Utah joined the American mainstream economically as well as politically. Many cooperative ventures became private, and most Church-controlled businesses were sold or started to compete as income-producing enterprises. But integration into the national economy was not painless. The earlier confiscation of properties and decrease in the payment of tithing caused by the antipolygamy crusade hurt the

Church severely, as did the national depression of 1893. Leaders were forced to borrow heavily from eastern financiers to pay debts and meet obligations, and by 1898 the Church's debts exceeded \$1,250,000. However, despite debt and a national depression, the Church promoted and invested in such basic industries as beet sugar manufacturing, hydroelectric power, and selected mining and transportation ventures to help expand the economic base of the Great Basin and benefit Latter-day Saint communities (*see* ECONOMIC HISTORY).

With the ending of plural marriages, the achievement of statehood for Utah, and entrance into the American mainstream in terms of politics and finances, Latter-day Saints moved firmly into a new era. One measure of the change was Church response to the Spanish-American War in 1898:

the First Presidency encouraged LDS young men to support the national effort, thereby demonstrating LDS patriotism and loyalty.

President Wilford Woodruff died on September 2, 1898, in San Francisco, California, at the age of ninety-one. In accordance with his instructions, a new First Presidency was immediately named, with Elder Lorenzo Snow becoming the Church's fifth President.

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WILLIAM G. HARTLEY  
GENE A. SESSIONS

#### C. 1898–1945, TRANSITIONS: EARLY-TWENTIETH-CENTURY PERIOD

[At the turn of the century the Church's finances suffered from the lingering effects of the federal crusade against Polygamy and the public doubted that its recently declared cessation of Plural Marriage had indeed taken effect. After discussing developments in these two areas, this article looks at the Latter-day Saints' integration into the larger American society, including examining the Church's position on war and peace. It also reviews the efforts to systematize that accompanied the steady growth throughout this period.]

In addition to cross-references found in the text, relevant general articles include Organizational and Administrative History and Economic History. Centennial Observances accompanied the Church's one-hundredth anniversary in 1930. Lorenzo Snow, Joseph F. Smith, and Heber J. Grant were Presidents of the Church during this period.]

The Church entered the twentieth century beleaguered and isolated. The LDS experience hitherto had involved founding, exodus to the isolated American West, building there a spiritual and temporal KINGDOM OF GOD, and grappling with an unsympathetic and often hostile larger American community. The year 1898, however, was a watershed. Following the death of President Wilford

WOODRUFF in September, Lorenzo SNOW (1898–1901) succeeded to office and began a series of changes aimed at renewal and redefinition. He, along with his successors President Joseph F. SMITH (1901–1918) and President Heber J. GRANT (1918–1945), reacted to the sweeping changes of the first half of the twentieth century and reached back to preserve old values in a rapidly changing world. The result by the middle of the century was a Church accepted by and integrated into American society, more vigorous and vital than anyone but its most stalwart defenders might have foreseen a half century earlier.

An immediate problem was finances. The antipolygamy crusade (see ANTIPOLYGAMY LEGISLATION) had severely impaired revenue and assets, first by incarcerating leaders who normally managed donations and second by seizing and mismanaging Church property. The Panic of 1893 and the resulting depression made the situation worse. In an effort to provide employment and stimulate the local economy, leaders had borrowed money to fund public works and business projects. President Snow quickly ended this practice. His administration slashed expenditures, sold nonessential property, and urged followers to increase their financial contributions.

He dramatically announced this new policy in a southern Utah preaching tour. In May 1899, speaking to assembled members in St. George, he promised that faithful compliance to the Church's longstanding TITHING code would bless members and at the same time free the Church from its debts. A year after President Snow's tithing emphasis, Church income doubled. Leaders also encouraged cash donations instead of in-kind commodities and instituted systematic spending and auditing procedures. Because of these reforms, by 1907 President Smith was able to announce that the Church at last had retired its debt. Annual tithing receipts stood at \$1.8 million, in contrast to the Church's 1898 debt of \$1.25 million. Moreover, the Church had property worth more than \$10 million. The Church never again resorted to deficit spending, not even during the Great Depression.

President Snow's reforms did not preclude the holding of investment property or controlling of businesses by Church officers and directors (see ECONOMIC HISTORY). While some enterprises were divested, such as the Deseret Telegraph, the Utah Light and Railway Company, and the Saltair Resort at the Great Salt Lake, the Church particu-

larly invested in concerns that advanced its social or institutional purposes. It retained the *DESERET NEWS*, and in the early 1920s leaders established one of the country's first radio stations, later known as KSL RADIO. The SALT LAKE THEATRE, the pioneer playhouse, was returned to the Church to provide sanctioned recreation—only to close at the onset of the Depression because of reduced box office revenues and what Church leaders thought were declining theatrical values.

Drawing on the precedent of the NAUVOO HOUSE, Salt Lake City's Hotel Utah was built to draw tourists from hostile non-Mormon hoteliers and enhance the Church's image. The Beneficial Life Insurance Company provided low-cost insurance. The Utah Sugar Company, transformed into the Utah-Idaho Sugar Company, continued to provide local farmers a market for their most important cash crop, while Zion's Cooperative Mercantile Institution (ZCMI) and Zion's Savings Bank & Trust attended the public with competitive retailing and banking services. This altruistic investment policy was also pursued on a broader level. Church leaders sat on the board of other corporations important to the region.

These investments and the social concerns they expressed harked back to the pioneer ideals of community concern and uplift. They were not the only remnant of the past. PLURAL MARRIAGE continued to be a troublesome issue for Latter-day Saints and focused national attention on the Church, particularly during the Snow and Smith administrations. Although many members believed that the 1890 MANIFESTO ended plural marriage, others interpreted the pronouncement as simply shifting the responsibility for practicing it from the Church to the individual. As a result, from 1890 to 1904 some plural marriages continued, though on a greatly reduced level. Moreover, while some husbands stopped living with plural wives, most felt a moral and spiritual obligation to continue caring for their families.

This confusion and ambiguity spilled over visibly into politics. In 1898 Elder B. H. Roberts, a member of the FIRST COUNCIL OF SEVENTY and the husband of three wives, was elected to the U.S. House of Representatives. The Salt Lake Ministerial Association and similar organizations elsewhere used Roberts's election to focus on continuing plural marriages, charging the Church with failure to abide by the agreements that had brought UTAH STATEHOOD. Anti-Roberts petitions



In 1898 the Church found itself saddled with large debts earlier incurred to finance water and irrigation projects, sugar beet and salt factories, power plants, railroads and the completion of the Salt Lake Temple. Lorenzo Snow became president of the Church on September 13, 1898, and took immediate steps to remove this financial burden. He emphasized payment of tithing and on December 1, 1898, issued these eleven-year six-percent bonds. Half of the bonds were redeemed within five years and the entire debt was retired in 1907.

containing seven million signatures flooded Congress and the House eventually refused Roberts his seat.

Still more serious was the case of Reed Smoot. The 1903 election of Smoot, a monogamous member of the Quorum of Twelve Apostles, to the U.S. Senate once more stirred national uproar. The Senate Committee on Privileges and Elections commenced hearings on Smoot in 1904 (see *SMOOT HEARINGS*), but Congress focused more often on the Church itself. Were church and state truly separate in Utah? Did the Church control the conduct of its members? Did it encourage polygamy and polygamous cohabitation? During the two-year investigation, President Joseph F. Smith and other leaders testified before the committee. Others, such as Matthias F. Cowley and John W. Taylor,

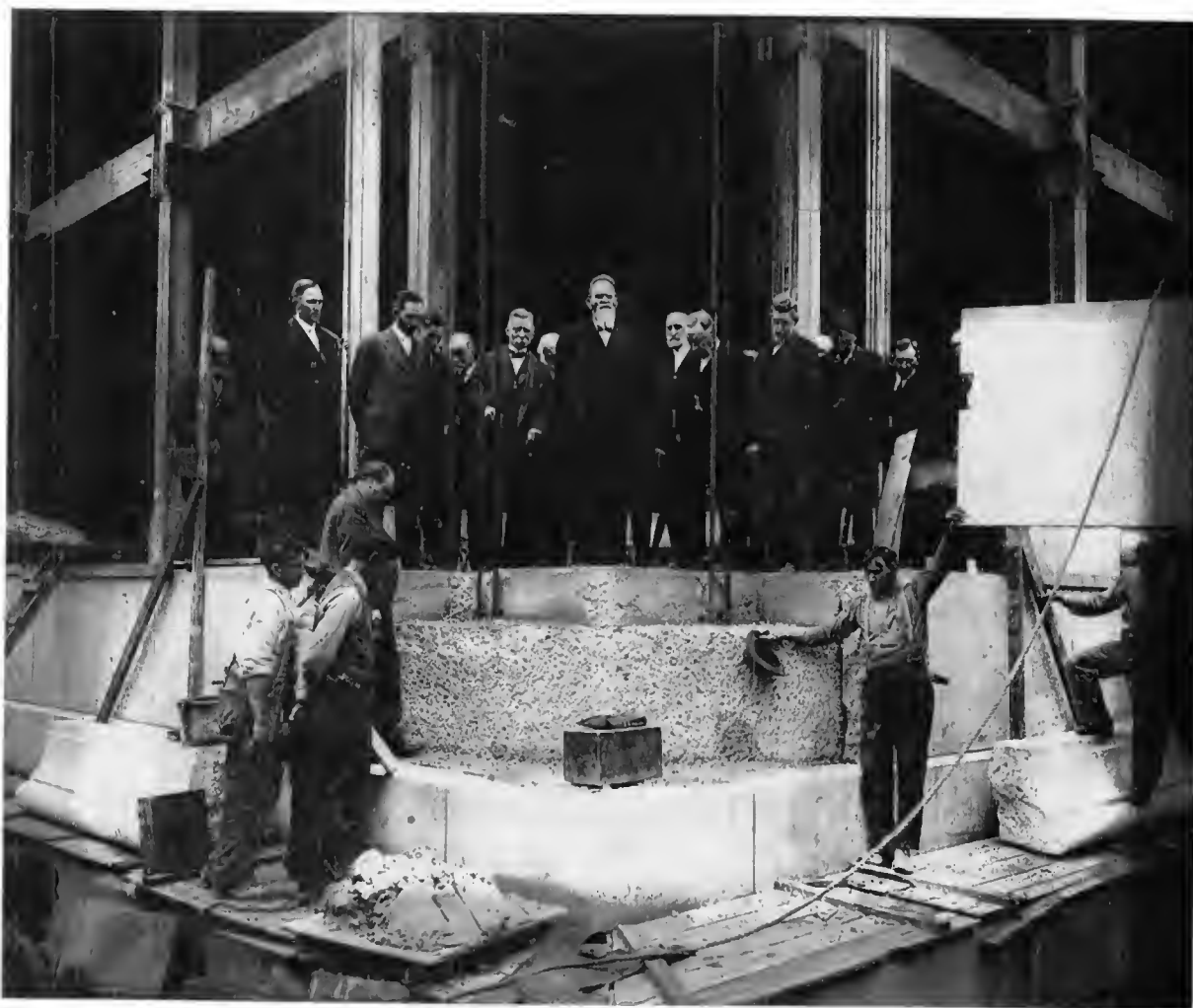


suspected of performing plural marriages since the Manifesto, refused. To close the controversy and demonstrate the Church's willingness to make the question a matter of discipline, President Smith announced a "Second Manifesto" that expressly forbade future plural marriages. He also required the resignations of both Cowley and Taylor from the Council of the Twelve. In 1907 the Senate narrowly voted to allow Smoot to retain his seat.

Plural marriage still failed to recede entirely, even in the face of the now resolute policy of President Smith and later President Grant. Elders Cowley and Taylor, for instance, each received further discipline for additional plural marriage activity, the former being "disfellowshipped," while

Taylor, after taking an additional plural wife, was excommunicated. Their conduct was similar to that of a growing number of former Mormons in the twentieth century. Styled FUNDAMENTALISTS, they accepted automatic excommunication rather than yield on plural marriage or discard other nineteenth-century practices. Unlike Latter-day Saints generally, who were strengthened by their belief in current prophetic revelation and therefore approached new times in new ways, the Fundamentalists faced the modern world by looking backward.

Nor did the plural marriage issue go away in the popular press. During the first decade of the twentieth century and even beyond, the Church



The laying of the cornerstone of the Church Offices (now called the Church Administration Building) at 47 East South Temple, Salt Lake City. The building was completed in 1917. Photographer: Albert Wilkes. Courtesy the Utah State Historical Society.

came under severe public scrutiny by muckrakers and political opponents in Utah. Newspapers, magazines, and cinema in both the United States and Europe focused on sensationalized (and often fictionalized) aspects of polygamy, depicted Church leaders as autocrats, and denounced the Church as un-American and un-Christian (see ANTI-MORMON PUBLICATIONS; STEREOTYPING OF MORMONS). Old charges of DANITE atrocities and BLOOD ATONEMENT resurfaced. In Utah the assault was led by two former U.S. Senators, Frank J. Cannon and Thomas Kearns, who used the *Salt Lake Tribune* to launch bitter attacks on Smoot and the Church and to support the American Party. This short-lived, anti-Mormon political party controlled Salt Lake City government from 1905 to 1911.

The Church attempted to meet the barrage of abuse even though the tide flowed strongly against it. Early efforts included promoting Saltair Resort and Salt Lake City's TEMPLE SQUARE as visitors centers. With the TABERNACLE ORGAN and MORMON TABERNACLE CHOIR as attractions, the latter site by 1905 annually drew 200,000 visitors. Attendance climbed steeply thereafter. When possible, leaders placed refutations in the muckraker publications. Moreover, a point-by-point rebuttal was read during the Church 1911 general conference. Perhaps the ablest and most enduring rejoinder came from B. H. Roberts. From 1909 to 1915, he issued a series of articles on Mormon history in the magazine *Americana*. These were later updated as Roberts's fair-minded, six-volume COMPREHENSIVE HISTORY OF THE CHURCH.

Increasingly men and women outside the Church also defended the Latter-day Saints. By 1900 C. C. Goodwin, a former editor of the anti-Mormon *Salt Lake Tribune* and longstanding critic, frankly labeled Mormons as successful, prosperous, and generally likable. Leading sociologist Richard T. Ely praised LDS group life. Morris R. Werner produced a Brigham YOUNG biography devoid of previous stereotypes and hostility. These path-breaking ventures were followed by others. By the late 1920s President Grant conceded that virtually anything the Church might request could be placed in the media. Indeed *Time Magazine* gave President Grant cover treatment, while Hollywood studios completed such favorable motion pictures as *Union Pacific* and *Brigham Young*.

In part the change in public attitude came from the integration of Church members into the



The First Presidency (1934–1945) on the steps of the Church Administration Building (c. 1942). President Heber J. Grant (center), first counselor J. Reuben Clark, Jr. (left), second counselor David O. McKay (right). Courtesy Edward L. Kimball.

larger American society. Nineteenth-century Latter-day Saints expanded their agricultural settlements throughout the mountain West and even into Canada and Mexico (see COLONIZATION), although their agrarian communities were often tightly knit, provincial enclaves. In contrast, as LDS outmigration continued in the twentieth century, Church members now rubbed shoulders with fellow Americans in urban settings. During the 1920s, for instance, the percentage of Latter-day Saints living in the intermountain West declined while those living on the American West Coast rose. In 1923 the Los Angeles Stake, the first modern stake outside the traditional Mormon cultural area, was created. Between 1919 and 1927 the number of Latter-day Saints in California increased from fewer than 2,000 to more than 20,000. The twentieth-century Church dispersion had begun, first with the migration of large num-



bers to the West Coast, then also with increasing volume to the East and Midwest.

Direct contact with neighbors lessened cultural, religious, and even emotional barriers, bringing Mormons and non-Mormons an increased appreciation for each other. The growing number of successful Americans who were also Latter-day Saints or Utah-born accelerated the process. Maud Adams was lionized for her widely popular stage portrayal of Peter Pan. Philo T. Farnsworth's inventions brought about television. Cyrus Dallin and Mahonri Young achieved distinction in the arts.

Latter-day Saints were particularly drawn to public affairs. Edgar B. Brossard became a member and then chairman of the United States Tariff Commission. J. Reuben Clark, Jr., rose in the higher levels of the State Department bureaucracy, finishing his government career as ambassador to Mexico. During the New Deal, Marriner S. Eeclcs was chairman of the Federal Reserve System. James H. Moyle served as assistant secretary of the treasury from 1917 to 1921, while William Spry was commissioner of public lands from 1921 to 1929. Heber M. Wells was the treasurer of the U.S. Shipping Board. Richard W. Young became a U.S. commissioner of the Philippines and returned from the First World War as Utah's first regular army general. For members of a once persecuted religious minority, each such personal success betokened the Church's growing acceptance and prestige. "Outsiders" were becoming "insiders."

Two Church members had disproportionate influence in shaping the Church's new image. One was Reed Smoot. Aloof, but honest and utterly tireless in his devotion to government duty and Church interests, Smoot remained in the Senate for thirty years. As chairman of the powerful Senate Finance Committee, he wielded major influence over American economic policy. More than any other Latter-day Saint in public service, he personified the Church, assuaging questions about its patriotism and integrity by his personality and presence.

The other was President Heber J. Grant. A businessman by inclination and early profession, President Grant's homespun ways and business-mindedness charmed an age given to commercial enterprise. Non-Mormons delighted particularly in his speeches. Concluding an address before the San Francisco Commonwealth Club, he was greeted with cries of "Go on! Go on!" When he

addressed the Second Dearborn Conference of Agriculture, Industry, and Science, the "Chemurgicians" twice gave him standing ovations. His public relations ministry included more than delivering speeches. He promoted tours of the Tabernacle Choir. He personally guided nationally prominent business and political leaders through Salt Lake City and cultivated their friendship. He visited U.S. Presidents Warren G. Harding, Calvin Coolidge, Herbert Hoover, and Franklin D. Roosevelt at the White House. While President Grant was respected by his own people, non-Mormons also liked and idealized him.

The Church's sturdy growth during the period reflected its more positive image. Membership more than tripled during the half century; from the years 1900 to 1945 totals grew from 268,331 to 979,454. Prior to 1898 the Church had organized 37 stakes (16 were discontinued); by 1945 another 116 had been added. The Church's missionary force changed and increased accordingly, growing younger, attracting more unmarried individuals, and after 1898, including an increasing number of young women. At the turn of the century, fewer than 900 missionaries were called annually; by 1940 there were 2,117.

Missionary work continued to be a major preoccupation. The most ambitious new mission was Japan, opened in 1901 by missionaries led by Elder Heber J. Grant, then an apostle. Three years later the Mexican mission was reopened. The 1920s saw more than 11,000 German-speaking converts, though most converts came from English-speaking areas: Great Britain, Canada, and the United States, with the Southern States Mission being the most successful. Unfortunately, there as elsewhere, missionaries were subject to acts of physical violence. At the beginning of the century, annual convert baptisms were 3,786; a half century later the total had reached 7,877.

The Church sought to make its proselytizing more effective. Instead of dispatching missionaries without "purse and scrip," most now were financially supported by their families or local congregations. Missionary training classes were organized at Church ACADEMIES and colleges. In the mid-1920s a Salt Lake City "Mission Home" for departing sisters and elders was inaugurated, where missionaries typically received lessons on proper diet, hygiene, etiquette, and especially missionary techniques and Church doctrine for two weeks. The era also produced new proselytizing tracts. Charles

W. Penrose wrote a series entitled *Rays of Living Light*, James Talmage completed the *Great Apostasy*, and Ben E. Rich authored *A Friendly Discussion*. To preserve a sense of its heritage and to help tell its story, the Church purchased sites of significance to its early history (see HISTORICAL SITES): the CARTHAGE JAIL in Illinois (1903), where Joseph Smith and his brother Hyrum had been killed; a part of the Independence, Missouri, temple site (1904); Joseph Smith's birthplace in Sharon, Vermont (1905–1907); and the Smith homestead in Manchester, New York (1907). At each of these locations, the Church eventually constructed VISITORS CENTERS.

Perhaps more than by expansion, the era was characterized by internal consolidation. Lorenzo Snow's succession to office was symptomatic. For the first time the accession of the senior-tenured apostle to the office of Church president was completed within days instead of the past interregnums of about three years (see SUCCESSION IN THE PRESIDENCY). Recognizing the Church's increasing complexity, President Snow urged General Authorities to devote their full time to their ministry. By 1941 the question no longer was simply leadership efficiency but expansion. "The rapid growth of the Church in recent times, the constantly increasing establishment of new Wards and Stakes . . . [and] the steadily pressing necessity for increasing our missions in numbers and efficiency," the First Presidency noted in 1941, "have built up an apostolic service of the greatest magnitude" (CR [Apr. 1941]:94–95). In response to these new requirements, five men were appointed ASSISTANTS TO THE TWELVE. In contrast to the short-term laity that continued to occupy most Church positions, "general" Church officers—about thirty in number—now received compensation and served full-time, lifelong ministries.

Priesthood governance was also altered. The first half of the century saw a steady decentralizing of decision making as stake and local leaders received enlarged authority. The Church reduced the size of stakes to make them more functional and placed new emphasis on "ward teaching" (see HOME TEACHING). With smaller districts and more boys and men assigned to teaching, the percentage of families receiving monthly visits grew from 20 percent in 1911 to 70 percent a decade later. Finally, in a major departure from pioneer practice, members were urged to take secular disputes to civil and criminal courts rather than to Church tri-

bunals. Once a means of regulating social and economic issues, Church courts now concerned themselves exclusively with Church discipline.

PRIESTHOOD QUORUMS were strengthened. Priesthood meetings were now held weekly, with meeting quality improved by centrally generated lesson materials. President Joseph F. Smith in 1906 outlined a program of progressive priesthood advancement for male youth. Contingent on worthiness, young men received ordination to the office of DEACON at the age of twelve, TEACHER at fifteen, and PRIEST three years later. In turn, worthy men typically received the offices of ELDER and HIGH PRIEST, altering the nineteenth century dominance of the SEVENTY among adult men. In 1910 quorums of high priest and seventy were realigned to coincide with stake boundaries, allowing closer direction by local authorities.

The tendency toward consolidation was also manifest in the Church's AUXILIARY ORGANIZATIONS. Youth programs, once informal, diverse, and locally administered, increasingly yielded to centrally directed age group programs and unified curricula. The children's PRIMARY Association no longer served older youth, while the Young Men's Mutual Improvement Association (YMMIA) and its young women counterpart (YWMIA) included adolescents as young as twelve (see YOUNG MEN; YOUNG WOMEN). At first both the national Boy Scout and Campfire Girl programs were used for younger MIA members (see SCOUTING), but soon the latter was dropped in favor of an indigenous program. Activity programs received increasingly strong emphasis. With SUNDAY SCHOOL and now priesthood quorums providing doctrinal instruction, the MIA increasingly turned to DANCE, DRAMA, MUSIC, and SPORTS. Church headquarters produced a magazine for each auxiliary: The Primary had the CHILDREN'S FRIEND (1902) and the Sunday School the JUVENILE INSTRUCTOR (1900), later known as the INSTRUCTOR (1929). YMMIA had the IMPROVEMENT ERA (1897), YWMIA the YOUNG WOMAN'S JOURNAL (1889); in 1929 the two joined forces and the IMPROVEMENT ERA became the publication for both. Articles, curricula, and programs were periodically reviewed and correlated. For instance, a general Church Correlation Committee and the Social Advisory Committee combined to issue a pivotal and far-reaching report in 1921 (see CORRELATION).

The RELIEF SOCIETY experienced these same trends. Its first three twentieth-century presi-

dents, Zina D. H. YOUNG (1888–1901), Bathsheba W. SMITH (1901–1910), and Emmeline B. WELLS (1910–1921), all remembered the Nauvoo organization. For them women's meetings were to be spontaneous, spiritually active, and locally determined. The new century, however, redefined their vision. In 1901 a few lesson outlines were provisionally provided. Twelve years later, with the recommendation of a Church correlation committee, Relief Society leaders adopted a uniform, prescribed curriculum. They also implemented uniform meeting days (Tuesday), record books, and a monthly message for the VISITING TEACHING women who made monthly home visits. In 1915 an official RELIEF SOCIETY MAGAZINE replaced the semi-independent WOMAN'S EXPONENT, a voice for Relief Society since 1872. While the First Presidency at first endorsed the continuation of female prayer healing—often undertaken in meetings on an impromptu basis—the practice dwindled and by mid-century was abolished. As a further sign of centralization under priesthood leadership, the Relief Society was housed in the Bishop's Building and increasingly received its direction from the PRESIDING BISHOPRIC rather than the FIRST PRESIDENCY. Though Relief Society had once played a role in developing and supervising the Primary and YWMA, their supervision of the children's and youth auxiliaries ended.

The Relief Society's later presidents, Clarissa S. WILLIAMS (1921–1928), Louise Y. ROBISON (1928–1939), and Amy Brown LYMAN (1940–1945), cooperated in these changes. Speaking for modernism and efficiency, they and their advisory boards set aside such past tasks as HOME INDUSTRY, SILK CULTURE, and commission retailing in favor of community outreach; "scientific" or professionally trained social work; campaigns against alcohol, tobacco, and delinquency; and, during the Great Depression, public relief. The latter effort was crucial. "To the extent that Relief Society Organizations in Wards are operating in cooperation with Priesthood Quorums and Bishoprics," declared Elder Harold B. Lee, who led the Church's relief efforts, "just to that extent is there a security [welfare] program in that ward" (*Relief Society Magazine* 24 [Mar. 1937]:143). These efforts reflected the early-twentieth-century Mormon feminine ideal. Women were to uplift, soften, and assist. While women leaders continued to play an active role in the National and International Council of Women, the rank and file were less ac-

tive in political, social, and professional roles than in homemaking.

Several doctrinal issues were clarified, another indication of systematization at work. From the early years of the Snow administration, Church authorities discussed how strictly the 1833 health revelation, the WORD OF WISDOM, should be obeyed. In 1921 the question was answered by making abstinence from alcohol, tobacco, tea, and coffee one of the standards for admission to TEMPLES. During the century's first three decades, the health code led most Latter-day Saints to support local, state, and national PROHIBITION.

In 1909 the First Presidency issued a statement designed to clarify the Church position on EVOLUTION. While the method of CREATION was not discussed, the declaration held that "Adam was the first man and that he was created in the image of God." The issue remained troublesome, however. Along with the question of higher biblical criticism, it led to the resignation of three Brigham Young University professors in 1911 and to extended private discussion among Church leaders two decades later.

In 1916 the First Presidency and Quorum of the Twelve issued a second important doctrinal exposition entitled "The Father and the Son." Apparently occasioned by anti-Mormon pamphleteering charging the Church leaders with conferring divinity on ADAM, the statement delineated the respective roles of the first two members of the GODHEAD. Shortly before his death, Joseph F. Smith received a vision of missionary work and spiritual existence in the afterlife, which was eventually included as Section 138 in the Doctrine and Covenants. In addition to specific matters, general LDS doctrine and history received systematic treatment, often for the first time, by such works as President Smith's *Gospel Doctrine*, Elder James E. Talmage's *Articles of Faith* and *Jesus the Christ*, and Elder B. H. Roberts's three-volume *New Witnesses for God*.

With its membership still predominantly American, the Church was especially affected by the events occurring in the United States during this period. Almost from the outset, President Grant's administration was beset with hard times. Farming and mining, two of Utah's main industries, slumped badly in the 1920s and especially in the 1930s during the Great Depression. President Grant carefully conserved Church finances, trimming expenditures and construction projects.

Using his contacts with national business and political leaders, he kept key Utah and Church-owned enterprises afloat. He was also concerned for the individual Saint. After careful preparation, he announced in 1936 the Church Welfare Program (*see* WELFARE SERVICES), which sought self-sufficiency and sustenance for the needy by simultaneously providing both work and needed commodities.

Despite difficult times, the Church maintained its primary functions. Just prior to the economic downturn, it completed an imposing five-story building in Salt Lake City. Temples were completed in Hawaii (1919); Cardston, Alberta, Canada (1923); and Mesa, Arizona (1927). Education also received attention. Between 1875 and 1911, the Church established thirty-four all-purpose ACADEMIES. However, as the century progressed, financial distress and the rising acceptance of public education brought changes, and many of the academies were closed or transferred to state control (*see also* EDUCATION). The Church, however, did not entirely surrender its educative

role. A released-time seminary program for high school students began in 1912 (*see* SEMINARIES), and during the 1920s, INSTITUTES OF RELIGION for college students were established, the first at the University of Idaho.

Twentieth-century wars and warfare demonstrated the distance the Church had traveled from nineteenth-century alienation and isolation. Latter-day Saints supported the Spanish-American War effort and U.S. involvement in the two twentieth-century world wars. In the former the First Presidency issued a statement affirming the loyalty of the Latter-day Saints and telegraphed local leaders to encourage enlistment. Utah became one of the first states to fill its initial quota. Involvement in World War I was even more substantial. At first uncertain of its proper role, the Church eventually helped Utahans oversubscribe the government's financial quota for the state. By September 1918 Utah had more than 18,000 men under arms, almost half of them volunteers. Participation in the Second World War was more dutiful, perhaps be-



The Quorum of the Twelve Apostles (1941–1943) on the steps of the Church Administration Building. Right to left: Rudger Clawson, [George Albert Smith—not present], George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Sylvester Q. Cannon, Harold B. Lee.

cause of the private misgivings of President Grant and his Counselor J. Reuben Clark over New Deal policymaking. Nevertheless, by April 1942, 6 percent of the total Church population served in the American forces or in defense-related industries; others served for Canada, Britain, and Germany.

While each conflict saw some pacifist currents and even opposition, the general tendency was supportive of the need to yield loyalty to constituted government. "The Church is and must be against war," the First Presidency declared in April 1942. Yet when "constitutional law . . . calls the manhood of the Church into the armed service of any country to which they owe allegiance, their highest civic duty requires that they heed that call" (CR, pp. 88–97; see WAR AND PEACE).

While documenting religiosity is difficult, statistics suggest the impact of the Church on the everyday life of its people. Meeting attendance showed sturdy growth throughout the era. In 1920 weekly average attendance at sacrament meeting was 16 percent; in 1930, 19 percent; in 1940, 23 percent; and 1950, 25 percent. Suggestive of Church family ideals, LDS birthrates exceeded the national average, as did marriage rates. No doubt the Church health code is reflected in the fact that in 1945 the LDS death rate was about half the national average.

A closer view of statistics reveals that in the decades of the early twentieth century the number of children born per LDS family declined, the age at time of marriage increased, and divorce ratios often mirrored national trends—lingering behind but moving in the same direction as national trends, as if assimilation were simply incomplete (see VITAL STATISTICS).

The half-century brought social, cultural, and political integration; growth and consolidation; and programs that redefined and reapplied earlier Church ideals. But the era also produced indications that Church members were not immune to such broad currents as secularism and even materialism. For observers, at mid-century basic questions remained: Could the Church preserve its traditional values and energy? Or would its journey into the modern world cost the movement its identity and mission?

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#### C. 1945–1990, POST–WORLD WAR II INTERNATIONAL ERA PERIOD

[Since World War II, the Church has enjoyed—and had to cope with—rapid international growth. After summarizing postwar revitalization and the attendant increases in membership, the article focuses on the adaptations that accompanied growth and internationalization. In surveying recent developments, it provides an introduction to the contemporary Church.

For additional information about Church growth during this period, see Vital Statistics and articles about the Church in Africa; Asia, East; Asia, South and Southeast; Australia; British Isles; Canada; Europe; Hawaii; Mexico and Central America; Middle East; New Zealand; Oceania; Scandinavia; South America: Brazil; South America: North; South America: South; and West Indies. For developments in organization and procedure, see Organization: Organizational and Administrative History; Organization: Contemporary. Consult also the biographies of those who served as Church President in this period: George Albert Smith (1945–1951); David O. McKay (1951–1970); Joseph Fielding Smith (1970–1972); Harold B. Lee (1972–1973); Spencer W. Kimball (1973–1985); and Ezra Taft Benson (1985–).]

Throughout his life and ministry, President George Albert Smith's prevailing message was one



of love. It was fitting, therefore, that it was during his administration that goods were sent from America to Europe to help relieve the suffering of the Saints following World War II, especially those in Germany who had been devastated by war. In 1946 Ezra Taft BENSON, of the Council of the Twelve Apostles, directed the reopening of the European Mission and the Church's relief efforts there. He found branches disorganized, meeting-houses destroyed, and many members without homes. Most had lost possessions and everywhere there was pressing need for food and clothing. The Church's welfare services became a significant factor in the recovery of many Saints as well as some nonmembers.

Since the war had postponed everything from missionary work to building construction, it was necessary to reestablish and revitalize Church programs everywhere. The missionary force was rapidly rebuilt and hundreds of meetinghouses were constructed. Half of all the chapels in use in the mid-1950s were erected in the years following World War II, a period when more than half of all Church expenditures went for building projects.

**BECOMING AN INTERNATIONAL CHURCH.** The close of World War II marked the dawn of a new era in Church history in which a dominant theme was international growth. In 1947 Church membership reached one million, and by 1990 the total was over seven million. Growth was especially strong along America's West Coast, in Latin America, and, after 1978, in Africa. In 1950 the Church had 180 organized stakes, nearly half of them in Utah; in 1990 there were 1,700 stakes, with less than one-fourth in Utah. In 1950 the Church was organized in fewer than 50 nations or territories, but by 1990 it had expanded to 128. Less than 8 percent of the Church lived outside the United States and Canada in 1950, but forty years later this was approximately 35 percent. During the same period the number of missionaries grew from 6,000 to 40,000 and the number of TEMPLES increased from eight, only one of which was outside the United States, to forty-four, with twenty-three outside the United States.

This remarkable growth resulted from renewed efforts to fulfill the revelation given to Joseph Smith "that the kingdom . . . may become a great mountain and fill the whole earth" (D&C 109:72). Early in his administration President David O. MCKAY, the first to travel so extensively

as Church President, toured missions in Europe, Latin America, Africa, and the South Pacific, dedicating two temple sites in Europe and announcing that a temple would be built in New Zealand. In 1955 he declared that the Church must "put forth every effort within reason and practicability to place within reach of Church members in these distant missions every educational and spiritual privilege that the Church has to offer" (CR [Apr. 1955]:25). Building temples, increasing the number of missions, organizing stakes worldwide, persuading the Saints to build up Zion in their homelands rather than emigrate to America, and eventually putting Church leadership into the hands of each country's native people were all significant steps toward fulfilling that goal. In addition, increasing emphasis was placed on calling local missionaries who, in some areas, later essentially replaced American missionaries.

Growth did not come without its problems, however, not the least of which was sorting out which practices, teachings, and programs really constituted the essence of the gospel and which were reflections of the American culture in which the Church had grown. To open the eyes of members—particularly Americans—to the need for defining the gospel in terms of universal principles, Church leaders spoke out with increasing frequency. In 1971, for example, Elder Bruce R. McConkie reminded some American Saints that in New Testament times even the apostles were so indoctrinated with the idea that the plan of salvation was limited to a particular people that they found it difficult to take it to gentile nations, and he applied the lesson to the modern Church. He called upon American Saints to rise above their biases, though there would be "some struggles and some difficulties, some prejudices, and some uncertainties along the way." Other peoples, he noted, "have a different background than we have, which is of no moment to the Lord. . . . It is no different to have different social customs than it is to have different languages. . . . And the Lord knows all languages" (Palmer, pp. 143, 147). In 1987 Elder Boyd K. Packer reminded a group of Church leaders that "We can't move [into various countries] with a 1947 Utah Church! Could it be that we are not prepared to take the *gospel* because we are not prepared to take (and they are not prepared to receive) all of the things we have wrapped up with it as extra baggage?" (as quoted in *Dialogue* 21 [Fall 1988]:97). The goal was to ennoble

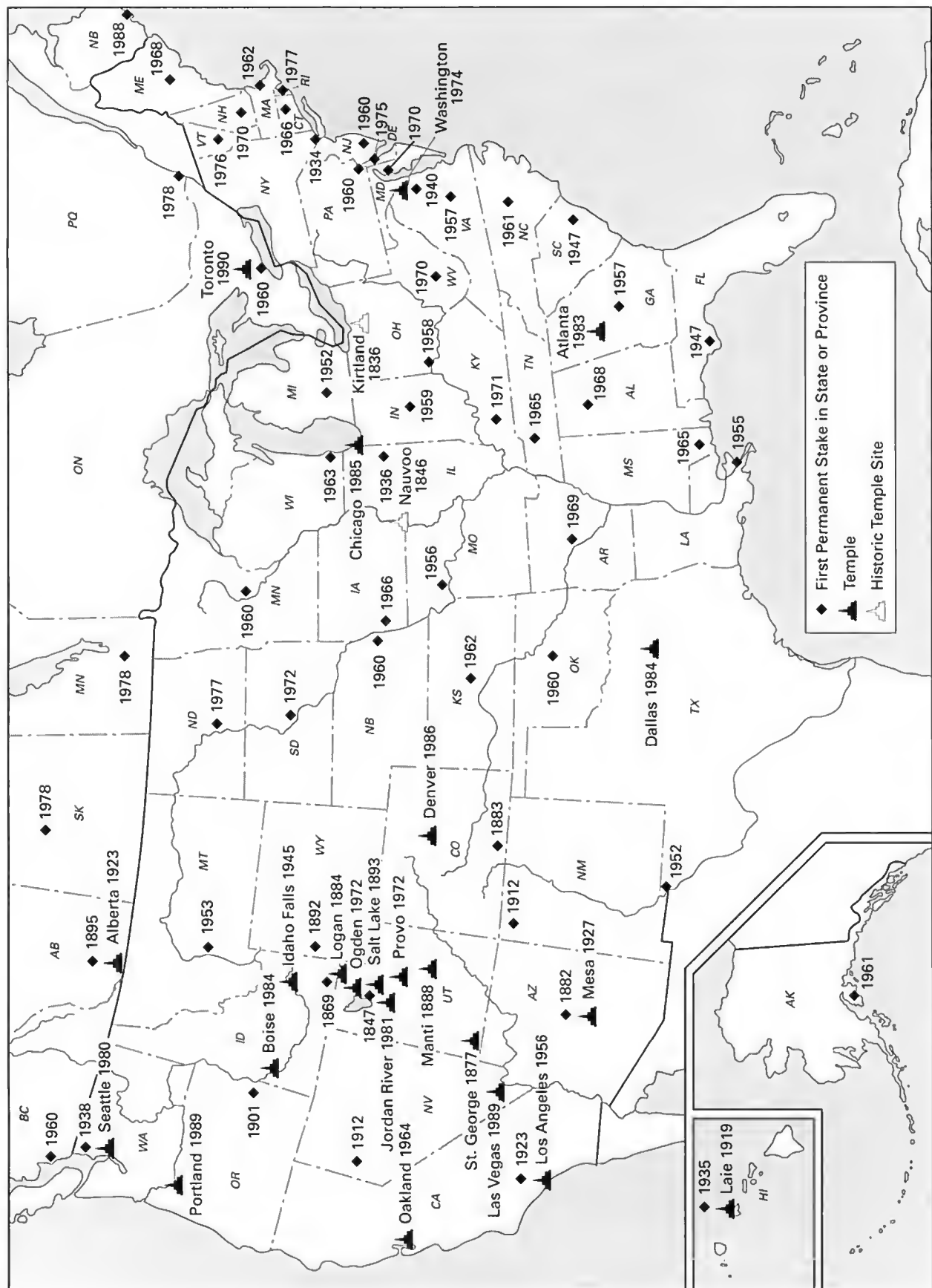


BYU Geography Department

The Church of Jesus Christ of Latter-day Saints in the United States and Canada. Areas and membership as of January 1, 1991.

The Church of Jesus Christ of Latter-day Saints in the United States and Canada. First stake in each state or province, and temples with dedication date as of January 1, 1991.







Elder Spencer W. Kimball puts his arms around President Harold B. Lee during a break at the Munich Area Conference, August 1973, four months before Lee died and Kimball became President. Courtesy Edward L. Kimball.

people of diverse cultures and perspectives to more fully find true brotherhood and sisterhood within the common spiritual bounds of the Church.

In 1974 President Spencer W. KIMBALL challenged members to “lengthen our stride” in carrying the gospel to all the earth, and urged them to pray that barriers might be removed. He appointed David M. Kennedy, former U.S. secretary of the treasury and ambassador-at-large, as the Church’s international representative to work with governments in resolving problems that had hindered the Church’s activities. In 1977 the Church was legally recognized in Poland, and in 1985 a temple was dedicated in the German Democratic Republic. The dramatic political revolutions of 1989–1990 opened other eastern bloc countries and led to the beginnings of LDS missionary work in the Soviet Union.

One of the far-reaching changes in the twentieth century was the revelation received by President Spencer W. Kimball in June 1978 extending priesthood blessings to all worthy male members. The result of long and earnest prayer, the revelation meant that “the long-promised day has come when every faithful, worthy man in the Church may receive the holy priesthood . . . without regard for race or color” (see DOCTRINE AND COVENANTS: DECLARATION—2). Without delay, worthy BLACKS were sealed in temples and many received assignments as missionaries and leaders. In Ghana and Nigeria, where blacks had been pleading for the establishment of the Church for years, the Church grew rapidly, but it also expanded in other areas with large black populations. The first black General Authority, Elder Helvéio Martins of Brazil, was sustained at the general conference of the Church in April 1990.

**ADMINISTRATIVE CHANGES.** Numerous administrative changes also reflected the demands of Church growth. In 1967 stakes were organized into REGIONS. Beginning in 1975, several regions were organized into AREAS, and by 1984 area presidencies, each consisting of three General Authorities, were assigned responsibility for stakes throughout the world.

In 1975 President Kimball announced the organization of the First Quorum of the SEVENTY, members of which were General Authorities of the Church and included the former ASSISTANTS TO THE TWELVE. In 1989 the Second Quorum of the Seventy was organized; these General Authorities serve for terms of three or five years. In 1978 the practice was begun of placing members of the Seventy on emeritus status for reasons of health or age, and the following year the PATRIARCH TO THE CHURCH also became an emeritus.

General Authorities also took steps to more effectively coordinate Church programs and, beginning in 1961, placed greater emphasis on “priesthood correlation” (see PRIESTHOOD; CORRELATION OF THE CHURCH). Under the chairmanship of Elder Harold B. Lee, committees at Church headquarters planned, prepared, and reviewed curricula and activities for all organizations or age groups. They defined more carefully the unique roles of each organization and eliminated unnecessary duplication. Leaders focused on the home as the most effective place for teaching and applying gospel principles. FAMILY HOME



The Salt Lake Temple, the twenty-eight-story Church Office Building, and former Hotel Utah Building (being renovated into Church offices, a chapel, and other facilities), c. 1989.

EVENING received renewed emphasis, and beginning in 1965 attractive manuals providing lesson helps were issued.

In the early 1970s there was also a consolidation of administrative responsibilities at Church headquarters. Agencies were grouped into several large departments, each under the jurisdiction of one or more General Authorities, with full-time professionals generally managing day-to-day operations. For example, the welfare, social services, and health programs were consolidated into a WELFARE SERVICES Department. A tangible symbol of this consolidation was the new twenty-eight-story Church office building in Salt Lake City, bringing most Church administrative units together. In 1970, functions of Aaronic Priesthood and the Young Men's Mutual Improvement Association were combined (*see* YOUNG MEN). In 1971 the publishing program was consolidated (*see* MAGAZINES). Magazines in other languages than English were unified in 1967, with standardized content except for local matters (*see* INTERNATIONAL MAGAZINES).

Other changes came as rapid international growth increased the travel and administrative load of Church leaders. In the 1970s STAKE PRESIDENTS were authorized to "set apart" full-time missionaries (*see* SETTING APART), ordain BISHOPS and PATRIARCHS, and dedicate chapels. General Authorities met in conference with individual stakes less frequently but, beginning in 1971, the Church began holding "area conferences," where a delegation of General Authorities met with the Saints gathered from geographic regions. In 1979 the number of stake conferences each year was reduced from four to two, and in the 1980s regional or multiregional conferences replaced area conferences (*see* CONFERENCES).

**CHURCH EDUCATION.** Between 1950 and 1990 total enrollment in the Church's educational programs increased from 38,400 to 442,500 (*see* CHURCH EDUCATIONAL SYSTEM). Full-time enrollment at BRIGHAM YOUNG UNIVERSITY soared from 5,400 in 1950 to nearly 25,000 by 1975, leading to an enrollment ceiling. Rather than devoting ever

larger amounts to higher education, funds increasingly went to meet more basic needs associated with worldwide growth. The major expansion in enrollment came in the area of religious education. Since the early twentieth century, students in predominantly LDS communities had attended “released time” SEMINARY classes adjacent to their secondary schools. Beginning in California in the 1950s, “early morning” seminaries convened in church buildings near public secondary schools. After 1968, in areas where members were even more scattered, young people received “home study” seminary materials. The Church also increased the number of INSTITUTES of religion placed adjacent to college and university campuses. By 1990 seminary or institute programs were conducted in seventy-four nations or territories.

The Church also gave special attention to the religious life of college students. In 1956 the first student stake, with twelve wards, was organized on the Brigham Young University campus. This provided Church services that ministered directly to student needs and offered expanded opportunities for leadership. The plan spread to other areas where there were enough students to justify it. Subjective evidence suggested greater spiritual growth; and in such statistically measurable matters as temple marriage and attendance at meetings, student wards led the Church.

In some areas of the Pacific and Latin America, areas of particularly rapid Church growth where public education was not widely available, the Church returned to its earlier practice of establishing schools for religious instruction and to teach educational basics. It established forty elementary and secondary schools in Mexico, and established a junior college on the outskirts of Mexico City. As better public educational facilities developed, the Church closed many schools.

**BUILDING PROGRAM.** New congregations required new buildings. Even with two or three wards sharing most buildings, the Church found it necessary to complete more than one new MEETINGHOUSE every day. Potential costs were enormous, and in many areas the local Saints could not afford to raise their share.

One solution emerged when the Church encountered a labor shortage while erecting school buildings in the South Pacific. Beginning in 1950, it called young men as “building missionaries” to

donate their labor for two years. As they completed buildings at a much lower cost, experienced builders taught them construction skills; labor missionaries also learned marketable skills from experienced builders. In the 1950s and 1960s building missionaries erected schools and chapels in the South Pacific, Latin America, Europe, and elsewhere. Later, in an effort to minimize construction and maintenance costs, the building department developed a series of standardized plans that could be adapted to different locations and expanded as needed.

Though general Church funds assisted with meetinghouses, local congregations were expected to contribute not only labor but also a significant portion of the money needed—in addition to paying regular tithes and offerings. With a view toward easing the financial burden on local congregations, the share borne by local Saints gradually diminished until, by 1989, local contribution was no longer required.

By the 1980s, new meetinghouses were generally smaller and sometimes more austere than earlier ones, but this approach allowed the Church to erect hundreds of chapels annually, and especially to provide badly needed meeting places in developing areas. It was also a move towards equality. Money that might have gone to build more expensive buildings in affluent areas instead provided comfortable places for worship throughout the Church.

**TECHNOLOGY AND THE MODERN CHURCH.** The Church actively seeks to harness the astonishing developments in modern technology to enhance its administrative capabilities and to aid in delivering its spiritual message. Since the Church installed its first computer in the Financial Department in 1962, it has made use of this technology in myriad ways, including in architectural design, a computerized membership record system, automated accounting, processing missionary papers, record keeping at both the general and local level, and in providing resources for historical and genealogical research.

Perhaps no Church activity has felt the impact of modern technology more than genealogical work. As Church membership grew, so did the need for more effective means of gathering and processing names for temple work. The Genealogical Department (now the Family History Department) microfilmed vital records from around the

world, making them available in its library in Salt Lake City (*see* FAMILY HISTORY LIBRARY) and in hundreds of FAMILY HISTORY CENTERS throughout the world. In the 1960s, the Genealogical Department also began using the computer to organize names obtained from these records. Since 1978, designated Church members have been devoting four or more hours of weekly service “extracting” information from microfilms for the sake of temple work. The Family History Department also produced PERSONAL ANCESTRAL FILE, a widely used computerized genealogical program, and began making key genealogical data available on laser disks.

Technology touched the temple in other ways. Motion picture and video technology allowed temple instructions to be presented more efficiently and more effectively. Because this could be done in one room instead of the former series of four rooms, temples could be built smaller and thus were less expensive to construct, making it possible for more members throughout the world to have a temple nearby. The new technology also made it possible to present the ORDINANCES in several languages simultaneously, if necessary.

The effect of television on Church communications and the Church public image was also dramatic. General conferences of the Church were first broadcast on KSL Television in Salt Lake City in 1949, and by the mid-1960s one or more session of each conference were being televised coast-to-coast in the United States. In the 1980s the Church developed a SATELLITE COMMUNICATION SYSTEM connected to stake centers throughout the world so that Latter-day Saints could view both conference and other Church-initiated programs.

**MISSIONARY WORK.** By 1990 over two-thirds of the Church’s annual growth came from convert baptisms. Approximately 30,000 of more than 40,000 full-time missionaries were young men ages nineteen to twenty-one; single women twenty-one years of age or older and couples who had reached retirement age made up most of the remainder.

Considerable attention was given to improving proselytizing techniques and abilities. After much experimentation, a systematic plan based on a series of regularized lesson discussions was officially adopted in the 1950s. After considerable refinement and modification, by 1990 the plan focused less on memorization on the part of the missionaries and more on their ability to rely on

the Spirit in the presentation of outlined subject matter.

Missionaries were also given more effective training, especially in languages. In 1963 a Language Training Mission, later known as MISSIONARY TRAINING CENTER, was established near Brigham Young University, and five years later a similar program opened near the Church College of Hawaii (*see* BRIGHAM YOUNG UNIVERSITY: HAWAII CAMPUS). By 1990 missionaries were receiving intensive language and missionary training in fourteen missionary training centers around the world, though about 75 percent were attending the Provo center.

Innovations in the missionary program included encouraging more nonproselytizing activities and Christian service. In 1971, for instance, “health missionaries” began teaching the basics of nutrition, sanitation, and disease prevention, especially in developing countries. By 1990 all missionaries were urged to spend two to four hours a week in community service, in addition to proselytizing. Also, older missionary couples were often assigned to nonproselytizing Church service, including health and welfare work, leadership training, staffing VISITORS CENTERS and doing other public relations activities, assisting patrons in the Church’s various family history centers, temple service missions, and teaching missions.

**PUBLIC ISSUES AND SOCIAL CONCERNS.** Though the Church attempted to distance itself from direct political involvement, Church leaders nevertheless from time to time declared official positions on moral issues. The First Presidency publicly lamented the growing flood of PORNOGRAPHY, the widespread practice of BIRTH CONTROL, and ABORTION, and the general decline in moral standards, including the rising number of DIVORCES and the increased prominence of HOMOSEXUALITY. In 1968 the Church became directly involved in Utah’s political process by openly opposing liquor-by-the-drink. It has also made public pronouncements in favor of Sunday closing laws and state right-to-work laws and against state lotteries (*see* GAMBLING).

Amid the intense civil rights conflict that characterized the United States in the 1960s the First Presidency openly called for “full civil equality for all of God’s children,” and specifically urged Latter-day Saints to work for civil rights for blacks.

In the 1970s, as the controversy in America over women's rights escalated, the First Presidency took a public stance in favor of full equality before the law for women but, at the same time, publicly opposed the Equal Rights Amendment as anti-family. The First Presidency was also deeply concerned with the morality of the nuclear arms race and officially denounced it in 1980 and again in 1981 (*see* WAR AND PEACE).

In contrast to the early twentieth century when most Latter-day Saints lived in predominantly rural settings, since mid-century, most have lived in urban centers. The hectic lifestyle in large cities created added emotional strains, and an array of attractions and temptations tended to pull family members in different directions. Responding to these and other needs, the Church instituted a series of social programs. Since 1919 the Relief Society had operated an adoption agency and provided foster homes for disadvantaged children. This was expanded. The INDIAN STUDENT PLACEMENT SERVICES, begun in the 1950s under the chairmanship of Elder Spencer W. Kimball, extended to thousands of NATIVE AMERICAN children the advantages of attending good schools while living in wholesome LDS family environments. A "youth guidance" program provided counseling to families in need. These three programs, required by law to employ licensed professional social workers, were combined in 1969 to form the Church's SOCIAL SERVICES Department. This department also sponsored youth day camps, programs for members in prison, and counseling for alcohol or drug abusers.

Church leaders also began to show more concern for the special needs of unmarried men and women. Whether divorced, widowed, or simply never married, their social and spiritual needs were often not being met through traditional Church activity oriented toward couples and families. In the 1970s special programs for young single adults as well as older singles were created under the auspices of the priesthood and Relief Society. Through self-directed councils at the ward, stake, and regional level, they participated in dances and other cultural activities and found broader opportunities to become acquainted with other members their own age who shared common interests. In addition, wards for young singles were organized, first in the Emigration Stake in Salt Lake City, and then in other areas.

**RETURN TO BASICS.** One of President Ezra Taft Benson's clarion calls to the Saints in the 1980s was to return to traditional values. In particular, he urged regular study of the Book of Mormon as a means to strengthen faith in Christ and to receive guidance in meeting contemporary challenges. His call, however, was only one manifestation of the efforts of modern Church leaders to respond to the ever-deepening challenges of the world and to lead the Saints in a return to basics.

In 1972 the adult Gospel Doctrine class in Sunday School began a systematic study of the STANDARD WORKS. The scriptures were the only texts, and they were to be studied in an eight-year (later four-year) rotation. Soon all Church curricula were tied to the scriptures. To support the curriculum and encourage individual scripture study, Church leaders supervised the publication of new editions of the standard works, each cross-referenced to the others. The Church publication of the King James Version of the Bible, in 1979, contained an important 800-page appendix that included a BIBLE DICTIONARY, a TOPICAL GUIDE to all the scriptures, maps, and extracts from the JOSEPH SMITH TRANSLATION OF THE BIBLE. In 1981 new editions of the other standard works appeared, including additional study helps.

The "return to basics" theme was echoed also in many other changes in Church policies and programs. In 1980 the Church meeting schedule was consolidated into a single three-hour block on Sundays, replacing the traditional schedule of priesthood meeting and SUNDAY SCHOOL in the morning, SACRAMENT MEETING in the late afternoon or evening, and auxiliary meetings during the week (*see* MEETINGS, MAJOR CHURCH). The move simplified transportation challenges for many members, but Church leaders emphasized that the central objective was to allow more time for families to study the scriptures or engage in other appropriate Sabbath activities together.

Beginning in 1990 in the United States and Canada and extended to other parts of the world in 1991, ward and stake budget donations were no longer required from members; all operating expenses of local units would be paid from tithes and offerings. The uniform system promoted greater equality, cutting many local operating budgets while increasing others (*see* FINANCES OF THE CHURCH; FINANCIAL CONTRIBUTIONS). In explaining the new policy, Elder Boyd K. Packer of the



Council of the Twelve called it an inspired “course correction,” part of an overall effort to get back to basics (*Ensign* 10 [May 1990]:89–91). The metaphor could well be applied to much of what had happened since 1945.

Church members have generally accepted changes well, and have seen in them an opportunity for further spiritual growth. As a result, in 1990 the Church was moving more rapidly than ever before toward being able to accommodate diverse nationalities, language groups, and cultures. Church leaders continued to emphasize the traditional doctrines, but general conference addresses increasingly tended also to define Sainthood in terms of what Elder M. Russell Ballard characterized in April 1990, as the “small and simple things”: love, service, home, family, and worship of the Savior (*Ensign* 10 [May 1990]:6–8). These are among the universals that constitute the essence of what it means to be a Latter-day Saint.

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JAMES B. ALLEN  
RICHARD O. COWAN

## HISTORY OF THE CHURCH (HISTORY OF JOSEPH SMITH)

The seven-volume history of The Church of Jesus Christ of Latter-day Saints titled *History of the Church* covers less than two decades and might better be titled “The History of Joseph Smith.” It is the official history of the Church’s founding generation, still in print and still widely used. The motivation for compiling this early history was fourfold: (1) to obey a commandment of the Lord (D&C 21:1); (2) to preserve a record of the Church for later generations (see RECORD KEEPING); (3) to combat and correct ANTI-MORMON PUBLICATIONS; and (4) to provide a written record as a protection against false accusations and lawsuits (see SMITH, JOSEPH: TRIALS OF JOSEPH SMITH).

Although the responsibility for keeping a history of the Church was delegated to the Church recorder and historian, Joseph Smith was the prime motivator. He selected able men, gave them regular encouragement and instruction, and provided space for them in his home or store. Because of his lack of formal education, Joseph Smith depended on others to do most of the actual writing of both the sources and the completed history. More than two dozen scribes and writers are known to have assisted him.

After several early attempts, Joseph Smith and his clerk, James Mulholland, began this history at Commerce, Illinois, on June 10, 1839 (*HC* 3:375–77). Originally titled “The History of Joseph Smith,” it began with a first-person account of Joseph Smith’s early visions (see VISIONS OF JOSEPH SMITH), which had been written in the spring of 1838 (*HC* 3:25–26). Although little of the subsequent history was dictated or written by the Prophet himself, writers used his diaries where available and retained the first-person narrative style throughout.

A series of scribes, clerks, and Church historians labored sporadically on the history for nearly twenty years, through difficult periods of persecution, pioneer travel, and western colonization. Written as annals rather than narrative history, the manuscript version fills six large journals called the “Manuscript History of the Church.” Willard Richards, appointed as Joseph Smith’s “private Sect. & Historian” on December 21, 1842, compiled most of the history—over half after the death of Joseph Smith on June 27, 1844. With the assistance of his adopted son and clerk, Thomas Bullock, Richards completed the narrative to March 1, 1843, before his own death in 1854. It was left to George A. Smith, his successor as Church Historian, to compile the history of the MARTYRDOM OF JOSEPH AND HYRUM SMITH, expand notes of the Prophet’s sermons, and continue the narrative into August 1844, when Brigham YOUNG was sustained to lead the Church.

The Church published this history serially in its periodicals, first in the *TIMES AND SEASONS* at Nauvoo and then in Salt Lake City’s *DESERET NEWS* from 1852 to 1857. The seven-volume version published by the Church today is a product of the editing of B. H. Roberts of the Seventy, who worked intermittently on the project from 1902 to 1932. Because it quotes extensively from letters,



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minutes, and diaries of the day, the *History of the Church* has often been referred to as the *Documentary History of the Church*, or *DHC*.

Emphasizing the role of God in human affairs, this history falls within the Judeo-Christian tradition of "providential history." Because it was not written in a literary vacuum, it exhibits characteristics and flaws commonly found in the history and biography of its day: unacknowledged ghostwriting, edited sources, and a lack of balance. The most frequent distortion is the changing of an associate's third-person description of Joseph Smith's words and actions to a first-person account attributed to Joseph Smith, thereby conveying a false sense that he wrote it. Nonetheless, resting as it does on extensive documents from the period and compiled by persons who were eyewitnesses to the events, the factual content of the history has proven reliable.

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HOWARD C. SEARLE

## HOLINESS

In LDS thought, as in most religions, it is God who invests a person, place, or object with holiness: "For I am able to make you holy, and your sins are forgiven you" (D&C 60:7). Thus the TEMPLES of the Church are said to be holy because they are dedicated to Deity who has manifested himself within them. Latter-day Saints speak of the SABBATH as holy because God has put his spirit into that day. The wooded area where Joseph SMITH received his FIRST VISION is spoken of as the SACRED GROVE because the Father and the Son appeared there. Marriage and other priesthood ORDINANCES are considered holy because God is directly and personally a party to such covenants. The scriptures are holy because they contain the word of God.

Although they infrequently use the term "holy" (an exception is in a beloved hymn which beseeches God, "More holiness give me"), Latter-

day Saints strive for a measure of holiness and PERFECTION in MORTALITY: "Man may be perfect in his sphere; . . . individual perfection is relative. . . . The law of the Gospel is a perfect law and the sure effect of full obedience thereto is perfection" (Talmage, p. 169).

The process of becoming holy is based on three doctrines: JUSTIFICATION, which satisfies the demands of justice for the sins of the individual through the ATONEMENT OF JESUS CHRIST; purification, made possible by that same atonement and symbolized in the SACRAMENT of the bread and water, requiring the constant cleansing of oneself from earthly stains and imperfections; and SANCTIFICATION, the process of being made holy. Having



The eastern face of the Salt Lake Temple and of each LDS temple bears the inscription, "Holiness to the Lord." The phrase also appeared on doorknobs and other articles of daily use in Nauvoo and pioneer Utah, reflecting the prophecy in Zech. 14:20-21 that "in that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD . . . Yea, every pot in Jerusalem and Judah shall be holiness unto the Lord of hosts."

minutes, and diaries of the day, the *History of the Church* has often been referred to as the *Documentary History of the Church*, or *DHC*.

Emphasizing the role of God in human affairs, this history falls within the Judeo-Christian tradition of "providential history." Because it was not written in a literary vacuum, it exhibits characteristics and flaws commonly found in the history and biography of its day: unacknowledged ghostwriting, edited sources, and a lack of balance. The most frequent distortion is the changing of an associate's third-person description of Joseph Smith's words and actions to a first-person account attributed to Joseph Smith, thereby conveying a false sense that he wrote it. Nonetheless, resting as it does on extensive documents from the period and compiled by persons who were eyewitnesses to the events, the factual content of the history has proven reliable.

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These principles are summarized in the next to the last verse of the Book of Mormon: “And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot” (Moro. 10:33).

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## HOLY GHOST

The Church of Jesus Christ of Latter-day Saints teaches that the Holy Ghost is a spirit man, a spirit son of GOD THE FATHER. It is fundamental Church doctrine that God is the Father of the spirits of all men and women, that Jesus is literally God's Son both in the spirit and in the flesh, and that the Holy Ghost is a personage of spirit separate and distinct from both the Father and the Son. The Holy Ghost is the third member of the Eternal GODHEAD, and is identified also as the HOLY SPIRIT, Spirit of God, Spirit of the Lord, and the COMFORTER. All three members of the Godhead were manifested at Jesus' baptism (Mark 1:9–12; see also DOVE, SIGN OF). Regarding them the Prophet Joseph SMITH taught: “The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us” (D&C 130:22). In a figurative sense, the Holy Ghost dwells in the hearts of the righteous Saints of all DISPENSATIONS (D&C 20:18–21).

Joseph Smith also stated that an “everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages . . . are called God the first, the

Creator; God the second, the Redeemer; and God the third, the witness or Testator” (TPJS, p. 190).

Latter-day Saints understand that by obedience to the laws and ORDINANCES of the gospel Adam received the Holy Ghost and thus learned that redemption from the Fall will come through Christ to all who accept him (Moses 5:6–9). Thus, the gospel was preached from the beginning, being declared by ANGELS, by the voice of God, and by the GIFT OF THE HOLY GHOST (Moses 5:58–59; cf. 2 Pet. 1:21). NEPHI<sub>1</sub> (c. 600 B.C.) testified that the Holy Ghost is “the gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men. . . . For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come” (1 Ne. 10:17–19).

Joseph Smith taught that the influence of the Holy Ghost, which is the convincing power of God of the truth of the gospel, can be received before BAPTISM, but the gift, or constant companionship, of the Holy Ghost, which comes by the LAYING-ON OF HANDS, is obtained only after baptism (TPJS, p. 199). “You might as well baptize a bag of sand as a man,” he said, “if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost” (TPJS, p. 314). Thus, a person is expected to receive the witness of the Holy Ghost to the truthfulness of the gospel of Jesus Christ, of scripture, and of the words of the living PROPHETS before baptism; the full outpouring of the Spirit does not come, however, until the person has complied with the command to be baptized. Only after baptism can the gift be conferred by one in AUTHORITY (Moro. 10:3–5; D&C 76:52). And even then the Holy Ghost cannot be received by someone who is not worthy of it, since the Holy Ghost will not dwell in the heart of an unrighteous person. Thus, the actual companionship of the Holy Ghost may be received immediately after baptism or at a subsequent time, when the one receiving the promise becomes a fit companion for that holy being. Should the individual cease thereafter to be clean and obedient, the Holy Ghost will withdraw (1 Cor. 3:16–17).

The Holy Ghost is a sanctifier. Because no unclean thing can dwell in a divine presence, the

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The Holy Ghost is a sanctifier. Because no unclean thing can dwell in a divine presence, the

whole system of salvation centers on the process of sanctification; people are saved to the extent that they are sanctified. Sanctification and holiness are inseparable. “To be sanctified is to become clean, pure, and spotless; to be free from the blood and sins of the world; to become a new creature of the Holy Ghost, one whose body has been renewed by the rebirth of the Spirit. Sanctification is a state of saintliness, a state attained only by conformity to the laws and ordinances of the gospel” (*MD*, p. 675).

The Holy Ghost is a revelator. The Prophet Joseph Smith taught that “no man can receive the Holy Ghost without receiving revelations” (*TPJS*, p. 328). To enjoy the companionship of the Holy Ghost is to enjoy the spirit of REVELATION (D&C 8:2–3). Without revelation there can be no competent witness of Christ or his gospel (Rev. 19:10). The Holy Ghost is the source of all saving knowledge. Those who sincerely and prayerfully seek this knowledge are promised that everything expedient will be revealed to them (D&C 18:18). Nephi testified that Christ manifests himself “unto all those who believe in him, by the power of the Holy Ghost; yea, unto every nation, kindred, tongue, and people, working mighty miracles, signs, and wonders, among the children of men according to their faith” (2 Ne. 26:13; cf. 1 Cor. 2:11–13; D&C 76:116).

The Holy Ghost is a teacher. All who will be saved must be tutored by the Holy Ghost. The things of the Spirit can only be understood when taught and learned by the Spirit (D&C 50:11–24). The divine commission to teach the truths of salvation rests with the Holy Ghost. Jesus was filled with the power of the Holy Ghost (Luke 4:1). “He spake not as other men, neither could he be taught; for he needed not that any man should teach him” (JST Matt. 3:25). The Father gave Christ the Spirit without measure (John 3:34). Angels also speak by the power of the Holy Ghost (2 Ne. 32:3). Such is the standard for all who go forth in Christ’s name. “Ye are not sent forth to be taught,” the Savior said to the early Latter-day Saints, “but to teach the children of men the things which I have put into your hands by the power of my Spirit; and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken” (D&C 43:15–16).

Describing the influence of the Holy Ghost as it fell upon him and Oliver COWDERY, the Prophet

Joseph Smith said, “We were filled with the Holy Ghost, and rejoiced in the God of our salvation. Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning and intention of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of” (JS—H 1:73–74; cf. Alma 5:46). The Holy Ghost also brings to remembrance that which has previously been learned (John 14:26), directs that for which one should pray (D&C 46:30), and makes known what is to be spoken in preaching and teaching (D&C 84:85).

The Holy Ghost is the Comforter. A distinctive characteristic of the truths of salvation is that they are attended by a spirit of comfort and peace. It is the office of the Holy Ghost to lift burdens, give courage, strengthen faith, grant consolation, extend hope, and reveal whatever is needed to those having claim on his sacred companionship (Moses 6:61).

Jesus taught that no sin is greater than the sin against the Holy Ghost (Matt. 12:31–32). A latter-day revelation explains, “The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God” (D&C 132:27). Joseph Smith observed further that such a one rejects the Son after the Father has revealed him, denies the truth, and defies the PLAN OF SALVATION. “From that time he begins to be an enemy. . . . He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence” (*TPJS*, p. 357–58; cf. D&C 76:31–38, 43–48; *see also* UNPARDONABLE SIN).

The Holy Ghost is such an uplifting power and source of necessary gospel knowledge that to have his constant companionship and influence is the greatest gift a person can receive in mortality (cf. D&C 121:46). It is reported that on one occasion, when the Prophet Joseph Smith was asked, “Wherein [the LDS Church] differed from the other religions of the day,” he replied, that it was in “the gift of the Holy Ghost by the laying-on of hands, . . . [and] that all other considerations were contained in the gift of the Holy Ghost” (*HC* 4:42).



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## HOLY OF HOLIES

In ancient times, through divine instruction to Moses, the Holy of Holies was made the center of the tabernacle (Ex. 25–27). It was a fifteen-foot cube formed by hanging veils made of goat hair, ram skins, and other dyed skins. Some were embroidered with figures of cherubim in blue, purple, and scarlet. The Holy of Holies was designated as the repository for a chest called the ark of the covenant. This chest, constructed of gold-plated acacia wood, was the place of the stone tablets inscribed by the hand of God, and the resting place for the mercy seat. Fashioned in one piece of fine gold, this seat, with cherubim engraven above it, formed the visible throne for the presence of God. Once a year, on the day of atonement, the high priest entered the Holy of Holies and sprinkled sacrificial blood over the mercy seat as expiation for Israel's sins. Though the ark has disappeared, this ritual was continued in the temples of Zerubbabel and Herod.

A latter-day Holy of Holies has been dedicated in the great temple in Salt Lake City. It is a central chamber adjoining the celestial room. Beyond its sliding doors are six steps to similar doors, symbolic of the veil that guarded the Holy of Holies in ancient times. The sanctuary is of circular design with a domed ceiling. The appointments include inlaid wood, gold leaf, stained glass, and unique lighting. The presiding high priest, the President of the Church, controls access to this sanctuary.

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The Holy Spirit of Promise is the power by which ordinances and other righteous acts performed on this earth, such as baptism and eternal marriage, are ratified, validated, and sealed in heaven as well as on earth. Paul taught the Ephesians that after acting on their faith in Christ they "were sealed with that holy Spirit of promise," which was the surety of their "inheritance until the redemption of the purchased possession" (Eph. 1:12–14). The SEALING of earthly COVENANTS and



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JOSEPH FIELDING MCCONKIE

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In ancient times, through divine instruction to Moses, the Holy of Holies was made the center of the tabernacle (Ex. 25–27). It was a fifteen-foot cube formed by hanging veils made of goat hair, ram skins, and other dyed skins. Some were embroidered with figures of cherubim in blue, purple, and scarlet. The Holy of Holies was designated as the repository for a chest called the ark of the covenant. This chest, constructed of gold-plated acacia wood, was the place of the stone tablets inscribed by the hand of God, and the resting place for the mercy seat. Fashioned in one piece of fine gold, this seat, with cherubim engraven above it, formed the visible throne for the presence of God. Once a year, on the day of atonement, the high priest entered the Holy of Holies and sprinkled sacrificial blood over the mercy seat as expiation for Israel's sins. Though the ark has disappeared, this ritual was continued in the temples of Zerubbabel and Herod.

A latter-day Holy of Holies has been dedicated in the great temple in Salt Lake City. It is a central chamber adjoining the celestial room. Beyond its sliding doors are six steps to similar doors, symbolic of the veil that guarded the Holy of Holies in ancient times. The sanctuary is of circular design with a domed ceiling. The appointments include inlaid wood, gold leaf, stained glass, and unique lighting. The presiding high priest, the President of the Church, controls access to this sanctuary.

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LYSLE R. CAHOON

## HOLY SPIRIT

The Holy Spirit is a term often used to refer to the HOLY GHOST. In such cases the Holy Spirit is a personage. Ghost is an Old English word meaning spirit. The scriptures use this term to designate the third member of the GODHEAD (Alma 11:44) and to speak of the Spirit's power to testify (Alma 7:16), to grant knowledge (Alma 5:46; D&C 76:116), to persuade (Mosiah 3:19), to indicate remission of sins (D&C 55:1), and to sanctify (Alma 5:54). The term Holy Spirit is the core of the phrase HOLY SPIRIT OF PROMISE denoting the Holy Ghost's sanction of every ordinance performed in righteousness. The influence or spirit that emanates from Jesus Christ, which is also called the LIGHT OF CHRIST, is holy, but is neither the Holy Spirit nor a personage.

JERRY A. WILSON

## HOLY SPIRIT OF PROMISE

The Holy Spirit of Promise is one of many descriptive name-titles of the HOLY GHOST and refers to a specific function of the Holy Ghost. In John 14:16, the Savior, who had been a comforter to his disciples, assured them that after his departure into heaven they would receive another comforter: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." The next verse speaks of this Comforter as "the Spirit of truth," who "dwelleth with you, and shall be in you" (verse 17). The Lord subsequently identified this promised Comforter as the Holy Ghost (verse 26). Doctrine and Covenants 88:3 reiterates and clarifies: "Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John."

The Holy Spirit of Promise is the power by which ordinances and other righteous acts performed on this earth, such as baptism and eternal marriage, are ratified, validated, and sealed in heaven as well as on earth. Paul taught the Ephesians that after acting on their faith in Christ they "were sealed with that holy Spirit of promise," which was the surety of their "inheritance until the redemption of the purchased possession" (Eph. 1:12–14). The SEALING of earthly COVENANTS and

performances is conditional and depends upon the recipient's personal commitment and worthiness. If a person who has received the Holy Spirit of Promise subsequently becomes unrighteous, the seal is broken until full repentance and forgiveness occur (DS 1:55; 2:94–99).

The necessity of sealing by the Holy Ghost is emphasized in the following passage: "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, . . . are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead" (D&C 132:7). Earthly representatives of the Lord, such as bishops and elders may be deceived by an unworthy person, but no one can deceive the Holy Spirit, who will not ratify an ordinance received unworthily. This safeguard is attached to all blessings and covenants associated with the gospel of Jesus Christ.

The ultimate manifestation of the Holy Spirit of Promise is in connection with having one's CALLING AND ELECTION made sure—that is, receiving "the more sure word of prophecy" testifying that an individual is sealed up to ETERNAL LIFE (D&C 131:5). The Holy Spirit of Promise validates this blessing or seals it upon the person. Referring to the Holy Spirit of Promise the Lord says, "This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom" (D&C 88:4; cf. MD, pp. 361–62).

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LAWRENCE R. FLAKE

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## HOME

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*Articles on the home environment are Abuse, Spouse and Child; Divorce; Family: Family Life; Fatherhood; Marriage; Maternity and Child Health Care; Men, Roles of; Mother in Israel; Motherhood; Women, Roles of; and Youth. Articles related to children and adolescents in the home are Adoption of Children; Birth; Born in the Covenant; Children; Dating and Courtship; and Sex Education. Articles on parental responsibilities and home organization are Birth Control; Book of Remembrance; Emergency Preparedness; Family History; Family Home Evening; Family Organizations; Family Prayer; Father's Blessing; Procreation; Sexuality; Values, Transmission of.]*

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Home industries became Church policy in 1831, with the establishment of the LAW OF CONSECRATION, which continued in various forms through the nineteenth century (see UNITED ORDERS). From 1831 to 1838, the Church sought to provide material necessities for all according to need. The Saints were to limit consumption voluntarily and, when production exceeded demand, to give the surpluses to the Church. Members pledged time, labor, energy, ability, and material possessions for the good of the group. In pioneer Utah it was not unusual for men to be called on MISSIONS to devote full time to establish specific industries (see PIONEER ECONOMY).

As European converts immigrated to the UTAH TERRITORY during the 1850s, they were encouraged to bring designs and tools for use in manufacturing. Home industries thrived through an

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The opening of the first creamery in Richfield, Utah, typical of many Mormon home industries and local businesses. Photographer: George E. Anderson. Courtesy Nelson Wadsworth.

abundance of skilled artisans among new immigrant converts. To support a self-sufficient regional economy (autarky), and to discourage a dependence on imports, the Saints developed an exchange economy. Leaders and members gave full patronage to home manufacturers, who were given preferential treatment and verbal support by leaders in Church CONFERENCES and in state legislative sessions.

Thus, in the Utah Territory, the Church, the government, and individuals were involved in a collective entrepreneurship that was supportive of immigration and public works programs. The mutual exchange of goods and labor among residents of the region developed the economic foundations of a commonwealth. Goods available in excess of personal needs were exported to bring money into the territory. This approach also involved dedication to building the KINGDOM OF GOD, so encouragement of home manufacture included caution against exorbitant profits and speculation.

The contributions of women were fundamental to making these economic strategies a success. President Brigham YOUNG encouraged women to study mathematics, accounting, and medicine, among other things, so that they could provide

clerking, bookkeeping, shop keeping, health care, and other professional services, thereby releasing the men to perform more strenuous physical labor (*JD* 13:61).

Both the poor and the not-so-poor were encouraged to live more frugally. Women learned not to waste anything of substance; and the desire, ideally, was for domestic and home manufacture to produce most necessary articles used for food, clothing, and shelter. Such industry was to sustain families religiously, politically, socially, and financially.

In 1867, the Church assigned to the RELIEF SOCIETY the responsibility of teaching the poor to provide for themselves. Female home manufacturing societies supported cottage industries that employed women and children and encouraged families to resist the purchasing of goods not made at home. The Relief Society became a major institutional sponsor of these self-sufficiency programs. For example, approximately 150 units of the Relief Society throughout the territory helped to raise silkworms and to reel and weave the filament produced for the fledgling silk industry (*see* SILK CULTURE). The need for production of materials not available locally engendered the establishment



of substitute industries. Women experimented with the processing of such native plants as stinging nettle, milkweed, and red top grass for use as textiles.

Brigham Young and other leaders encouraged every branch of manufacture that could be adapted to the climate and the territory. A seemingly endless variety of products included downy beds, molasses, milk products, fruits, vegetables and grains, woolen and silk goods, woven rye and native grass products, all kinds of clothing articles, brooms, ink, leather, felt, alum, coppers, dyes, soap, matches, iron, school books, jewelry, perfume, paper, rope, harnesses, wagons, machinery, sack-ing, carpets, tools, sugar, flax, bonnets, and lumber.

In 1867–1869, home industries continued to be a major focus of both the Relief Society and the Young Women's RETRENCHMENT ASSOCIATION. These organizations helped to make homemade articles fashionable and to discourage the purchase of imported goods. The coming of the railroad in 1869 and the resultant influx of outside businesses required a redoubling of these efforts to preserve the independence of the local economy.

Village cooperatives were established to provide the exchange and distribution of the products of home industry. Zion's Cooperative Mercantile Institution (ZCMI) was a major institution for carrying out such strategies, and the department store followed a policy of preference for the home industries of Mormon manufacturers. In addition, STAKE Boards of Trade were organized to help the cause of home manufacture. As late as 1878, ZCMI had a published policy of providing what was needed for home consumption but exporting the best for profit.

The success of Mormon home industry depended upon geography, economics, and ideology. The expansion of the United States through migration, facilitated by the transcontinental railroad, brought about an effective end to autarky and to LDS protectionist philosophy. Ultimately, however, the economic policies of Brigham Young and the Church had affected all of the mountain West and provided a pattern of economic survival copied and adapted by some other groups as they settled in the Great Basin. Later, the ideals of self-sufficiency, cooperation, and preparedness were reemphasized during the Great Depression of the 1930s and resulted in the implementation of a Church WELFARE SERVICES program.

Today, cottage industries still are a source of income, usually secondary and on a small scale, for some LDS households. A retail outlet known as MORMON HANDICRAFT was established by the Church in 1937 to provide sale on consignment of high quality, hand-crafted products of household industries. In 1986 the DESERET BOOK COMPANY purchased Mormon Handicraft and presently operates the store, which is renowned for hand-sewn quilts, needlework, and other craft items.

In harmony with the ideals that originally spawned the advocacy of home industry, Latter-day Saints today are counseled to grow vegetable gardens, make or preserve whatever commodities they can, and avoid debt and materialism. Work (industry) is expected to be the "ruling principle" in the lives of the Saints, and sharing of one's resources in service to the poor is considered a hallmark virtue of a true Saint.

[See also Business: Church Participation in; Economic History; Self-Sufficiency; Stewardship; Welfare.]

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MAXINE LEWIS ROWLEY

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## HOME TEACHING

Each ward of The Church of Jesus Christ of Latter-day Saints assigns priesthood holders as home teachers to visit the homes of members every month. They go in pairs; often a youth holding the AARONIC PRIESTHOOD accompanies an adult holding the MELCHIZEDEK PRIESTHOOD. Home teachers are called by their local priesthood quorum leaders and are typically assigned to visit between three and five families. They report on the needs and welfare of their assigned families in regularly scheduled interviews with their priesthood leaders. The home teaching program is a response to modern revelation commissioning those ordained to the priesthood to

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At one time called “acting teachers” (1909), the name was formally changed to “ward teachers” in 1912. However, for years before that time the effort was informally called “block teaching” because of the geographic way in which families were assigned (Hartley, pp. 375–98). In April 1963, the ward teaching program was expanded and renamed “home teaching,” with emphasis “on the responsibilities of the entire priesthood to ‘watch over the Church’ as commanded in the early revelations—to be concerned with the whole family as a group and as individuals” (IE 66 [June 1963]:504).

In a Home Teachers Meeting during general conference in 1966, Marion G. Romney, then an apostle, instructed home teachers to live so that they could always enjoy the companionship of the Holy Ghost and act under his inspiration in their home teaching responsibilities and to encourage and inspire every family to make and keep the home a truly Latter-day Saint home.

In 1987 Church President Ezra Taft BENSON identified three basic guidelines to be followed by home teachers:

First, Church leaders are to encourage home teachers to know as well as possible the people they are called to teach. Home teachers need to be aware of individual attitudes, interests, and general welfare, working closely with the head of each family to meet the family’s temporal and spiritual needs.

Second, the Church expects home teachers to deliver a short monthly message. When possible, messages are to come from the scriptures, particularly the Book of Mormon. Leaders are to instruct home teachers to prepare intellectually and spiritually, giving prayerful consideration to both the temporal and spiritual needs of each family as they prepare lessons. The companionship of the Holy Ghost is essential for successful home teaching, for “if ye receive not the Spirit ye shall not teach” (D&C 42:14). The Church instructs home teachers, therefore, to pray together before each visit, invoking the blessings of the Lord upon the family, and, where possible, to pray with family members at the conclusion of the visit.

Third, home teachers are to magnify their callings (Jacob 1:19) by rendering devoted service. This includes visiting each family early in the month, by appointment, and making additional visits as needed.

Organizationally, home teaching provides a system for effective Churchwide communication. Through stakes, wards, and home teachers, Church leaders have a direct line to every member and have the potential, if necessary, to communicate quickly with the total Church membership, via the local priesthood leaders.

Effective home teaching makes significant contributions to members’ lives. Alert, insightful home teachers find various ways of rendering service, such as providing recognition for achievements; informing families of Church activities; assisting during family emergencies, including illness or death; strengthening and encouraging less active members; and arranging transportation. They serve as resources and share the burden of support that would otherwise be carried by the bishop.

As home teachers are called to work directly with families, they are often in a better position to help these family members than are other Church officers or teachers. As a result, home teaching is one of the most effective ways the Latter-day Saints manifest their commitment to “bear one another’s burdens, that they may be light; . . . mourn with those that mourn; yea, and comfort those that stand in need of comfort, and stand as witnesses of God” (Mosiah 18:8–9).

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R. WAYNE BOSS

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#### HOMOSEXUALITY

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Organizationally, home teaching provides a system for effective Churchwide communication. Through stakes, wards, and home teachers, Church leaders have a direct line to every member and have the potential, if necessary, to communicate quickly with the total Church membership, via the local priesthood leaders.

Effective home teaching makes significant contributions to members’ lives. Alert, insightful home teachers find various ways of rendering service, such as providing recognition for achievements; informing families of Church activities; assisting during family emergencies, including illness or death; strengthening and encouraging less active members; and arranging transportation. They serve as resources and share the burden of support that would otherwise be carried by the bishop.

As home teachers are called to work directly with families, they are often in a better position to help these family members than are other Church officers or teachers. As a result, home teaching is one of the most effective ways the Latter-day Saints manifest their commitment to “bear one another’s burdens, that they may be light; . . . mourn with those that mourn; yea, and comfort those that stand in need of comfort, and stand as witnesses of God” (Mosiah 18:8–9).

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R. WAYNE BOSS

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#### HOMOSEXUALITY

God’s teachings about human sexuality are clear, unambiguous, and consistent from Adam to the present. “God created man in his own image . . .

male and female created he them" (Gen. 1:27). "And the Gods said: Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him. . . . Therefore shall a man . . . cleave unto his wife, and they shall be one flesh" (Abr. 5:14–18). "Neither is the man without the woman, neither the woman without the man, in the Lord" (1 Cor. 11:11).

When two people of the same sex join in using their bodies for erotic purposes, this conduct is considered homosexual and sinful by The Church of Jesus Christ of Latter-day Saints, comparable to sexual relations between any unmarried persons. Masturbation is not condoned but is not considered homosexual.

People who persist in committing acts that violate divine law are subject to Church DISCIPLINARY COUNCILS to help them understand the damage they are doing to their eternal well-being. Particularly offensive is any conduct that harms others, especially those who because of their youth are vulnerable to seduction or coercion. The eternal laws that pertain to CHASTITY before marriage and personal purity within marriage apply to *all* sexual behavior. However, "marriage is not doctrinal therapy for homosexual relations" (Oaks, p. 10). The restored GOSPEL OF JESUS CHRIST exalts the relationship of husband and wife, as particularly illustrated in the TEMPLE ORDINANCES. From these doctrines, covenants, and ordinances, it is clear that any sexual relationship other than that between a legally wedded heterosexual husband and wife is sinful. The divine mandate of marriage between man and woman puts in perspective why homosexual acts are offensive to God. They repudiate the gift and the Giver of ETERNAL LIFE.

Recognizing that failure to keep the covenants of the gospel of Jesus Christ deprives a person of God's blessings, the Church offers counseling to help those who are troubled by homosexual thoughts or actions to learn to use their agency to live in accord with divine laws and thereby enjoy the rich blessings a benevolent Father offers to all his children, whatever their temptation or thoughts. "That has been the message of the Jewish and Christian prophets in all ages: repent. Abandon your sins; confess them; forsake them. And become acceptable to God" (Oaks, p. 7).

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VICTOR L. BROWN, JR.

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## HOPE

The concept of hope plays a vital role in Latter-day Saint thought. Firmly centered in Christ and his resurrection, it is the "hope of eternal life" (Titus 1:2) repeatedly alluded to by Paul. It is the opposite of the despair found among those who are "without Christ, having no hope, and without God in the world" (Eph. 2:12). As the Book of Mormon prophet Moroni writes, "If ye have no hope, ye must needs be in despair" (Moro. 10:22). For those, however, who accept Christ's atonement and resurrection, there comes a "brightness of hope" (2 Ne. 31:20) through which all who believe in God "might with surety hope for a better world" (Ether 12:4).

The scriptures employ the term "hope" in a variety of ways. Some usages suggest desire, such as the statement in Article of Faith 13 that "we believe all things, we hope all things, we have endured many things, and hope to be able to endure all things." Others denote firm expectation, such as Paul's description of Abraham "who against hope believed in hope, that he might become the father of many nations" (Rom. 4:18). Still others make it an integral part of faith, such as the scriptural observations that "faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

Regardless of their form, the individual variations of meaning all center on the confidence or trust in God that springs from knowledge that mankind is saved through the Atonement ("for we are saved by hope," Rom. 8:15). Hence, hope is inseparably connected with faith. Book of Mormon passages add insight to New Testament teachings by expanding on this interactive relationship: "How is it that ye can attain unto faith, save ye shall have hope?" (Moro. 7:40); "hope cometh of faith" (Ether 12:4); "without faith there cannot be any hope" (Moro. 7:42).

In combination with faith, hope leads to knowledge of the truth about Jesus Christ ("if ye

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JAMES K. LYON

## HOPE OF ISRAEL

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JOHN M. MADSEN

## HORNE, MARY ISABELLA

From 1870 to 1904 Mary Isabella Hales Horne (1818–1905) was president of the Senior Cooperative RETRENCHMENT ASSOCIATION, an organization that spearheaded a number of women's activities, including a Churchwide retrenchment from "worldly," or materialistic, pursuits in the 1870s, and a movement in support of plural marriage in the 1880s. During most of the three decades, she was also president of the Salt Lake Stake RELIEF SOCIETY and treasurer of the Central (later General) Board of Relief Society.

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Mary Isabella Horne (1818–1905) was an original member of the Relief Society in 1842. She was Relief Society president in the Salt Lake Stake for 30 years. At the same time, she was president of the Senior Cooperative Retrenchment Association from 1870 to 1904.

was the oldest of seven children born to Stephen and Mary Ann Hales. Her father was a shoemaker and her mother a seamstress.

The Hales family immigrated to York (now Toronto), Canada, where Isabella met Joseph Horne at a Methodist camp meeting in 1834. They were married on May 9, 1836, and were baptized members of The Church of Jesus Christ of Latter-day Saints in July 1836 by Orson Hyde, an apostle. The newlyweds became friends of the Prophet Joseph SMITH, and both had a firm testimony of his prophetic calling. In 1838, they gathered with the

Saints to Far West, Missouri, and subsequently suffered through the violent expulsion of the Saints from Missouri. They moved to Quincy and NAUVOO, Illinois, and then crossed the plains to the Salt Lake Valley in 1847. The Hornes had fifteen children, including three sets of twins.

In 1869 President Brigham YOUNG challenged Isabella Horne to encourage the women of the Church to spend less time preparing elegant meals and sewing fancy clothing, and more time nurturing their spiritual development. On February 10, 1870, the Senior Cooperative Retrenchment Association was formally organized, with Mary Isabella Horne as president. Under her direction, the association also supported local Relief Society, PRIMARY, and YOUNG WOMEN'S organizations; the WOMAN'S EXPONENT; the 1876 centennial fair; and the UNITED ORDER. It also supported mass meetings in which resolutions were drafted in strong support of WOMAN SUFFRAGE.

In December 1877, Isabella Horne was called to preside over the Salt Lake Stake Relief Society. She served twenty-six years, directing a total of sixty-five WARD Relief Society presidencies. She presided over Relief Society sessions of the women's conferences of the stake, which were attended by many women from throughout the territory until the first general auxiliary conferences were inaugurated in 1889. She also instituted a nurse training program in the stake that was later adopted by Relief Society's general officers. In 1880 the Central Board of the Relief Society was organized and she was appointed treasurer, a position she held until 1901.

In addition to these assignments, Isabella Horne served as a member of the DESERET HOSPITAL committee (1882–1894); as a counselor to Zina D. H. YOUNG in the presidency of the Deseret Silk Association, established in 1876; and as president of the Women's Cooperative Mercantile and Manufacturing Institution from 1890 to 1905.

She died on August 25, 1905, at the age of eighty-six. At her death, Emmeline B. WELLS, another prominent leader among Utah women, said of her that she "was a born leader, a sort of General among women and indeed in this respect might surpass most men, of extraordinary ability. . . . A woman of great force of character, and wonderful ability, such a one as might stand at the head of a great institution and carry it on successfully. . . . Sister Horne can appropriately be called a stal-

wart, a champion for the rights of her own sex, and indeed for all mankind" [*Woman's Exponent* 36 (Apr. 1908):58].

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SUSAN ARRINGTON MADSEN

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## HOSANNA SHOUT

Among Latter-day Saints, the sacred ceremony of the Hosanna Shout is usually reserved for **TEMPLE DEDICATIONS**. It is given in the spirit of thanksgiving and petition, fulfilling the instruction to bless the name of the Lord with loud voices and "with a sound of rejoicing", with "hosannas to him that sitteth upon the throne forever" (D&C 19:37; 36:3; 39:19; 124:101).

When the ordinance of the **WASHING OF FEET** was introduced at Kirtland, shouts of hosanna were viewed as a sealing benediction on both private and quorum prayer and then on the dedicatory prayer. At prayer meetings in the **KIRTLAND TEMPLE**, the Saints sometimes used related phrases such as "Blessed is the name of the Most High God" and "Glory to God in the highest" (*HC* 2:386).

The Hosanna Shout is whole-souled, given to the full limit of one's strength. The congregation stands and in unison shouts the words "Hosanna, Hosanna, Hosanna to God and the Lamb. Amen, Amen, and Amen," repeating them three times. This is usually accompanied by the rhythmic waving of white handkerchiefs with uplifted hands. The epithet "Lamb" relates to the condescension and atonement of Jesus Christ.

The Hosanna Shout memorializes the pre-earthly **COUNCIL IN HEAVEN**, as "when . . . all the sons of God shouted for joy" (Job 38:7). It also recalls the hosannas and the waving of palm branches accorded the Messiah as he entered Jerusalem. And hosannas welcomed him as he appeared to the Nephites. President Lorenzo Snow taught that this

shout will herald the Messiah when he comes in the glory of the Father (cf. 1 Thes. 4:16).

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LAEL J. WOODBURY

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## HOSPITALS

Members of The Church of Jesus Christ of Latter-day Saints have historically felt a responsibility to care for the physical well-being of fellow Church members and their neighbors. This early commitment was typified by the establishment of a board of health for the city of Nauvoo, Illinois, and a formal council of health in Salt Lake City in 1849. The Church has continued to sponsor health services through the operation of several hospitals and a welfare program.

In 1874, because of the high infant and maternity mortality rate, **RELIEF SOCIETY** president Eliza R. SNOW, with the support of Church President Brigham YOUNG, urged a number of women to obtain medical degrees at Eastern medical colleges. In 1882, under her direction, the **DESERET HOSPITAL** was established in Salt Lake City and staffed and administered primarily by Latter-day Saint women doctors. While it was highly regarded by the community and supported in part by the Relief Society and the **RETRENCHMENT SOCIETY**, it closed only eight years later because of inadequate funding.

Though the Deseret Hospital was short-lived, interest in having a hospital sponsored by the Church continued. In January 1905, the Dr. W. H. Groves LDS Hospital opened, also in Salt Lake City, becoming one of several denominational hospitals in the area. It was largely funded through a bequest of W. H. Groves, an LDS dentist who had come to Utah from Nottingham, England. The hospital, a five-story complex with eighty beds, was equipped with up-to-date medical equipment and innovations, including an elevator and a nurse-calling system. In 1924 the Cottonwood Maternity Hospital, a major facility in childbirth care, was established and was maintained thereafter for several years by the Cottonwood Stake Relief Society in Salt Lake County.

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Among Latter-day Saints, the sacred ceremony of the Hosanna Shout is usually reserved for **TEMPLE DEDICATIONS**. It is given in the spirit of thanksgiving and petition, fulfilling the instruction to bless the name of the Lord with loud voices and "with a sound of rejoicing", with "hosannas to him that sitteth upon the throne forever" (D&C 19:37; 36:3; 39:19; 124:101).

When the ordinance of the **WASHING OF FEET** was introduced at Kirtland, shouts of hosanna were viewed as a sealing benediction on both private and quorum prayer and then on the dedicatory prayer. At prayer meetings in the **KIRTLAND TEMPLE**, the Saints sometimes used related phrases such as "Blessed is the name of the Most High God" and "Glory to God in the highest" (*HC* 2:386).

The Hosanna Shout is whole-souled, given to the full limit of one's strength. The congregation stands and in unison shouts the words "Hosanna, Hosanna, Hosanna to God and the Lamb. Amen, Amen, and Amen," repeating them three times. This is usually accompanied by the rhythmic waving of white handkerchiefs with uplifted hands. The epithet "Lamb" relates to the condescension and atonement of Jesus Christ.

The Hosanna Shout memorializes the pre-earthly **COUNCIL IN HEAVEN**, as "when . . . all the sons of God shouted for joy" (Job 38:7). It also recalls the hosannas and the waving of palm branches accorded the Messiah as he entered Jerusalem. And hosannas welcomed him as he appeared to the Nephites. President Lorenzo Snow taught that this

shout will herald the Messiah when he comes in the glory of the Father (cf. 1 Thes. 4:16).

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LAEL J. WOODBURY

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## HOSPITALS

Members of The Church of Jesus Christ of Latter-day Saints have historically felt a responsibility to care for the physical well-being of fellow Church members and their neighbors. This early commitment was typified by the establishment of a board of health for the city of Nauvoo, Illinois, and a formal council of health in Salt Lake City in 1849. The Church has continued to sponsor health services through the operation of several hospitals and a welfare program.

In 1874, because of the high infant and maternity mortality rate, **RELIEF SOCIETY** president Eliza R. SNOW, with the support of Church President Brigham YOUNG, urged a number of women to obtain medical degrees at Eastern medical colleges. In 1882, under her direction, the **DESERET HOSPITAL** was established in Salt Lake City and staffed and administered primarily by Latter-day Saint women doctors. While it was highly regarded by the community and supported in part by the Relief Society and the **RETRENCHMENT SOCIETY**, it closed only eight years later because of inadequate funding.

Though the Deseret Hospital was short-lived, interest in having a hospital sponsored by the Church continued. In January 1905, the Dr. W. H. Groves LDS Hospital opened, also in Salt Lake City, becoming one of several denominational hospitals in the area. It was largely funded through a bequest of W. H. Groves, an LDS dentist who had come to Utah from Nottingham, England. The hospital, a five-story complex with eighty beds, was equipped with up-to-date medical equipment and innovations, including an elevator and a nurse-calling system. In 1924 the Cottonwood Maternity Hospital, a major facility in childbirth care, was established and was maintained thereafter for several years by the Cottonwood Stake Relief Society in Salt Lake County.

wart, a champion for the rights of her own sex, and indeed for all mankind" [*Woman's Exponent* 36 (Apr. 1908):58].

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SUSAN ARRINGTON MADSEN

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The Dr. W. H. Groves LDS Hospital in Salt Lake City, as it appeared when established in 1905, was one of a number of hospitals owned and operated by the LDS Church between 1882 and 1974.

LDS Hospital, the 571-bed successor to the Groves LDS Hospital, is regarded as one of the West's premier tertiary care centers. The hospital supports continuous physician and nursing education and is a leader in medical research, including the treatment of heart disease, organ transplants, respiratory disorders, and obstetrical care, and in its pioneering use of computers in health care, both clinically and administratively.

In 1911 May Anderson of the Primary Association recognized the need for a medical center to meet the unique needs of children. Her efforts, with support of general Primary president Louie B. Felt, led to the establishment of the children's ward at the LDS Hospital in 1913. In 1922 the Primary proposed that a separate facility be established, emphasizing the need for children to be treated by pediatric professionals. Consequently, the Church purchased and remodeled an old home in downtown Salt Lake City for use as the LDS Children's Convalescent Hospital, under the supervision of the Primary Association.

During the next twenty-five years, nearly 6,000 children were treated, and the hospital attracted pediatric specialists of national and international reputation. By 1937 this facility became inadequate, but not until after World War II were sufficient funds gathered to build a new one.

In 1922, to help support charity cases, Primary board member Nelle Talmage suggested an annual "Penny Day" when Church members would contribute pennies equaling their age. Children would contribute pennies on their birthdays. The program continues presently as the Pennies by the Inch campaign (a penny donated for each inch of the donor's height), which furthers the idea of children helping other children in need.

A new Primary Children's Hospital facility was completed in 1953, and its size was doubled in 1966. The LDS Hospital shortly thereafter closed its pediatric unit, shifting its care for infants and children to the Primary Children's Medical Center. In 1990 the Center moved to a larger facility at the University of Utah Medical Complex and has become one of the finest children's hospitals in the United States.

In 1963 the Church owned or administered fifteen hospitals in the intermountain area under the direction of the PRESIDING BISHOPRIC. In 1970 the Health Services Corporation of the Church was organized and a commissioner of health was appointed to oversee the rapidly expanding health needs of the Church and to unite the fifteen hospitals into a coordinated health care system. This system demanded increasing amounts of administrative time and financial commitment by the Church.

In 1974 the First Presidency announced that the Church's fifteen hospitals would be donated and turned over to a new nonprofit organization so that the Church could devote "the full effort of [its] Health Services . . . to the health needs of the worldwide Church." While noting that the hospitals were "a vigorous and financially viable enterprise," the First Presidency emphasized that "the operation of hospitals is not central to the mission of the Church." The First Presidency further indicated that with the expansion of the Church in many nations it was "difficult to justify the provision of curative services in a single, affluent, geographical locality" (news release, Sept. 6, 1974).

On April 1, 1975, the Presiding Bishopric signed the final divestiture agreement transferring ownership and management of LDS Hospital, Primary Children's Hospital, and thirteen other facilities to the new philanthropic organization. This nonprofit organization was named Intermountain Health Care. It is directed by a geographically and religiously diverse board of trustees. With the divestiture of the hospitals, the Church rapidly



expanded its medical missionary program—a program more compatible with its worldwide religious mission.

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WILLIAM N. JONES

## HUMANITARIAN SERVICE

The Church of Jesus Christ of Latter-day Saints has a continuing commitment to relieve human suffering, to help eliminate life-threatening conditions, and to promote self-reliance among all people. Assistance is to be provided as Christian service, without regard to race, nationality, or religion. This obligation is an expression of scriptural counsel such as is found in the Book of Mormon:

They did not send away any who were naked, or . . . hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need [Alma 1:30].

Church giving is possible because of donations by individual members, who honor the counsel of Joseph Smith regarding one's temporal obligation to others:

Respecting how much a man . . . shall give annually we have no special instructions to give; he is to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted, whether in this church or in any other, or in no church at all, wherever he finds them [T&S 3:732].

The Church has always felt a responsibility to "take care of its own" (see WELFARE SERVICES), but traditionally it has also reached out to the general population in times of need, both in North America and throughout the world. As early as 1851, just four years after reaching the Salt Lake Valley, Brigham

Young instituted a program of teaching Indians to farm by appointing three men as "farmers to the Indians." By 1857 more than 700 acres were under cultivation among the Indians (L. J. Arrington, *Brigham Young: American Moses*, New York, 1985, pp. 217–18).

The Church has responded to major world calamities according to its ability to give. In 1918 the U.S. House of Representatives formally expressed its appreciation to the RELIEF SOCIETY women of the Church "for . . . contributions of wheat to the Government for the use of the starving women and children of the allies, and for the use of our soldiers and sailors in the army and navy of the United States" (*IE* 21:917). The Relief Society had provided from its storage granaries more than 200,000 bushels of "first-class milling wheat" to the United States for the cause of human liberty and to save the lives of thousands who might have suffered for the lack of bread.

Even more extensive assistance to Europe during and after World War II was made possible in part because of a Church Welfare Services plan implemented in 1936. The plan taught members frugality and provident living and encouraged donations for the needy, which then would be available for emergencies and calamities.

President David O. MCKAY summarized the Church's actions during World War II: "We have given to the national Red Cross in Washington very large sums, and expect to add to these from time to time. Insofar as contributions toward foreign sufferers in war-ridden countries is concerned, we have sent considerable sums . . . to those countries to help our needy Church membership there and have made available for charitable purposes considerable local funds in those countries" (*MFP* 6:163–64).

Post-World War II humanitarian aid included ninety-two railway carloads of welfare supplies (about two thousand tons) sent to Europe from the Church in Salt Lake City. Ezra Taft BENSON, then a member of the QUORUM OF THE TWELVE APOSTLES, spent 1946 in Europe supervising the distribution of this aid, consisting mainly of food, clothing, utensils, and medical supplies. These goods were supplemented by a program in which Church members in North America sent tens of thousands of individual food and clothing parcels. While a primary objective of the Church's efforts was to assist Church members in Europe, generous amounts of food and clothing were given to

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local child-care and feeding programs (Babbel, pp. 168–69).

In 1953, a cooperative movement on the part of all Utah denominations collected relief supplies for Greece to relieve suffering caused by earthquakes. The United Churches Ionian Relief Committee was formed with Dr. J. Frank Robinson, president of Westminster College in Salt Lake City, as chairman. Among the denominations represented were the Greek Orthodox and Roman Catholic churches, the Jewish synagogues, and the Latter-day Saints. Expressing thanks to the Church for its efforts, Mr. John Tzounis, Greek consul in San Francisco, stated: "It is no secret, and I am thankful for this opportunity to stress the fact publicly, that the contribution of the Mormon Church was the greatest single contribution to the relief fund, not only in the United States, but the whole world over" ("President McKay Given Royal Award by King of Greece," *Deseret News*, Dec. 4, 1954, p. 2).

The Welfare Services Missionary Program was created in 1971, allowing service beyond emergency circumstances. Health professionals called as missionaries to various lands have provided training in hospitals, clinics, and community health organizations, as well as health education for the general population through seminars and workshops. Agricultural missionaries were added to the welfare missionary ranks in 1973, giving technical assistance to farmers in Central and South America, in the South Pacific, and on Indian reservations in the United States and Canada.

The Church's humanitarian response to the proliferation of refugees coming from Vietnam, Cambodia, and Laos in the 1970s began, through an agreement with the United Nations High Commission for Refugees (UNHCR), with a team of Welfare Services missionaries at the Phenot Nikom Refugee Camp in Thailand. From 1978 to the present, missionary teams have provided continuous training in English language and American culture for refugees bound for the United States at camps in Thailand, the Philippines, and Hong Kong.

By 1980, some 768 welfare missionaries (volunteers to give humanitarian aid) were serving in more than forty Church mission areas throughout the world. By 1990, more than 350 missionaries with specific professional backgrounds (nurses, doctors, educators, agricultural specialists) also were providing temporal assistance in many nations (including countries in eastern Europe),

primarily in health, agriculture, and leadership development.

A severe drought and civil war in northeast Africa resulted in famine during 1984 and 1985. The FIRST PRESIDENCY and the Quorum of the Twelve "determined that Sunday, January 25, 1985, should be designated as the special fast day when our people will be invited to refrain from partaking two meals and contribute the equivalent value, or more, to the Church to assist those in need. All FAST OFFERING funds contributed on this day will be dedicated for the use of the victims of famine and other causes resulting in hunger and privation among people of Africa, and possibly in some other areas, . . . regardless of Church membership" (The First Presidency Letter to General and Local Priesthood Authorities, Jan. 11, 1985). This special fast day in the United States and Canada produced contributions from the Latter-day Saints of \$6.4 million (Welfare Services Department, unpublished document).

The Church immediately collaborated with reputable organizations in providing temporal assistance to the famine-stricken populations of northeast Africa. Specific contributions of grain, tents, and trucks for transporting the needed goods were made to the International Committee of the Red Cross (ICRC) and Catholic Relief Services, valued at more than \$3.5 million. Additional donations were made to Catholic Relief Services, CARE, and Africare for projects relating to longer-term relief in the same geographic region (see ECONOMIC AID).

Additional monies were later contributed to the ICRC and Catholic Relief Services for airlifting needed food to isolated populations in Ethiopia and the Sudan, where civil strife made trucking the goods impossible. The entire \$6.4 million contributed during the first fast, as well as the accumulated interest, had been spent for assistance to Africa by the end of 1986. A second fast, also undertaken in 1985 in concert with a resolution by the U.S. Congress (The First Presidency Letter to General and Local Priesthood Authorities, Jan. 11, 1985), produced an additional \$4 million to assist the needy. Special events such as these supplement regular, ongoing humanitarian efforts in the Church. Surpluses from the Welfare Services system are regularly contributed to charitable organizations in the form of food, clothing, and other in-kind household goods throughout the United States and internationally.

Most recently, more than twenty development projects have been sponsored by the Church in Africa (e.g., Kenya, Zimbabwe, Mozambique, Zaire, Chad, Mali, Nigeria, Ghana) as well as additional projects in Central and South America, Asia, and the United States.

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ISAAC C. FERGUSON

## HUMILITY

True humility is the recognition of one's imperfection that is acquired only as one joyfully, voluntarily, and quietly submits one's whole life to God's will (Micah 6:8; James 4:6; Mosiah 4:10; Morm. 5:24; Ether 6:17). This includes obeying in love his every commandment, repenting of sins, honoring with endurance his every COVENANT, and striving for greater PERFECTION with self-discipline. Humility can result only from faithful submission to the teachings of Jesus Christ. Seeds of humility can be experienced in spontaneous moments of overwhelming gratitude, awe, and reverence when individuals recognize God's hand in the beauty of a sunset, the power of a waterfall, the miracle of life, or the magnitude and glory of human creations. Thus humility is not only a state of being but a process of obeying and reconciling one's life to God's providence as it is made known through his scriptures, prophets, creations, and answers to prayer.

Those seeking to be humble are counseled to pursue knowledge of God's glory, to experience his goodness and love, to receive a REMISSION OF SINS, and to "retain in remembrance, the greatness

of God, and your own nothingness, and his goodness and long-suffering towards you" (Mosiah 4:11).

The Church promotes understanding of humility by encouraging members to study the scriptures and writings of Church leaders who pair this virtue with other virtues such as being meek, patient, loving, and submissive (Mosiah 3:19); gentle, long-suffering, diligent in obeying God's commandments, and full of hope and charity (Alma 7:23, 24); faithful and prayerful (D&C 105:23); repentant (Moro. 8:10); wise (Alma 32:12); able to bear adversity and weaknesses (Ether 12:27); joyful and pure in heart (Hel. 3:35); knowledgeable (D&C 4:6); self-disciplined; and teachable and broken-hearted. A lifestyle void of humility exhibits undesirable qualities: PRIDE (Hel. 4:12); haughtiness (Isa. 2:11), wickedness (2 Ne. 28:14), guile (D&C 124:97), jealousy (D&C 67:10), evil (2 Chr. 36:12), hate, envy, anger, arrogance, inordinate ambition, fault-finding, and self-righteousness.

Latter-day Saints with a TESTIMONY pursue humility as a duty, believing it is God's will to seek this virtue. "God will have a humble people. We can either choose to be humble or we can be compelled to be humble" (Benson, 1989, p. 6). As the foundation for spiritual progress, humility disposes people to hear God's word, to be receptive to inspiration, revelation, and spiritual wisdom. It benefits members to accept CALLINGS in the Church. Humility must accompany REPENTANCE before BAPTISM (D&C 20:37), approaching the divine with "a broken heart and contrite spirit" (2 Ne. 2:7; 3 Ne. 12:19; D&C 20:37). To seek humility is to ask it of God, to recognize it as fruit of a spiritual life (2 Chr. 33:12). Divine grace, strength, and forgiveness are promised to the humble (1 Pet. 5:5; 3 Ne. 4:33; Ether 9:35; D&C 1:28; 104:23). Scripture warns the proud of impending afflictions, temptations, and even destruction (Isa. 10:33; 2 Chr. 12:7; Mosiah 3:18; Morm. 5:24; D&C 5:28, 32). Adversity and weaknesses can humble individuals, bringing them closer to God. TRIALS often develop spirituality and humility. However, Church leaders emphasize that good conduct and humility without covenants and ORDINANCES will neither redeem nor exalt (Packer, p. 82).

Latter-day Saints are enjoined to imitate Jesus, who was meek and lowly, following not only his example and teachings but also those of his prophets as they walk in his footsteps. "Only Jesus Christ is uniquely qualified to provide that hope,

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of God, and your own nothingness, and his goodness and long-suffering towards you" (Mosiah 4:11).

The Church promotes understanding of humility by encouraging members to study the scriptures and writings of Church leaders who pair this virtue with other virtues such as being meek, patient, loving, and submissive (Mosiah 3:19); gentle, long-suffering, diligent in obeying God's commandments, and full of hope and charity (Alma 7:23, 24); faithful and prayerful (D&C 105:23); repentant (Moro. 8:10); wise (Alma 32:12); able to bear adversity and weaknesses (Ether 12:27); joyful and pure in heart (Hel. 3:35); knowledgeable (D&C 4:6); self-disciplined; and teachable and broken-hearted. A lifestyle void of humility exhibits undesirable qualities: PRIDE (Hel. 4:12); haughtiness (Isa. 2:11), wickedness (2 Ne. 28:14), guile (D&C 124:97), jealousy (D&C 67:10), evil (2 Chr. 36:12), hate, envy, anger, arrogance, inordinate ambition, fault-finding, and self-righteousness.

Latter-day Saints with a TESTIMONY pursue humility as a duty, believing it is God's will to seek this virtue. "God will have a humble people. We can either choose to be humble or we can be compelled to be humble" (Benson, 1989, p. 6). As the foundation for spiritual progress, humility disposes people to hear God's word, to be receptive to inspiration, revelation, and spiritual wisdom. It benefits members to accept CALLINGS in the Church. Humility must accompany REPENTANCE before BAPTISM (D&C 20:37), approaching the divine with "a broken heart and contrite spirit" (2 Ne. 2:7; 3 Ne. 12:19; D&C 20:37). To seek humility is to ask it of God, to recognize it as fruit of a spiritual life (2 Chr. 33:12). Divine grace, strength, and forgiveness are promised to the humble (1 Pet. 5:5; 3 Ne. 4:33; Ether 9:35; D&C 1:28; 104:23). Scripture warns the proud of impending afflictions, temptations, and even destruction (Isa. 10:33; 2 Chr. 12:7; Mosiah 3:18; Morm. 5:24; D&C 5:28, 32). Adversity and weaknesses can humble individuals, bringing them closer to God. TRIALS often develop spirituality and humility. However, Church leaders emphasize that good conduct and humility without covenants and ORDINANCES will neither redeem nor exalt (Packer, p. 82).

Latter-day Saints are enjoined to imitate Jesus, who was meek and lowly, following not only his example and teachings but also those of his prophets as they walk in his footsteps. "Only Jesus Christ is uniquely qualified to provide that hope,

that confidence and that strength to . . . rise above our human failings. To do that, we must . . . live by his laws and teachings" (Benson, 1983, p. 6). To become humble like Jesus, to become his disciples, individuals must take up their crosses, trust in him, approach perfection through wise choices, and submissively endure to the end (D&C 122:7). Christ's pattern of humility was unblemished. Though members aspire to this perfection, they are to keep perspective on their fallibility by balancing unfulfilled aspirations to emulate Christ with positive recognition of his gifts to them, of their worth as God's children, and of their progress toward humility over a lifetime. In the face of social pressures for self-interested individuality, the Church stresses selflessness and humility as keys for returning to God. Persons who would attain the fulness of the immortalizing promises of the ATONEMENT must persist in achieving humility in spite of obstacles and societal ethics that distract from this goal (Mosiah 3:19).

The desire for humility is nourished by an understanding acceptance of the greatness of the Savior's sacrifice to provide SALVATION and RESURRECTION for all. As people comprehend God's love for them, hearts and minds will be humbled and drawn into closer unity with him and with all fellow beings.

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ALICE T. CLARK

## HUMOR

Although LDS doctrines, practices, and experiences have in some circles evoked a measure of scoffing and laughter over the years, only since the 1970s has a body of published humor dealing with the Mormon experience appeared. Institutionalized LDS humor divides roughly into an early period when the Church was the object of outsiders' jokes and a modern period when members have become able to laugh at themselves.

As with many minority groups, the first humor that dealt with the Church was created by antagonists to turn people away from it. Much of this humor took the form of cartoons in the popular press, and verses and parodies of popular or folk songs (Bunker and Bitton, 1983). These attacks were prevalent in nineteenth-century periodicals, and such noted writers as Mark Twain and Artemus Ward took aim at available targets like Brigham YOUNG and POLYGAMY.

From this early period, almost no pro-Mormon humor or humor regarding the Church created by the members of the Church themselves survives. While it is certain that members enjoyed humor, as evidenced in numerous JOURNALS and letters, little of it was apparently directed at their own experiences and cultural practices. This was particularly true of published material. Latter-day Saints were too involved with building a new way of life to indulge in frivolity or of anything that might appear to question their commitment. Humor, therefore, was incidental.

Around 1900 this attitude began to change, expressly in the talks of Elder J. Golden Kimball, of the Seventy. During his long tenure as a General Authority, his iconoclastic wit and biting sense of humor not only made the Saints love and quote him, but also helped them to see a lighter side of their often difficult existence.

Still, little in-group humor appeared in print before 1948, when Samuel W. Taylor's novel *Heaven Knows Why!* was published. Playing on the cultural patterns of typical small-town western Mormonism, the book gained limited success and recognition as an alternative selection of the Literary Guild, but it also caused a stir of discontent in the LDS community, hitting too close to home and seeming to ridicule not only lifestyle but also sacred doctrines. Because of its limited acceptance, it quickly dropped out of print.

A turning point seems to have come as a result of World War II, which brought outsiders into the almost exclusively LDS Rocky Mountain communities and spread members of the Church throughout the world. The resulting interchange showed both groups that in many ways they were not as different from each other as they had assumed, and allowed them to laugh at their common foibles and presumptions.

As the Church became better known as an American lifestyle, its members felt freer to find humor in their own cultural patterns and practices.



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As the Church became better known as an American lifestyle, its members felt freer to find humor in their own cultural patterns and practices.





J. Golden Kimball, by Gordon N. Cope (1933, oil canvas, 31" × 24"). J. Golden Kimball (1853–1938), a member of the First Council of the Seventy from 1892 until his death, was known and loved for his frank, sometimes disturbing, wit and humor. Church Museum of History and Art.

Concurrently, its rapid growth created a larger audience for specifically LDS materials as well as an audience educated, sophisticated, and affluent enough to understand, enjoy, and buy them.

Taylor's book, reissued in 1979, now has enthusiastic readers, as have the works of cartoonists Calvin Grondahl and Pat Bagley. Jack Weyland's *A New Dawn* and Alma Yates's *The Miracle of Miss Willie* are among recent novels that depict LDS cultural idiosyncrasies. Parodies and spoofs aimed at the LDS audience include Orson Scott Card's *Saintspeak*, Carol Lynn Pearson's "notebooks," and numerous articles by Chris Crowe.

However, this growing acceptance of culturally bound humor has limitations. LDS DOCTRINES, ORDINANCES, and TEMPLE ceremonies are not usually the objects of humor, although unexpected or unorthodox responses to specific doctrines, particularly those by nonmembers or of

small children may be. Scandal or notoriety that might reflect on all members is not considered funny, but the everyday problems of family life, Church and missionary service, as well as the need to reconcile principles and practices, lend themselves well to humor. Latter-day Saints generally seem willing to laugh at themselves and their LIFESTYLE, but not at sacred things (see LIGHTMINDEDNESS).

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MARGARET P. BAKER

## HYDE, ORSON

As a member of the first Twelve Apostles (1835) of the modern dispensation and the first missionary to take the message of the restored gospel to continental Europe and the Near East, Orson Hyde was closely allied with the rise and the development of the LDS Church. Born on January 8, 1805, in Oxford, New Haven County, Connecticut, he was raised in the care of Nathan Wheeler of Derby, Connecticut. In 1819, Hyde walked some six hundred miles to the town of KIRTLAND, OHIO, where Wheeler had purchased land. There he found employment as a clerk in the N. K. Whitney & Co. store. Continuously searching for deeper religious truths, he came under the influence of Sidney RIGDON, a Reformed Baptist minister, and embraced restorationist ideals advanced by Alexander Campbell and Sidney Rigdon.

When Oliver COWDERY and other missionaries to the Lamanites came through the Kirtland region in October–November 1830, Orson spoke against the "Mormon Bible," a position he changed after carefully examining the Book of Mormon. After three months of studying and pondering the doctrines taught by the Latter-day Saints, he was baptized in the Chagrin River on October 30, 1831, by Sidney Rigdon, who also had been converted (Barron, pp. 15–25).

A succession of missions followed Hyde's conversion. He and Hyrum Smith preached in Elyria



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Orson Hyde (1805–1878), about 1853. He accepted the gospel in 1831 in Kirtland, Ohio, and was ordained an apostle in 1835. He was called to go to Jerusalem in 1840, and on October 24, 1841, dedicated the Holy Land for the gathering of Israel. Attributed to Marsena Cannon.

and Florence, Ohio, and in 1832 he joined Samuel Smith in journeying to the “eastern countries” of the United States. In 1833 he and John Gould were sent as Church emissaries to resolve difficulties in Jackson County, Missouri. He marched with ZION’S CAMP the following year. After returning to Ohio, he married Naney Marinda Johnson in Kirtland, on September 4, 1834.

On February 15, 1835, Orson Hyde was ordained a member of the Quorum of the Twelve Apostles, and in 1837 he represented the Church in petitioning the Ohio state legislature for a bank charter for the Kirtland Safety Society. He went with Heber C. KIMBALL on the first mission to Great Britain (1837–1838). Their work led to the eventual conversion of thousands to the Mormon faith (see MISSIONS OF THE TWELVE TO THE BRITISH ISLES).

Hyde was in Far West, Missouri, by the summer of 1838, and in October he signed an affidavit

against the Saints during the severe persecution of that period. John Taylor said that perhaps Hyde “had been sick with a violent fever” (HC 3:168). Whatever the reason, Hyde made things right with Joseph SMITH and in the spring of 1839 wrote to the Twelve in Illinois asking if he could return. Dropped from the Quorum of the Twelve on May 4, 1839, he was again sustained as an apostle on June 27, 1839.

Years before, it had been prophesied that Hyde “had a great work to perform among the Jews” (HC 4:106), and in 1840 he was directed to undertake a mission that took him to New York, London, Amsterdam, Constantinople (Istanbul), and Jerusalem, speaking to the Jewish communities wherever he could. On October 24, 1841, Elder Hyde climbed the Mount of Olives near Jerusalem and offered a prophetic prayer of dedication, asking the Lord to remove the “barrenness and sterility of this land” (Hyde, p. 21). He returned home via Cairo, Alexandria, Trieste, and Germany. In Germany he published the first LDS German tract, *Ein Ruf aus der Wüste* (*A Cry out of the Wilderness*; Frankfurt, 1842).

When the majority of the Saints left Nauvoo for Iowa Territory early in 1846, Orson Hyde was asked to remain behind to supervise the completion and dedication of the NAUVOO TEMPLE. Dedication services were conducted on April 30 and May 1, 1846. From 1846 to 1847 he presided over the British mission. When President Brigham YOUNG returned to the Salt Lake Valley in 1848, Hyde was placed in charge of the camps of Israel in the Midwest. He remained in Kanessville (Conneil Bluffs, Iowa) until 1852, publishing the *Frontier Guardian* (1849–1852).

In Utah, Elder Hyde was called to head the Carson Valley Nevada Mission in 1855. He returned to Salt Lake in 1857 because of the UTAH EXPEDITION. Further implementing his plan to have the Twelve Apostles preside over designated settlement areas, President Young called Elder Hyde to supervise settlement in the Sanpete-Sevier district of Utah in 1858.

At a meeting of the Twelve Apostles held in 1875, Brigham Young made a decision affecting Hyde’s standing as the senior member of the Quorum. It was ruled that since he and Orson PRATT had briefly separated themselves from the Quorum in 1838 and 1842, respectively, they should lose their seniority to Elders John TAYLOR, Wilford WOODRUFF, and George A. Smith, who had been

ordained during their time away (Durham, *Succession in the Church* [Salt Lake City, 1970], pp. 73–76). Because of that decision, John Taylor rather than Orson Hyde succeeded Brigham Young as President of the Church.

Following a lingering illness, Orson Hyde died at his home in Spring City, Utah, on November 28, 1878. With his passing the Church lost a noted missionary, colonizer, eloquent speaker, and devoted servant.

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HOWARD H. BARRON

## HYMNS AND HYMNODY

Hymns have been central to the LDS tradition of worship from the earliest days of the Church. Latter-day Saints revere their hymnbook almost as scripture because of their belief that the first LDS hymnal had its origins in divine commandment. In July of 1830, only three months after the Church was organized, Joseph SMITH's wife Emma SMITH was instructed to "make a selection of sacred hymns . . . to be had in my church" (D&C 25:11). The resulting 1835 volume, *A Collection of Sacred Hymns, for the Church of the Latter Day Saints*, included among its ninety hymns a number of original, distinctively LDS texts. For example, two by the book's co-editor William W. Phelps, "The Spirit of God Like a Fire Is Burning" (*Hymns* 1985, No. 2) and "Now Let Us Rejoice" (*Hymns* 1985, No. 3) celebrate the RESTORATION of the latter-day Church. These and other original hymns were printed alongside well-known Protestant texts by such authors as Isaac Watts and Reginald Heber. A second hymnal, expanded to 304 hymns, was printed in Nauvoo in 1841.

Under the direction of Brigham YOUNG, Parley PRATT, and John TAYLOR, a volume familiarly known as the *Manchester Hymnal* was printed in Manchester, England, in 1840. Formally titled *A Collection of Sacred Hymns for the Church of Jesus Christ of Latter-day Saints in Europe*, this

book served as the principal hymnbook of the English-speaking Saints for many decades. Converts from the BRITISH ISLES brought it with them when they traveled to join the main body of the Saints in Utah. New hymns, most of them American in origin, were added to each later edition, but the *Manchester Hymnal* continued to be published in England until 1890. By 1912 it had gone through twenty-five editions. Like Emma Smith's hymnal and most others of the time, it printed the texts but not the music.

Emma Smith had looked forward to the day when the Saints would be "blessed with a copious variety of the songs of Zion," as she wrote in the preface to the first hymnbook. Her hopes were fulfilled; early LDS hymn writers continued to add important original hymns on such distinctive doctrines as the PREMORTAL LIFE (Eliza R. SNOW, "O My Father," *Hymns* 1985, No. 292), the latter-day restoration (Parley P. Pratt, "An Angel from on High," *Hymns* 1985, No. 13), and the GATHERING of the Saints to Utah (William G. Mills, "Arise, O Glorious Zion," *Hymns* 1985, No. 40).

In 1886 President John Taylor called together a committee to provide a musical supplement to the *Manchester Hymnal*. The result was the *Latter-day Saints' Psalmody*, which was published in Salt Lake City in 1889 and went through six more editions. The *Psalmody* emphasized home composition, that is, new music that was written by such LDS composers as George Careless and Ebenezer Beesley to accompany the old texts in the *Manchester Hymnal*. For some of the longer texts in the *Psalmody*, only the first few verses were printed.

During the 1870s and 1880s the SUNDAY SCHOOL and PRIMARY organizations began to print hymns and songs, singly and in collections, for their own use. In 1873 the Sunday School began publishing Sunday School hymns in the JUVENILE INSTRUCTOR magazine, and in 1880, under the direction of Eliza R. Snow, the Primary published a volume of texts and a companion volume of tunes.

In earlier decades the line between official and unofficial hymnbooks was not clearly drawn, and some of the LDS hymnals were private undertakings. An unofficial hymnbook, *Songs of Zion*, compiled by German Ellsworth and published in Chicago, became extremely popular. It went through eleven editions between 1908 and 1925.

*Deseret Sunday School Songs*, published by the Sunday School in 1909, was intended as a Sun-

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*Deseret Sunday School Songs*, published by the Sunday School in 1909, was intended as a Sun-

day School songbook rather than a general WORSHIP hymnal. However, because so many Latter-day Saints loved its gospel-song hymns, with their energetic rhythms and simple exhortative texts, several of its hymns have found a secure place among the Mormons. "Master, the Tempest Is Raging" (*Hymns* 1985, No. 105) and "Put Your Shoulder to the Wheel" (*Hymns* 1985, No. 252) are two examples. The 1927 *Latter-day Saint Hymns*, a volume of more dignified and traditional hymns, was intended to supplement *Deseret Sunday School Songs* as the hymnal for SACRAMENT MEETINGS.

*Hymns: Church of Jesus Christ of Latter-day Saints*, printed in 1948, replaced both the 1927 hymnbook and *Deseret Sunday School Songs*. Many Church members were disappointed, however, to find that the 1948 hymnal omitted some favorites from among those in the *Deseret Sunday School Songs* and other sources. Responding to popular preference, the Church printed a new edition in 1950, restoring such well-established hymns as "A Poor Wayfaring Man of Grief" (*Hymns* 1985, No. 29) and "Have I Done Any Good?" (*Hymns* 1985, No. 223).

The 1950 hymnal retained official status until 1985, when it was replaced by *Hymns of The Church of Jesus Christ of Latter-day Saints*. This hymnal, published 150 years after Emma Smith's first one, retains almost one-third of the hymns she originally chose—a remarkable tribute to her judgment and to the well-defined and enduring nature of the LDS hymn tradition. There is little that is revolutionary about the new hymnal but much that is significant. Its publication provided an opportunity to omit outdated or little-used hymns in favor of new material of high quality. In all, seventy hymns that were part of the 1950 hymnal were dropped in 1985, and ninety-two new or newly borrowed hymns were added, of which forty-four are LDS contributions wholly or in part. Hymns by present-day LDS contributors continue to reflect Church thinking and concerns: FASTING (Nos. 138, 139), home and family (Nos. 298, 300), MISSIONARY work (Nos. 253, 263), and so forth. Out of a total of 358 contributors, 168 are Latter-day Saints.

The 1985 hymnal shows that, as in the past, LDS hymnody embraces well-known material from other Christian traditions, for example, Martin Luther's "A Mighty Fortress" (No. 68) and Charles Wesley's "Rejoice, the Lord Is King!" (No.

66). Many of the hymns pair a Latter-day Saint text with a borrowed hymn tune, or an indigenous tune with a borrowed text. Tunes are again drawn from many sources: opera (Nos. 160, 196), popular songs of an earlier time (Nos. 34, 237), folk songs (Nos. 15, 284), and others. The selections overall, especially among the new hymns, reflect a strong denominational preference for traditional styles in both music and text. Because the custom of four-part congregational singing continues in most areas of the Church today, virtually all the hymns are printed with soprano, alto, tenor, and bass lines. Although a number of older gospel songs remain strong favorites, the ballad-type sacred song, important today in the congregational singing of some other denominations, has not found a place in Mormon hymnody.

A committee appointed by the General Authorities of the Church, and working under their guidance, recommended the hymns for the 1985 hymnbook. The goal was to include as many of superior artistic merit as possible while keeping in mind the preferences and needs of the general Church membership; a well-loved hymn ran little risk of being dropped, even if it did not meet high literary or musical standards. In the process of selecting and editing these hymns, certain issues that have become major points of discussion in other denominations presented far fewer difficulties. For example, male-oriented language with reference to GOD THE FATHER and Jesus Christ was retained, consistent with the LDS concept of them as male. In addition, Latter-day Saints seem fairly comfortable with military metaphors in their hymn texts, though some language dating from times of actual physical conflict, particularly in "Up, Awake, Ye Defenders of Zion" (No. 284), was edited to make it less bellicose. Certain other texts that originally focused on North America were altered to reflect the Church's overall worldwide mission (Nos. 91, 290).

The present hymnbook is divided into eleven sections: Hymns about the Restoration, Praise and THANKSGIVING, Prayer and Supplication, Sacrament, Easter, Christmas, Special Topics, Children's Songs, For Women, For Men, and Patriotic. The national anthems of the UNITED STATES OF AMERICA and the United Kingdom are included, and anthems for Canada, Australia, and New Zealand are available separately.

An eight-page appendix called "Using the Hymnbook" provides instructions for directors and



organists. It is followed by seven indexes: Authors and Composers; Titles, Tunes, and Meters; Tune Names; Meters; Scriptures (an index correlating scriptural passages with hymn texts); Topics; and First Lines and Titles. Scripture references also appear with each hymn.

Subsequently, the Church Music Committee identified one hundred hymns from the 1985 hymnbook as the standard core of hymns to be published in other languages, with a list of fifty optional additional hymns. The remaining hymns in non-English hymnbooks reflect the choices and contributions of the members in the particular language areas. In this way the Church strives to preserve in its international hymnbooks a balance between Churchwide tradition and local preference.

The *Children's Songbook*, published in 1989, follows *The Children Sing* (1951) and *Sing with Me* (1969) as the official music resource for the Primary organization. With its straightforward messages and attractive melodies, its simplified accompaniments, and its many color illustrations, the *Chil-*

*dren's Songbook* is intended to appeal directly to children as well as to their parents and teachers.

[See also the Appendix for a brief selection of important Latter-day Saint music.]

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KAREN LYNN DAVIDSON





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## “I AM”

See: Jesus Christ, Names and Titles of

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## IDAHO, PIONEER SETTLEMENTS IN

Although the main thrust of Latter-day Saint COLONIZATION was to the south of Salt Lake City, Church members also established numerous settlements in the rich farm valleys of southern Idaho.

The first LDS excursion into Idaho followed President Brigham YOUNG’s call of twenty-seven families to labor among the Indians in the Oregon Territory in 1855. The result was the founding of Fort Limhi on a tributary of the Salmon River near present-day Salmon, Idaho. As the U.S. Army approached Utah in 1857 (see UTAH EXPEDITION), conflict with local Indians erupted, two missionaries were killed, and, in 1858, the fort lost most of its stock. The settlers were called back to Salt Lake City and the colony was never reopened.

In 1860 the community of Franklin, near the present Utah-Idaho border, became the first permanent Anglo-American settlement in the future territory of Idaho. Indian problems plagued the settlement until the Battle Creek massacre, in which federal soldiers from Salt Lake City’s Fort Douglas killed a large number of Indians in 1863.

Additional settlers went east from Cache Valley (Franklin was its northernmost town) over the mountains into the Bear Lake region in southeastern Idaho, opening the settlements of Paris, Bloomington, St. Charles, Ovid, Montpelier, Fish Haven, Liberty, and Bennington. Charles C. Rich, an apostle, oversaw these communities, which by 1864 included nearly seven hundred settlers. Latter-day Saints started additional settlements in the Idaho part of northern Cache Valley, Malad Valley, and Marsh Valley beginning in the 1860s, and in Gentile Valley in the 1870s.

Church members helped construct the railroad between Ogden, Utah, and Franklin, Idaho, in 1871–1874, and beginning in 1878, they helped extend the line farther into Idaho through Blackfoot and Idaho Falls (then called Eagle Rock) to Monida Pass, on the present-day Idaho-Montana border. Many Latter-day Saints homesteaded near the railroad and established such communities as Chesterfield, Egin Bench, and Rexburg. For the next two decades, Mormon settlements increasingly dotted the landscape for two hundred miles between Pocatello and Victor in the Teton Basin. By 1890, the Bannock Stake, centered in Rexburg, reported 3,861 members. Because the Snake River Valley was arid, LDS settlers devoted considerable energies to canal building. By 1910, more than one hundred canals operated in the Upper Snake River Valley, and LDS settlements were established



The first frame house north of Bear River (built in Marsh Valley, Idaho, 1873). William West Woodland (center) crossed the plains in 1847 and again as a guide in 1848; pictured here with his wife, some of his 14 children, two granddaughters, and a hired hand (c. 1897). Courtesy the Woodland family.

(Moreland, New Sweden, Thomas, Springfield, and Aberdeen) where there were canals.

Latter-day Saints also moved west from Pocatello. In 1879 William C. Martindale, from Tooele, Utah, explored the Goose Creek Valley and returned to Utah with a favorable report. Church families soon began homesteading areas that included Goose Creek and Raft River. Oakley, where the Oregon and California trails separated, became the central location of the colony.

LDS influence in Idaho in the nineteenth century was confined largely to the southeast, where the Saints were a majority in many settlements. In the twentieth century Latter-day Saints have become a significant minority in communities farther west, still primarily in the southern part of the state.

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ROBERT D. MARCUM

## ILLINOIS, LDS COMMUNITIES IN

*[The Church was centered in western Illinois from 1839 to 1846. After their expulsion from Missouri in 1838-1839, Mormon refugees fled to Quincy, Springfield, and other locations in Illinois, where local residents gave them assistance. Church leaders purchased the village of Commerce and land in its vicinity, along with a large tract across the Mississippi River in Iowa. Commerce was renamed Nauvoo and became the principal LDS community of its time and one of the largest cities in Illinois.]*

Numerous small settlements in the vicinity of Nauvoo fell within the city's sphere of influence (see Donald Q. Cannon, "Spokes on the Wheel: Early Latter-day Saints Settlements in Hancock County, Illinois," *Ensign* 16 [Feb. 1986]:62-68). The LDS town of Ramus (later Macedonia and now Webster), about twenty miles southeast of Nauvoo, became a Church stake, as did Lima, twenty-five miles south of Nauvoo. La Harpe, a few miles north of Ramus, also had a considerable LDS pop-



The first frame house north of Bear River (built in Marsh Valley, Idaho, 1873). William West Woodland (center) crossed the plains in 1847 and again as a guide in 1848; pictured here with his wife, some of his 14 children, two granddaughters, and a hired hand (c. 1897). Courtesy the Woodland family.

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Paris, Idaho, Tabernacle in 1987. Designed by one of Brigham Young's sons, Joseph Don Carlos Young, this Romanesque pioneer building was constructed 1884–1889. The distinctive dark and light red sandstone was hauled by teams from canyons 18 miles away or pulled during the winter across the frozen Bear Lake. Courtesy Craig Law.

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In addition to several entries under Nauvoo, see Carthage Jail; Historical Sites; and Martyrdom of Joseph and Hyrum Smith. Two articles include information on the Illinois period: Joseph Smith, and History of the Church: c. 1831–1844 and c. 1844–1877.

For LDS immigration to Illinois and subsequent departure for the Rocky Mountains, see Immigration and Emigration and Westward Migration, Planning and Prophecy.]

## IMMACULATE CONCEPTION

Immaculate conception is the belief of some Christians that from her conception in her mother's womb, Jesus' mother was free from ORIGINAL SIN.

Original sin holds that ADAM's sinful choice in the Garden of Eden, made for all his descendants, led to a hereditary sin incurred at conception by every human being and removed only by the sacraments of the church. From this view arose the concept of Mary's immaculate conception. By a unique grace, Mary was preserved from the stain of original sin, inheriting human nature without taint in order that she be a suitable mother for Jesus. This teaching was defined as obligatory dogma by Pope Pius IX in 1854.

Latter-day Saints accept neither the above doctrine of original sin nor the need for Mary's immaculate conception (*MD*, p. 375). Instead, they "believe that men will be punished for their own sins, and not for Adam's transgression" (A of F 2), because Jesus' ATONEMENT redeems all, including Mary, from the responsibility for Adam's trespass (Moro. 8:8). "God having redeemed man from the fall, men became again, in their infant state, innocent before God" (D&C 93:38). For Latter-day Saints, Mary was a choice servant selected by God to be the mother of Jesus.

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CONNIE LAMB

## IMMIGRATION AND EMIGRATION

The immigration of tens of thousands of converts, first into America's Midwest and then into the mountain West, was a major part of the growth of the Church in the United States during the nineteenth century. So closely interrelated were proselytizing and the GATHERING of the faithful in the vicinity of Church headquarters that President Brigham YOUNG declared in 1860 that emigration "upon the first feasible opportunity, directly follows obedience to the first principles of the gospel we have embraced" (Brigham Young to A. Lyman, et al., and Saints in the British Isles, Aug. 2, 1860, Brigham Young Letterbooks, LDS Church Archives). With millennial fervor, Latter-day Saint converts sought to flee the impending woes of a sinful world by gathering "home to Zion," where



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they could join their American counterparts in preparing for the SECOND COMING OF JESUS CHRIST. This gathering made it possible for the Latter-day Saints to become a dominant economic, political, and religious force in the Great Basin. It reinforced a sense of group identity and shielded them from religious persecution while providing individuals and families with greater economic opportunity.

Most converts were poor; indeed, the majority lacked sufficient funds to emigrate. Individuals and families were encouraged to save systematically, and the few who had surplus funds after emigrating were asked to assist fellow converts. In 1849 the Church organized the PERPETUAL EMIGRATING FUND (PEF) to solicit donations and provide emigrants with loans, the repayment of which would aid others. Such loans were most often made available to individuals with needed skills, to those whose relatives or friends donated to the PEF, or to those who had been faithful Church members for ten years or longer. From 1852 until 1887 the PEF assisted some 26,000 immigrants—more than one-third of the total LDS emigrants from Europe during that period—with at least part of the journey to the mountain West. In the 1850s and 1860s there were three categories of immigrants: the independent, who paid their own way to Utah; “states” or “ordinary” immigrants, who paid only enough to reach a port of entry or other intermediate stopping place in the United States, hoping to earn enough there to finish the journey; and PEF immigrants, assisted by the Perpetual Emigrating Fund. In later years private assistance eclipsed the PEF in the amount of aid rendered. In the 1880s and 1890s, 20 to 50 percent of the immigrants each year received private assistance.

Enthusiasm for emigration was highest during periods of international unrest, with accompanying millennialist expectations of increasing troubles worldwide prior to Jesus’ second coming. Thus, in 1855, during the Crimean War, more Latter-day Saints emigrated from Europe than during any other year. That year 4,225 emigrants—about 2.4 percent of all Europeans who migrated in 1855 to the United States—were Latter-day Saints, even though the total number of Church members in Great Britain and on the Continent, from whom the emigrants were drawn, was fewer than 35,000. The American Civil War brought exceptionally high LDS emigration in the years 1861–1865, a

time when the general emigration from Europe was relatively low.

Because Church funds, including those of the PEF, were never sufficient to help as many as wished to immigrate, Church leaders on both sides of the Atlantic utilized many approaches. After the 1855 season, when Church and PEF resources were exhausted, donations of Salt Lake City real estate were sold for cash to British arrivals with the proceeds applied to emigration; and the use of handcarts rather than large wagons cut costs for the overland journey from Iowa to Utah. The tragic loss of more than two hundred lives in the two last HANDCART COMPANIES of 1856, because they departed too late and were caught in early snowstorms, grimly underscored the necessity of careful planning and implementation.

While the PEF continued to assist with individual expenses for transatlantic voyages on a limited basis after 1856, most of its aid was applied to the overland portion of the trip. Beginning in 1861 this was made possible by the use of the “Church trains” system for conveying immigrants. Under Brigham Young’s direction, oxen and wagons along with teamsters and other personnel from throughout Utah appeared in Salt Lake City as soon as spring grass began to grow along the immigrant trail. The men, for their labors, and the owners of teams and wagons received either credit for TITHING or wages paid in goods from local tithing storerooms. This practice resulted in the Church’s tithing system subsidizing the operation heavily: in 1868 teamsters and owners received about \$200,000 in tithing credit, while immigrants were charged only \$75,000, on credit. It often took immigrants years to pay their indebtedness for emigration, and many failed to complete payment. By 1887, about one-third of the emigrants had paid their debt to the PEF in full, one-third had paid part, and one-third had paid nothing.

After the completion of the transcontinental railroad in 1869, immigrants traveling by steam-powered ships and trains could make the trip from Liverpool, England, to Salt Lake City in just over three weeks. Earlier, the journey by ship and wagon often took nearly six months. Yet advantages in time, comfort, and health were countered by the fact that more cash—a scarce commodity in the pioneer economy (*see PIONEER ECONOMY*)—was required for the trip. The PEF still provided full passage for more than one hundred emigrants

yearly from Europe to Utah in the years 1871–1875 and 1878–1881.

Church personnel at both local and mission levels played important roles in organizing the emigration from Europe. Clerks in each branch (congregation) received deposits to individual emigration savings accounts, which were forwarded to headquarters for a larger area, called a “conference,” and then sent on to the mission headquarters. Local leaders sought out potential emigrants who seemed deserving of assistance and forwarded information about them to mission headquarters. Expanding a system dating from 1840–1841, when the QUORUM OF THE TWELVE APOSTLES organized the first emigrant companies (*see MISSIONS OF THE TWELVE TO THE BRITISH ISLES*), mission publications gave notice of planned departures and costs and provided helpful information such as lists of items passengers should bring. Well in advance of the departure date, conference presidents collected deposits to reserve places on particular vessels. Mission personnel served as passenger agents, thus avoiding middlemen, and used the commission they received for the benefit of poor emigrants or missionaries. Where necessary, they made arrangements for provisions and for cookware and eating utensils. In hectic last-minute efforts they helped hundreds of passengers board ship and obtain their berths. Men traveling with the group, usually returning missionaries, were appointed as presidencies for the ship and were responsible for the conduct and morale of the passengers and for holding religious services. Generally the daily routine involved prayer, washing the decks, cooperative cooking arrangements, and special meetings to discuss problems that arose.

Because the Saints traveled as a Church family under PRIESTHOOD leadership—and with the assistance of an experienced and well-organized system—LDS emigration impressed nonmember observers as orderly and civilized compared with the tumult generally surrounding emigrant ships. One writer noted:

The ordinary emigrant is exposed to all the chances and misadventures of a heterogeneous, childish, mannerless crowd during the voyage, and to the merciless cupidity of land-sharks the moment he has touched the opposite shore. But the Mormon ship is a Family under strong and accepted discipline, with every provision for comfort, decorum, and internal peace. On his arrival in the New World

the wanderer is received into a confraternity which speeds him onwards with as little hardship and anxiety as the circumstances permit and he is passed on from friend to friend, till he reaches the promised home [*Edinburgh Review*, Jan. 1862, p. 199].

When passengers arrived in America, they were usually met by a Church emigration agent who assisted them with arrangements for transportation to the frontier outfitting point. At the frontier the emigrants remained encamped until all arrangements could be completed for the arduous overland trek (*see MORMON PIONEER TRAIL*). Before the immigrants arrived, agents purchased teams and wagons or handcarts. During the era of “down and back” Church trains, flour was generally hauled from Salt Lake City—part of it stashed along the trail—and other provisions were purchased by agents near the outfitting point. After 1861, wagon trains sent periodic reports on their progress by telegraph, and, when necessary, relief parties met immigrants en route as they neared the end of the journey.

Immigrant companies were officially welcomed as they arrived at Salt Lake City, where they camped while awaiting assignments. BISHOPS or their representatives then escorted them to the various settlements to which quotas had been assigned.

LDS immigrants, particularly those from northern Europe, were usually assimilated into communities and congregations quickly. New arrivals who did not speak English availed themselves of Church-sponsored publications and activities in their mother tongue, while also attending worship services in English. There was a short-lived effort to produce materials in a phonetic alphabet to ease immigrant learning (*see DESERET ALPHABET*), but most of the immigrants and virtually all their children became fluent in English. With few exceptions, relatively little sense of ethnic community survived beyond the generation of immigrants themselves. Most descendants of the immigrants who served as missionaries to ancestral lands had to learn the native language during their service.

After the late 1880s, coinciding with a new wave of emigration from central and southern Europe and with negative publicity and ANTIPOLYCY-AMY LEGISLATION, LDS immigration was frowned upon by many in the United States. The large number of LDS steamship passengers were still

assisted with arrangements by Church personnel, but they were instructed to maintain a low profile and did not function visibly as Mormon emigrant companies. By the 1890s the number of Latter-day Saints in Europe had dwindled, and in view of economic conditions in the United States, Church leaders began to discourage emigration—though LDS immigration revived modestly during the following decade. More than 103,000 emigrated in the years 1840–1910, an average of some 2,000 annually. In the years 1911–1946, with two world wars and the Great Depression dampening interest in relocation, LDS emigration declined to an average of only 291 annually. Encouraging the Saints to remain in their native lands and strengthen the Church there—a temporary expedience in the 1890s—eventually became a firmer policy. Leaders obtained more substantial locations for Church meetings in major European cities and promoted a greater sense of permanence.

A resurgence of LDS emigration from Europe took place in the years immediately following World War II; an average of more than 1,000 Latter-day Saints emigrated annually in the years 1947–1953. Beginning in the late 1950s the Church moved to provide its members in Europe and other areas with greater access to opportunities found in the United States, including the TEMPLES, more substantial local meeting places, and local leadership. This reinforced the encouragement to build ZION wherever Saints were found, and emigration from Europe tapered off. The gathering of emigration statistics was discontinued after 1962. By that time approximately 127,000 Latter-day Saints had emigrated from Europe, and thousands more from Canada, the South Pacific, and Mexico, to bring the total to about 150,000 emigrants. The influx of Church members from such areas as Canada and the South Pacific to Utah, California, and Missouri remained at a significant level into the 1970s and 1980s. Additionally, conversions from among other recent immigrants, particularly refugees from Southeast Asia, continued to give the Church in the United States an international flavor. This was also true for other areas of the world, with converts from Africa and the West Indies becoming an important factor in the Church in the British Isles.

From the 1840s on, immigrants made vital contributions to Latter-day Saint life. Immigrant educators, artists, craftsmen, musicians, architects, clerks, and others all enriched life in their

adopted land (see SOCIAL AND CULTURAL HISTORY). Immigrants played a particularly significant role in local Church leadership in the nineteenth century. Of 605 bishops and presiding elders in Latter-day Saint congregations in the United States from 1848 to 1890, 40 percent were born outside the United States. Twenty-nine percent were born in the British Isles. Scandinavia, the next richest source of LDS immigrants, accounted for 8 percent. In addition, 29 percent of STAKE PRESIDENTS in the period were born outside the United States, including 23 percent born in the British Isles. Other immigrants have served as General Authorities, including several who served in the FIRST PRESIDENCY.

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## IMMORTALITY

“Immortality is to live forever in the resurrected state with body and spirit inseparably connected” (MD, p. 376). The FALL OF ADAM brought death, and the ATONEMENT OF JESUS CHRIST brought life. Immortality is as broad as the Fall; since all creatures die, all will be given everlasting life (1 Cor. 15:22).

In the Garden of Eden, Adam and Eve were not subject to death until the Fall. When they partook of the forbidden fruit, they were ushered out of God’s presence; mortality and its consequent death descended upon them, and subsequently upon all mankind and all other living things.

That humans became mortal was a necessary step in the Lord’s eternal PLAN OF SALVATION for his children. The conditions of mortality, however,

assisted with arrangements by Church personnel, but they were instructed to maintain a low profile and did not function visibly as Mormon emigrant companies. By the 1890s the number of Latter-day Saints in Europe had dwindled, and in view of economic conditions in the United States, Church leaders began to discourage emigration—though LDS immigration revived modestly during the following decade. More than 103,000 emigrated in the years 1840–1910, an average of some 2,000 annually. In the years 1911–1946, with two world wars and the Great Depression dampening interest in relocation, LDS emigration declined to an average of only 291 annually. Encouraging the Saints to remain in their native lands and strengthen the Church there—a temporary expedience in the 1890s—eventually became a firmer policy. Leaders obtained more substantial locations for Church meetings in major European cities and promoted a greater sense of permanence.

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left mankind subject to death and incapable on its own of reclaiming the dead from the grave. Jesus Christ, the Only Begotten of the Father in the flesh, was the only one capable of redeeming the human family from the effects of the Fall, thus providing for a RESURRECTION of the PHYSICAL BODY.

The individual spirit that inhabits and gives life to the mortal physical body is not subject to the same death that is common to mortality. All spirits are immortal (cf. Alma 42:9; *TPJS*, p. 207; *see also* SOUL; SPIRIT).

The Lord himself died a physical death in order to bring about the resurrection of all the dead and to grant immortality to all mankind. The prophet Lehi said, "Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and merey, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise" (2 Ne. 2:8).

During his earthly life, Jesus Christ raised several from the dead; however, they were restored only to mortal life. By his later atonement and resurrection of his physical, tangible body (Luke 24:36–40), Jesus provided the means by which every person will be resurrected to immortal life, with a tangible body of flesh and bones, even as he has. Paul taught, "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22), and "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54; cf. Rom. 6:5).

Immortality is a free gift for all mankind. AMULEK, a Book of Mormon prophet, taught that "this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; . . . every thing shall be restored to its perfect frame, as it is now, or in the body, . . . that they can die no more; their spirits uniting with their bodies, never to be divided" (Alma 11:44–45). Immortality, or the resurrection from the dead, will be given to all forms of life, for God glorifies himself "by saving all that His hands had made, whether beasts, fowls, fishes or men" (*TPJS*, p. 291; D&C 29:24–25).

Although sometimes used interchangeably, the words "immortality" and "eternal life" are not synonymous. All who obtain eternal life will also have immortality, but not all who receive immortality will have eternal life. The term "eternal life" has reference to the type or quality of life that God has, which is given only to the faithful, and includes much more than living forever. "And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality unto eternal life, even as many as would believe" (D&C 29:43).

[*See also* Immortality and Eternal Life.]

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DAN W. ANDERSEN

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## IMMORTALITY AND ETERNAL LIFE

The Church of Jesus Christ Latter-day Saints teaches that the work and glory of God is to bring to pass both the IMMORTALITY and the ETERNAL LIFE of men and women (Moses 1:39; 2 Ne. 10:23–25). These two conditions in the AFTERLIFE are not necessarily synonymous, though each is given as a consequence of the ATONEMENT OF JESUS CHRIST.

Immortality is to live forever in a resurrected condition without death that was introduced to this world through the FALL OF ADAM AND EVE (2 Ne. 2:22–23). Through Jesus Christ's atonement, all living things will receive a resurrection, the spirit and the flesh uniting never again to be separated, and will live forever in an immortal state (2 Ne. 2:8–9; 9:13; Alma 11:45). Immortality is a free gift from God because of unconditional GRACE, and does not require works of OBEDIENCE. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

"Eternal life" is a higher state than immortality alone and means to live forever in a resurrected condition in the presence of God, and to become like God. It likewise is available only through the grace of Jesus Christ and is the greatest of all gifts that God bestows upon his children (D&C 14:7). Eternal life is EXALTATION into the type and quality of life that God lives. Receiving eternal life is

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Anxious to know exactly where the promised city would be and when it would be built, the

Saints were excited when in 1831 a series of revelations identified Missouri as the general location of the city of Zion, that "Independence is the center place, and a spot for the temple is lying westward, upon a lot which is not far from the courthouse" (D&C 57:1-3; 45:64-66; 48:4-6; 52:1-5, 42-43). Subsequently, Joseph Smith also indicated that the Jackson County area had been the location of the GARDEN OF EDEN.

Independence, Missouri, county seat of Jackson County, was the preparation and departure point in the 1830s and 1840s for trappers, explorers, and pioneers who were going to western America over the Santa Fe, Oregon, and California trails. The Latter-day Saints, however, anticipating permanent residence, purchased land, built homes, prepared their farms, and dedicated a temple site.

After one year of living peacefully in Independence and vicinity, the Saints began to be persecuted by their non-Mormon neighbors. Social, religious, and political differences finally developed into open hostilities, and the Latter-day Saints were driven into neighboring Clay County in 1833, where they petitioned for a peaceful settlement so that they could return to their homes. A settlement never came, but Latter-day Saints still look forward to a time when the city of Zion, the New Jerusalem, will be built in the area of Independence, Missouri.

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LAMAR C. BERRETT

## INDIAN STUDENT PLACEMENT SERVICES

The Indian Student Placement Services was established among NATIVE AMERICANS by the LDS Church in part to fulfill the obligation felt by the Church to help care for the Indians in the Americas (2 Ne. 10:18-19). The program places Indian students in Latter-day Saint homes, where they live while attending the public school of the community during the academic year. Another goal of Indian Student Placement Services, in addition to

giving Indian youth better opportunities for education, has been to develop leadership and to promote greater understanding between Indians and non-Indians.

The program started in 1947 in Richfield, Utah, when Helen John, a sixteen-year-old daughter of Navajo beet-field workers, requested permission to stay in Richfield to attend school. As an outgrowth of this request, Golden Buchanan of the Sevier Stake presidency and Miles Jensen, with Elder Spencer W. KIMBALL's support, organized an informal placement program that grew from three students in 1947 to sixty-eight in 1954, with foster homes in four western states.

In July 1954 the program was formalized under Church SOCIAL SERVICES and the Southwest Indian Mission. For the next several years the program grew rapidly, peaking at 4,997 in 1972. The policy for participation was that the natural parents had to request the placement; then foster parents (recommended for the program by their bishop) provided free board, room, and clothing for the Indian children to help them have additional educational, spiritual, and sociocultural experiences. The Indian children, had to be at least eight years of age, baptized members of the Church, and in good health. In 1972 the responsibility for recruiting and screening students for the program was given to local priesthood leaders, and the number of students leveled in the mid and late 1970s to around 2,500 a year.

In the early 1980s several of the Indian tribes from whom many of the placement students had come replaced their boarding schools with dramatically improved education on the reservations. In support of this move, the Church limited Indian Placement Student Services to high school students. New goals emphasized the development and strengthening of LDS family and religious values, with Church Social Services taking responsibility for establishing stronger ties and communication between natural families and foster families. The placement service would introduce young Native Americans to mainstream values and social roles without demanding the abandonment of the old for the new. In 1990 the program served about 500 high school students.

Supporters of the services believe that bicultural experiences have great value. Critics view intervention as an intrusion on the right to be fully Native American, a weakening of cultural pluralism, and a cause of psychological damage. How-

Saints were excited when in 1831 a series of revelations identified Missouri as the general location of the city of Zion, that "Independence is the center place, and a spot for the temple is lying westward, upon a lot which is not far from the courthouse" (D&C 57:1-3; 45:64-66; 48:4-6; 52:1-5, 42-43). Subsequently, Joseph Smith also indicated that the Jackson County area had been the location of the GARDEN OF EDEN.

Independence, Missouri, county seat of Jackson County, was the preparation and departure point in the 1830s and 1840s for trappers, explorers, and pioneers who were going to western America over the Santa Fe, Oregon, and California trails. The Latter-day Saints, however, anticipating permanent residence, purchased land, built homes, prepared their farms, and dedicated a temple site.

After one year of living peacefully in Independence and vicinity, the Saints began to be persecuted by their non-Mormon neighbors. Social, religious, and political differences finally developed into open hostilities, and the Latter-day Saints were driven into neighboring Clay County in 1833, where they petitioned for a peaceful settlement so that they could return to their homes. A settlement never came, but Latter-day Saints still look forward to a time when the city of Zion, the New Jerusalem, will be built in the area of Independence, Missouri.

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LAMAR C. BERRETT

## INDIAN STUDENT PLACEMENT SERVICES

The Indian Student Placement Services was established among NATIVE AMERICANS by the LDS Church in part to fulfill the obligation felt by the Church to help care for the Indians in the Americas (2 Ne. 10:18-19). The program places Indian students in Latter-day Saint homes, where they live while attending the public school of the community during the academic year. Another goal of Indian Student Placement Services, in addition to

giving Indian youth better opportunities for education, has been to develop leadership and to promote greater understanding between Indians and non-Indians.

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Supporters of the services believe that bicultural experiences have great value. Critics view intervention as an intrusion on the right to be fully Native American, a weakening of cultural pluralism, and a cause of psychological damage. How-

ever, empirical studies, even by critics, are ambivalent. One claims that the program has failed to raise achievement and IQ scores of placement students, but notes that placement students read more than their reservation counterparts. A second suggests that students suffer intercultural conflict within their foster families, but expresses surprise that these students function without major symptoms of psychological distress. Still another asserts that the placement experience interferes with the process of identity formation, but acknowledges that the program has done more for the Indian people than any other program to date.

Many theses, dissertations, formal reports, and published articles find that the program has been successful and valuable. Placement students usually come from rural families with stable but limited economic and cultural opportunities. Starting with limited language skills, the students in the placement program come out with less fear of failure, more confidence in their future, and higher academic skills and grades, and a better self-image than their reservation peers. Other studies indicate that placement services graduates are aware of a great variety of occupations open to them and are anxious to continue their education to prepare for them. They typically have come to believe in working hard for future rewards and feel that being Indian does not hold them down. They graduate from high school in larger numbers than non-placement Native Americans, and the college grades of rural placement students are on a par with the grades of urban Indian students.

Most placement students express more pride and interest in Indian culture than do students from Indian boarding schools. That they perceive themselves as truly bicultural, at ease in both societies, is confirmed by their rate of interaction with Indian students as well as with Anglo peers. They also become Church leaders. Most of them are active in the Church, go on missions, and agree with major Church beliefs; many marry in the temple.

Foster parents volunteer for religious reasons and remain in the program to see the child grow and develop emotionally and spiritually. They typically become very attached to their Indian children, maintaining a close relationship with them after graduation from school.

Accusations that the LDS Church used its influence to push children into joining the program prompted the U.S. government in 1977 to commission a study conducted under the auspices of

the Interstate Compact Secretariat. Its findings rejected such accusations. In the resulting report, written by Robert E. Leach, Native American parents emphatically stated that they, not the children, decided to apply for placement. These parents typically stated that they were pleased that the program led their children to happiness and a better economic situation while the children still identified with their Indian heritage. This participation, they claimed, also helped the rest of the family to understand and deal more effectively with Anglos. They consistently expressed appreciation to the foster families for caring for their children. Some Indian leaders were intent on limiting the placement of Indian children among Anglos. However, after hearing testimony and examining current research, the committee agreed in 1977 to permit the LDS Indian Student Placement program to continue.

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GENEVIEVE DEHOYOS

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## INDIVIDUALITY

It is LDS doctrine that every human being has an eternal identity, existing from the premortal state and continuing forever (Abr. 3:22-23). Moreover, all individuals are responsible for their own choices, and all will stand before the Lord to present an accounting of their lives at the Judgment Day (A of F 2; Moro. 10:27). This, however, does not mean that individuals are autonomous or alone. All individuals are spirit children of God the Father, who organized them into relationships in order to maximize their growth and happiness through loving and serving one another.

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LDS teachings make clear that living the gospel of Jesus Christ means voluntarily submitting the self to the will of God. Joseph F. SMITH felt that it shows “a stronger characteristic of individuality” to bring the self into harmony with God than to be separate from him (*JD* 25:245). An individual must voluntarily obey God’s will to achieve righteousness (John 7:16), and God’s will requires service to others in one’s family and community (Matt. 20:26–27). Paradoxically, “he that loseth his life for [Christ’s] sake shall find it” (Matt. 10:39); and as David O. MCKAY stated, “A man’s duties to himself and to his fellow men are indissolubly connected” (p. 289). The Church cannot force individuals to become one with God and others. That must be done “only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness” (D&C 121:41–43).

The ultimate objectives of The Church of Jesus Christ of Latter-day Saints are as inclusive and extensive as can be imagined, both individually and collectively—namely, to attain ETERNAL LIFE for all individuals and eternal continuity for families and to maintain a supportive, unified community of Saints on earth who live the fulness of the gospel of Jesus Christ. The scale and profundity of these objectives are equal to the depth of commitment they require. Christ promises righteous men and women that they shall be joint-heirs with him, inheritors of “all that my Father hath” (D&C 84:33–39; Rom. 8:14–18). Having offered the RICHES OF ETERNITY, the Savior may require the faithful to voluntarily sacrifice all their earthly possessions, including life itself, in order “to produce the faith necessary unto life and salvation” (*Lectures on Faith*, Lecture 6, paragraph 7). Latter-day Saints express this principle in a beloved hymn: “I’ll go where you want me to go, dear Lord, . . . I’ll be what you want me to be” (*Hymns*, p. 270).

Salvation is both an individual and a collective matter. Individuals are punished for their own sins, but the personal choices that foster growth and exaltation necessarily involve other people. The atonement of Jesus Christ is relational: “No man cometh unto the Father, but by me,” the Savior said, and people demonstrate their love for him by keeping his commandments (John 14:6, 15). The BAPTISMAL COVENANT is both personal and social: it involves personal willingness to remember Christ always, and it encourages members to “bear one another’s burdens” (Mosiah 18:8).

While the singular focus of the Church on achieving its ultimate objectives unifies its members in ways that contrast markedly with organizations having internally competing objectives, there are limits to the diversity in individual beliefs and practices that the Church can tolerate and still achieve its mission (*see* ORTHODOXY, HETERODOXY, AND HERESY). Neither Joseph Smith’s oft-quoted statement that “I teach the people correct principles and they govern themselves” (*JD* 10:57–58) nor Lehi’s insistence that people are free to choose liberty and eternal life or captivity and death (2 Ne. 2:26–27) means that the Church can ignore internal challenges to its integrity or principles (Matt. 18:17; 2 Thes. 3:14–15; D&C 42:24, 74–93). Severe cases of disruption and violation may be subjected to DISCIPLINARY PROCEDURES and may result in disfellowshipment or even excommunication.

Christ affirms great diversity and individuality in gospel service. Each person has abilities to perform Christlike service that others may not be able to perform. Jesus taught that personal spiritual gifts and talents are to be cultivated and shared: “the best gifts” are given “that all may be profited thereby” (D&C 46:8–12; *see also* GIFTS OF THE SPIRIT).

Organizations may in a measure constrain behavior, and the Church has a constraining influence on individuals insofar as they choose to conform or fulfill the requirements for holding CALLINGS or a TEMPLE RECOMMEND. However, there is ample room for the expression of individuality and appreciation for those who may take a novel approach to the righteous fulfillment of their responsibilities. God counsels his children to use their gifts creatively and intelligently in his service: “It is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant” (D&C 58:26–28). Moreover, most Church constraints, such as the law of chastity or the directive to avoid addictive substances, are intended to free the individual for a happier life. Voluntarily following Jesus Christ is the ultimate liberty, and sin, the ultimate captivity (John 8:32; 2 Ne. 2:26–27).

Latter-day Saints are taught that they and all the rest of the human family are eternal children of a loving Heavenly Father. Their individuality is priceless and eternal. The recognition that the Church is enriched by a diversity of individual endowments, experiences, and interests always



has been fundamental to the LDS faith. The concluding sentence of the Articles of Faith celebrates the diverse individual paths that are part of the righteous life: "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

[See also Socialization; Unity; Values, Transmission of.]

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HOWARD M. BAHR

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## INFANT BAPTISM

[This entry has two parts: the LDS Perspective concerning this practice, and the Early Christian Origins.]

### LDS PERSPECTIVE

Children are baptized as members of The Church of Jesus Christ of Latter-day Saints when they reach age eight and receive a bishop's interview to assess their understanding and commitment. This age for baptism was identified by revelation (D&C 68:25, 28). The Church does not baptize infants.

The practice of baptizing infants emerged among Christians in the third century A.D. and was controversial for some time. According to the Book of Mormon, it similarly became an issue and was denounced among the Nephites in the fourth century A.D. When MORMON, a Nephite prophet, inquired of the Lord concerning baptism of little children, he was told that they are incapable of committing sin and that the curse of Adam is removed from them through the ATONEMENT of Christ. Hence little children need neither repentance nor baptism (Moro. 8:8–22). They are to be taught "to pray and walk uprightly" so that by the age of accountability their baptism will be meaningful and effective for their lives.

[See also Accountability; Children: Salvation of Children; Fall of Adam; Original Sin.]

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ROBERT E. PARSONS

### EARLY CHRISTIAN ORIGINS

Although the New Testament never mentions infant baptism either to approve or to condemn the practice, many passages therein associate BAPTISM with FAITH in Jesus Christ, REPENTANCE, and forgiveness of SINS, none of which are appropriate requirements for infants (Mark 1:4–5; 16:15–16; Acts 2:37–38; 19:4; 22:16; Rom. 6:1–6; 1 Cor. 6:9–11; Gal. 3:26–27; Col. 2:12–13; Heb. 6:1–6; 10:22; 1 Pet. 3:21).

The assumption that those baptized are committed disciples continues through the second century in Christian literature (*Didache* 7.1; *Shepherd of Hermas*: "Vision" 3.7 and "Mandates" 4.3; *Epistle of Barnabas* 11; Justin, *First Apology* 1.11, 15). The earliest explicit reference to the practice of baptizing infants dates to shortly after A.D. 200 in the writings of Tertullian, a North African theologian who opposed it on the grounds that baptism carries an awesome responsibility and should be delayed until a person is fully committed to living righteously (*De baptismo* 18). A decade later Hippolytus, who would become a schismatic bishop in Rome, wrote a handbook of rules for church organization and practice. Some versions of his *Apostolic Tradition* (21.3–4) refer to baptizing "little ones," who should have an adult relative speak for them if they are unable to do so themselves. However, since Hippolytus prescribed a normative three-year preparatory period of teaching, reading, fasting, and prayer prior to baptism (*Apostolic Tradition* 17), the infant baptism passage has been questioned as a later interpolation.

The first Christian writer to defend infant baptism as an apostolic practice was apparently Origen, the preeminent theologian of the Greek-speaking church, who wrote on the subject around A.D. 240 in Alexandria, Egypt. Origen referred to the frequently asked question of why the church should baptize sinless infants (*Homily on Luke* 14). In response, he argued that baptism takes away the pollution of birth. Origen's *Commentary on Romans* further elaborates this theme, asserting that because of hereditary sin, "the church has a tradition from the apostles to give baptism even to infants" (5.9). However, this passage is suspect be-

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cause it is found only in a Latin translation by Rufinus, who tended on several occasions to “correct” Origen according to later doctrine. A few years later, Cyprian, bishop of Carthage, addressing the question of the timing of infant baptism, wrote that a child’s soul should not be placed in jeopardy of perdition even one day by delaying the grace of baptism (*De peccatorum meritis* 1.34).

Historically, then, infant baptism cannot be demonstrated as beginning before the third century, when it emerged as a topic of extended controversy. Not until Augustine wrote against the Donatists two centuries later was infant baptism established as a universal custom (Jeremias, pp. 94–97; Jewett, p. 16). Thereafter, the practice went largely unquestioned until the Protestant Reformation, when a radical group in Zurich broke with the reformer Zwingli over this and other issues in 1525. These so-called Anabaptists (those who denied the validity of their baptism as infants and were rebaptized as adults) were precursors of the Baptist movement.

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KEITH E. NORMAN

## INSPIRATION

All humans are entitled to inspiration, which is the influence of the Spirit of the Lord upon their minds and souls (Benson, p. 142). The Lord inspires men and women and calls them “to his holy work in this age and generation, as well as in generations of old” (D&C 20:11). Inspiration from God is essential to understanding spiritual matters. The Prophet Joseph SMITH explained, “If a man learns nothing more than to eat, drink and sleep, and does not comprehend any of the designs of God, the beast comprehends the same things . . . it knows as much as we, unless we are able to comprehend by the inspiration of Almighty God” (TPJS, p. 343).

“Inspiration” and “revelation” are sometimes used interchangeably by LDS leaders in explaining the source of prophetic authority. The FIRST PRESIDENCY of the Church said, “Moses wrote the history of the creation, and we believe that he had the inspiration of the Almighty resting upon him. The Prophets who wrote after him were likewise endowed with the Spirit of revelation” (MFP 2:232). President Wilford WOODRUFF later noted, “This Church has never been led a day except by revelation. And He will never leave it. It matters not who lives or who dies, or who is called to lead this Church, they have got to lead it by inspiration of Almighty God” (MFP 3:225).

Latter-day Saints believe that their efforts can be enhanced and their personal capabilities expanded when they do their best work and at the same time depend upon the Lord “for light and inspiration beyond [their] own natural talents” (Benson, p. 173). Inspiration must be sought and then acted upon when it is received. This quest for inspiration is important in all the affairs of life. President Ezra Taft BENSON’s explanation of the necessity of inspiration is as valid in temporal, family, and all other matters as it is in Church concerns: “Inspiration is essential to properly lead (D&C 50:13–14). We must have the spirit of inspiration whether we are teaching (D&C 50:13–14) or administering the affairs of the kingdom (D&C 46:2). If we do our part in preparation and work and have the Spirit of the Lord, we can be led, though we do not know beforehand what needs to be done (1 Ne. 4:6; Alma 17:3). Therefore, we should always pray, especially prior to commencing the work of the Lord (2 Ne. 32:9)” (Benson, p. 433).

Inspiration comes from the Lord and may be received in various ways. It comes from prayer (D&C 63:64), from a personal manifestation of the spirit of the Lord (D&C 20:11), from reading and following the commandments, and from studying and pondering the scriptures. Women and men may also be inspired by good causes, such as protection of home, family, and personal freedoms (Alma 43:45). President Spencer W. KIMBALL explained, “We pray for enlightenment, then go to with all our might and our books and our thoughts and righteousness to get the inspiration” (Kimball, p. 122). Much of the world’s fine music, art, and literature can inspire, as can the role models provided by noble people living in the past or present, because “every thing which inviteth and enticeth

cause it is found only in a Latin translation by Rufinus, who tended on several occasions to “correct” Origen according to later doctrine. A few years later, Cyprian, bishop of Carthage, addressing the question of the timing of infant baptism, wrote that a child’s soul should not be placed in jeopardy of perdition even one day by delaying the grace of baptism (*De peccatorum meritis* 1.34).

Historically, then, infant baptism cannot be demonstrated as beginning before the third century, when it emerged as a topic of extended controversy. Not until Augustine wrote against the Donatists two centuries later was infant baptism established as a universal custom (Jeremias, pp. 94–97; Jewett, p. 16). Thereafter, the practice went largely unquestioned until the Protestant Reformation, when a radical group in Zurich broke with the reformer Zwingli over this and other issues in 1525. These so-called Anabaptists (those who denied the validity of their baptism as infants and were rebaptized as adults) were precursors of the Baptist movement.

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KEITH E. NORMAN

## INSPIRATION

All humans are entitled to inspiration, which is the influence of the Spirit of the Lord upon their minds and souls (Benson, p. 142). The Lord inspires men and women and calls them “to his holy work in this age and generation, as well as in generations of old” (D&C 20:11). Inspiration from God is essential to understanding spiritual matters. The Prophet Joseph SMITH explained, “If a man learns nothing more than to eat, drink and sleep, and does not comprehend any of the designs of God, the beast comprehends the same things . . . it knows as much as we, unless we are able to comprehend by the inspiration of Almighty God” (TPJS, p. 343).

“Inspiration” and “revelation” are sometimes used interchangeably by LDS leaders in explaining the source of prophetic authority. The FIRST PRESIDENCY of the Church said, “Moses wrote the history of the creation, and we believe that he had the inspiration of the Almighty resting upon him. The Prophets who wrote after him were likewise endowed with the Spirit of revelation” (MFP 2:232). President Wilford WOODRUFF later noted, “This Church has never been led a day except by revelation. And He will never leave it. It matters not who lives or who dies, or who is called to lead this Church, they have got to lead it by inspiration of Almighty God” (MFP 3:225).

Latter-day Saints believe that their efforts can be enhanced and their personal capabilities expanded when they do their best work and at the same time depend upon the Lord “for light and inspiration beyond [their] own natural talents” (Benson, p. 173). Inspiration must be sought and then acted upon when it is received. This quest for inspiration is important in all the affairs of life. President Ezra Taft BENSON’s explanation of the necessity of inspiration is as valid in temporal, family, and all other matters as it is in Church concerns: “Inspiration is essential to properly lead (D&C 50:13–14). We must have the spirit of inspiration whether we are teaching (D&C 50:13–14) or administering the affairs of the kingdom (D&C 46:2). If we do our part in preparation and work and have the Spirit of the Lord, we can be led, though we do not know beforehand what needs to be done (1 Ne. 4:6; Alma 17:3). Therefore, we should always pray, especially prior to commencing the work of the Lord (2 Ne. 32:9)” (Benson, p. 433).

Inspiration comes from the Lord and may be received in various ways. It comes from prayer (D&C 63:64), from a personal manifestation of the spirit of the Lord (D&C 20:11), from reading and following the commandments, and from studying and pondering the scriptures. Women and men may also be inspired by good causes, such as protection of home, family, and personal freedoms (Alma 43:45). President Spencer W. KIMBALL explained, “We pray for enlightenment, then go to with all our might and our books and our thoughts and righteousness to get the inspiration” (Kimball, p. 122). Much of the world’s fine music, art, and literature can inspire, as can the role models provided by noble people living in the past or present, because “every thing which inviteth and enticeth

to do good, and to love God, and to serve him, is inspired of God" (Moro. 7:13).

The fruits of inspiration are many: inspiration from the Lord gives understanding (Job 32:8); those who call upon God may write by the spirit of inspiration (Moses 6:5); and those who believe in the words of the PROPHETS may speak as they are inspired by the GIFT OF THE HOLY GHOST (D&C 20:26). Individuals may be inspired to take specific action, as the Prophet Joseph Smith was inspired to lay the foundation of The Church of Jesus Christ of Latter-day Saints (D&C 21:2,7). The Constitution of the United States "was given by inspiration of God" (MFP 3:12).

When called to specific Church duties, members have the right to receive inspiration from God in fulfilling them. They can also expect their leaders to serve with inspiration. "When you read the Book of Mormon, you know you are reading the truth. Why? Because God directed men to write events as they occurred, and he gave them the wisdom and inspiration to do this" (DS 2:202).

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CAROL L. CLARK

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## INSTITUTES OF RELIGION

Institutes of religion in The Church of Jesus Christ of Latter-day Saints refer to weekday religious instruction for students attending colleges, universities, and other postsecondary institutions where sufficient LDS students are enrolled. Together with the SEMINARIES for high school students, institutes provide those students an opportunity for organized religious study in connection with their secular studies. The Church funds and administers the institutes of religion as part of its comprehensive CHURCH EDUCATIONAL SYSTEM (CES).

The institute program offers courses in the scriptures and related religious topics such as marriage, Church history, and world religions. Institutes also provide opportunities for students to associate socially, spiritually, and culturally with

others who have similar ideals through the Latter-day Saint Student Association (LDSSA), which provides LDS student activities on and off campus.

The Church has established a general regulation that all full-time institute instructors should hold at least a master's degree. A majority hold a doctorate degree. Such degrees are generally not in religion, but in related fields such as education, counseling, or history. The Church expects institute faculty to possess scholarly competence in religion and related fields comparable to that of teachers at adjacent academic institutions, and to be exemplary in all aspects of their lives.

In 1989–1990, there were 317 full-time and several hundred part-time and volunteer instructors in LDS institutes throughout the world, with many full-time instructors serving more than one institute. In the same year, 125,534 students were enrolled in 1,273 institutes serving 1,711 non-LDS college and university campuses internationally.

Historically the rise of public higher education in the United States led to the elimination of religious education from most university and college curriculums. Beginning in 1894, in response to the need for religious education on these campuses, various student organizations were established, including the Roman Catholic Newman Club, full-time Baptist ministries by campus chaplains, the Jewish B'nai B'rith Hillel, and others. LDS leaders addressed the need for weekday religious education for their college students as early as 1912. As the Church's junior colleges closed (*see* ACADEMIES; SCHOOLS), requests came to establish weekday religious education for LDS students on non-LDS college campuses.

To meet this need, in 1926 the Church initiated a program for LDS students attending the University of Idaho at Moscow, Idaho. University officials welcomed the institute adjacent to the campus. Initially called a college "seminary," the program was renamed the "institute of religion," which established a precedent for subsequent institutes.

In 1935, John A. Widtsoe of the Quorum of the Twelve Apostles outlined the purposes of the institutes of religion:

During University years students meeting much new knowledge frequently have difficulty, unaided, in reconciling their religious beliefs . . . with their academic studies. . . . LDS Institutes have been established to meet this situation. They offer studies

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STANLEY A. PETERSON

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The Church encourages its members to be learned in gospel principles and in every edifying branch of knowledge that supports a life of Christian service. Latter-day Saints value intellectual activity because it can develop and enrich life and faith, beautify the earth and ameliorate mankind's temporal suffering, and further the growth of the kingdom of God on earth. LDS theology takes with utmost seriousness the divine injunction to learn to know, to love, and to serve God with all one's heart, might, mind, and strength (Deut. 6:5; 1 Chr. 28:9; Matt. 22:37; D&C 4:2; cf. John 17:3). In this sense, intellectual activity can be an act of worship.

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“study it out in your mind” is often a prerequisite to heavenly assistance (D&C 9:8), and communication from God may sometimes be recognized by its effect on the mind. Latter-day Saints were enjoined early to seek knowledge out of the best books (D&C 88:118) and to establish schools (*see SCHOOLS OF THE PROPHETS*) for instruction in both sacred and secular matters.

**FLOW OF IDEAS.** In LDS theology, REVELATION from God to his appointed PROPHETS is the source of DOCTRINE and of “knowledge of the things of God” (*TPJS*, p. 217). Thus, there is no formalized mechanism in the Church for achieving scholarly consensus on theological principles. But there is no doubt of the need for diligent inquiry after truth: Joseph Smith taught that “a man is saved no faster than he gets knowledge” (*TPJS*, p. 217) and that “if a person acquires more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come” (D&C 130:19; *see EDUCATION: ATTITUDES TOWARD*).

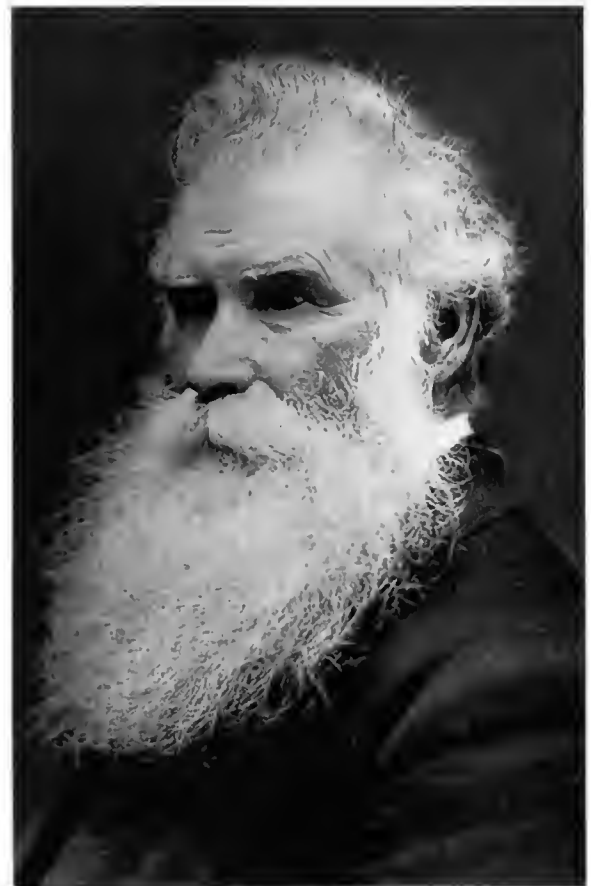
The earliest written explorations of LDS beliefs by Church leaders were motivated primarily by missionary activities to teach the gospel. Orson PRATT wrote the two influential series, *The Kingdom of God* (four parts, 1848–1849) and *Divine Authenticity of the Book of Mormon* (six parts, 1850–1851), as well as scientific investigations related to theological speculations. Parley P. PRATT, Orson Spencer, and Lorenzo SNOW also published significant missionary tracts. Parley Pratt’s synthetic work *Key to the Science of Theology* captured the free-ranging spirit of LDS thought during the formative years of the Church.

The voluminous output of the missionary press was severely curtailed after 1857 for several reasons; scarce resources were required to bring Saints to Zion and to build TEMPLES. However, the *Journal of Discourses* recorded public addresses of Church leaders, particularly Brigham YOUNG, during this era on topics ranging from agriculture and politics to theology; and presentations of LDS history, doctrine, and philosophy continued in forums ranging from PRAYER CIRCLES to various Church magazines to pioneer lyceums.

With the urbanization of the Church in the twentieth century, Church periodicals, FIRESIDES broadcast from Temple Square, and books published by Church-owned and semi-official presses were widely supplemented by unofficial activities

and publications. Pioneer lyceums gave way to various informal activities, including firesides, study groups, or gatherings held in homes. New periodicals, most unsanctioned by the Church and with varying editorial policies (*see SOCIETIES AND ORGANIZATIONS*), investigated issues and ideas too controversial or too academic for the formal Church CURRICULUM. Increasingly in recent years, scholarly publications from university presses, both in Utah and elsewhere, have been written on LDS topics by scholars inside and outside the Church.

**INTELLECTUAL PROLOGUE TO THE RESTORATION.** Latter-day Saints believe that God prepared the intellectual, political, and spiritual environment prior to the RESTORATION of the gospel through such cultural and religious movements as the Ren-



Orson Pratt (1811–1881), an apostle, was an eloquent preacher and expounder of the gospel. With a scientific background, he shaped positive answers and rational explanations for many religious questions and LDS concepts. Photograph, c. 1878, Charles W. Carter.

aissance and the Reformation, particularly as these were manifested in Puritanism and the English Enlightenment.

The Puritan critique of the Church of England stressed morality for its leaders, education for its members, and a vital relationship between individuals and God. The Puritan ideal of a covenant community imbued with a sense of divine mission sustained their first two generations in America; but by the early eighteenth century, the Puritan movement was shattered by its collision with Enlightenment ideas, in spite of periodic revivals of faith and devotion. Where Puritanism had stressed the magnificence of God and the depravity of fallen man in a sinful world, the Enlightenment emphasized the goodness of man and the beauty of the natural world and linked a natural theology to emerging scientific models.

The conflict between these paradigms polarized American society: Puritan ministers were replaced by patrician aristocrats and lay scientists as leaders of American society. Puritanism continued in a diluted form: Evangelical Methodist and Baptist ministers emerged with new followers after the Great Awakening of 1740. Stressing the "heart" over the "head," these religious movements swept through newly independent America after 1800, while the rationalism of the Enlightenment continued through the Unitarian and Universalist societies.

Joseph Smith grew up in this setting, both directions being represented by his parents. His mother stressed the emotionalism of the revivals to which she regularly took her children. His father, who helped found a Universalist society in Vermont, stressed the rational dimensions of religion. This polarization, in his family and in the larger culture, helped to impel young Joseph to ask God directly for guidance in a "silent grove" in the spring of 1820 (see *FIRST VISION*). In subsequent visions and revelations, Joseph Smith received knowledge and authority from God to restore the Church of Jesus Christ, whose doctrines and practices are not limited by the former approaches but generate a dynamic interplay between both mind and spirit.

**RESTORATION PERIOD (1830–1844).** The key intellectual and spiritual figure in the early years of the Church was clearly Joseph Smith. The conceptual framework of the Restoration stems from his prophetic utterances on many key topics (see

*SMITH, JOSEPH: TEACHINGS OF JOSEPH SMITH*). He translated the Book of Mormon; received and published additional revelations; gave doctrinal instructions; provided glimpses into former gospel dispensations; explicated and amended the biblical text in many places throughout the Old and New Testaments (see *JOSEPH SMITH TRANSLATION OF THE BIBLE [JST]*); and stimulated interest in previously neglected texts (see *APOCRYPHA AND PSEUDEPIGRAPHA*).

The central focus of Joseph Smith's teaching is the literal and infinite atonement of Jesus Christ and the restoration of the eternal gospel and its ordinances. In this expansive view (popularized under the label of "eternalism" by B. H. Roberts) men and women are eternal beings procreated by a Heavenly Father and Mother (see *MOTHER IN HEAVEN*), a concept elaborated by Lorenzo Snow and his sister Eliza R. SNOW. Men and women are tested by choices between good and evil in mortal life as preparation for the eternities. The universe, filled with a myriad of worlds inhabited by sons and daughters of God, exists for the purpose of allowing individuals to progress toward becoming gods and goddesses (see *GODHOOD*). The divine potential in each individual is actualized by voluntarily obeying the *FIRST PRINCIPLES OF THE GOSPEL* and receiving all the ordinances of salvation, culminating in the ordinances of the temple, a place dedicated as a house of prayer, fasting, faith, and learning, "a house of glory, a house of order, a house of God" (D&C 88:119). Each temple is a meeting place of heaven and earth, where eternal relationships are formed by covenants; it is also a school, where eternal concepts are taught (see *TEMPLES: TEMPLE WORSHIP AND ACTIVITY*).

**COMMUNITY, RENEWED CONSECRATION, AND RESPONSE (1844–1896).** The exodus to the Salt Lake Valley and the drive to colonize the Great Basin saw the development of key ideas about economic, political, and social needs in the community and nation. Latter-day Saints rejected the temporal-spiritual separation in politics and economics and viewed the Mormon village as a covenant community based on the concept of gathering. Missionaries taught the gospel to those who would listen; converts gathered out of spiritual Babylon by changing their lives and removing to Utah to build ZION. This literal "gathering of scattered Israel" brought converts into communities that practiced principles of *CONSECRATION* and

STEWARDSHIP, in social settings hospitable to the making of Saints (*see* ECONOMIC HISTORY OF THE CHURCH).

The LDS economic order, based on the premise that the earth is the Lord's, holds that men are stewards over the property they hold and are responsible for consecrating their time, energy, and talents to the establishment of Zion. Dominion over the earth is not a license to plunder, but a sacred trust to conserve life and protect the environment. LDS cosmology teaches that all living things will be resurrected, that the earth itself has a celestial destiny, and that all people are accountable to God for their earthly stewardship.

Out of this sense of community, combined with living in a barren land, ideals of frugality, cooperation, and equality were nurtured. The earth exists that man "might have in abundance"; poverty exists because some "possess that which is above another" and waste flesh when they have "no need" (D&C 49:19–21). The divine standard mandates temporal and spiritual unity and equality based on individual needs, desires, and varying talents (D&C 78:6). Periodic reformations in the Brigham YOUNG era sought to reach these ideals; analogous concepts motivate the WELFARE programs in the wards of the contemporary Church, now extended well beyond its historic population centers in the western United States.

In the late pioneer period (1869–1896), the Church felt the need to teach its rising generation more systematically than before. In the 1880s, for instance, George Q. Cannon, a member of the First Presidency, published a "Faith-Promoting Series" of journals, biographies, and a periodical, *The Juvenile Instructor*, to instruct young men and women. President Cannon insisted that:

Latter-day Saints are ardent friends of learning, true seekers after knowledge. They recognize in a good education the best of fortunes; it broadens the mind, creates liberal and noble sentiments, and fits the possessor for a more successful struggle with the obstacles of life. . . . The possession of knowledge is of itself the highest pleasure [*Juvenile Instructor* 27 (1892):210].

Cannon's works filled a significant need, but the fact that these writings addressed primarily the youth of the Church limited their topics and approaches. During this same time President Young established academies throughout LDS-dominated areas. BRIGHAM YOUNG UNIVERSITY, now the larg-

est private university in the United States, began as such an academy in 1875.

President Young had attempted to insulate the LDS community from the influx of non-Mormons after completion of the transcontinental railroad in 1869. This economic move by Brigham Young, focusing on establishing ZCMI and the cooperative movement, reinforced a trend to isolate Church members from outside ideas, especially as persecution intensified. A contemporary reaction to many of Brigham Young's economic policies led some LDS intellectuals to oppose the Church. This group, known as the Godbeites (*see* SCHISMATIC GROUPS), became the prime illustration in Church circles of intellect unchecked that



George Q. Cannon (1827–1901), served in the First Presidency from 1873 to 1901 as counselor to Presidents Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow. With his publications aimed mainly at the youth, Cannon was an important bridge between the first generation of Church leaders and late nineteenth-century Church membership. Photographer: Charles Ellis Johnson. Courtesy Rare Books and Manuscripts, Brigham Young University.

rejected prophetic leadership and the larger needs of the LDS community.

Few LDS students journeyed "East" to attend non-Mormon schools before the 1880s, and few LDS authors before 1900 addressed the critical issues being debated in the larger society. An important exception was the issue of women's rights, which found an outlet in the *Woman's Exponent* edited by LDS women.

**ENCOUNTER WITH SCHOLARLY SECULARISM (1896–1918).** The transformation of Mormon village life began as the first generation of Latter-day Saints started to pursue advanced studies of geology, agricultural science, chemistry, and engineering. Such studies brought the Saints face to face with a secular and skeptical society. James E. Talmage studied geology at Lehigh and Johns Hopkins universities and returned to Utah in 1885 to teach and write about many topics, including evolution and the age of the earth. As president of the University of Utah and later as an apostle, he exerted an enormous influence by systematizing LDS theology in two seminal works, *The Articles of Faith* and *Jesus the Christ*. John A. Widtsoe, later an apostle, studied biochemistry at Harvard and Göttingen; he returned to Utah in 1900 and became president of Utah State University in 1907, playing a pivotal role first in agricultural education and research and later as an educational administrator and writer on intellectual issues facing Church members.

The Mutual Improvement Association (see *YOUNG MEN; YOUNG WOMEN*) chose as its study manual for 1909 Widtsoe's book *Joseph Smith as Scientist*, and the *Improvement Era* frequently ran articles by LDS scientists discussing Latter-day Saint doctrines in light of current scientific theories. Utah universities also began to invite the scholarly luminaries of the day to campus as guest lecturers. However, concerns were raised by the Church's educational administrators when some faculty members advanced evolutionary treatments of the creation accounts in Genesis. By 1911 these concerns led to a policy that temporarily discouraged discussions in Brigham Young University classrooms of such theories.

**ADAPTATION AND CONFRONTATION (1918–1945).** With worldwide industrialization and the ravages of World War I and the Bolshevik Revolution, agrarian idealism in America and the old order in Europe gave way before new political, economic,

and social theories. For both Church leaders and lay members, deeply ingrained concepts of stewardship, cooperation, and individual moral responsibility clashed sharply with the militance of organized labor, the totalitarian excesses of fascism and communism, and the greediness of unregulated capitalism.

The need for teachers in Church schools and institutes of religion swelled to a small stream what had been only a trickle of Latter-day Saints sent "East" for professional training. The "Divinity School" group of Saints at the University of Chicago (see R. Swenson, "Mormons at the University of Chicago Divinity School," *Dialogue* 7 [Summer, 1972]:37–47) drew on their experience of LDS group life to write scholarly articles suggesting answers to the pressing social and economic problems of their day. In this academic setting, these LDS graduate students were also confronted with "higher criticism" of the Bible (see *BIBLE SCHOLARSHIP*), stimulating some to take a moderate, conciliatory approach to scriptural interpretation, analogous to the neo-orthodox movement among Protestant theologians.

During this era, the Church and its members were recognized as a major force in American religious life. The *Encyclopedia Americana* commissioned a lengthy article by Elder B. H. Roberts for the centennial of the Church. Latter-day Saints who were influential outside the Great Basin included Harvey Fletcher in physics, E. E. Erickson in philosophy, J. Reuben Clark, Jr. in international affairs, Franklin S. Harris in agricultural science; and Henry Eyring in chemistry.

**URBANIZATION AND GLOBAL MISSION (1945–1990).** After World War II, a technocracy based on the positivist view of physical and social sciences dominated the intellectual landscape. Molecular biologists, armed with the tools of physics, seemed to be on the verge of controlling life itself; social scientists, bolstered by mathematics and computers, explained human behavior without reference to man's divine nature.

While existentialist theologians alternately despaired of or embraced the "secular city," LDS leaders again sounded the call to heed revelation as the source of ultimate truth while using science and technology to spread the gospel and alleviate human suffering. LDS emphasis on individual and group guidance through revelation created significant intellectual stresses for the increasing num-





B. H. Roberts (1857–1933), a member of the First Council of Seventy, was one of the most eloquent orators and penetrating writers in the Church's history. An inveterate seeker, he grappled with many historical and scriptural issues as a "defender of the faith." Courtesy Special Collections Department, University of Utah Libraries.

bers of Church members being trained in the professions. A number of scholars wrote cogently to this generation of Latter-day Saint students about the historical, philosophical, and theological foundations of Church doctrines and advocated integrating intellectual pursuits with the spiritual need to love, to serve, and to have faith in Jesus Christ.

The horrors of world war had challenged conventional Christian ideologies. President J. Reuben Clark, Jr., warned that the alliance forged in wartime between science and governments had created a military-industrial complex. Some Church members were troubled by the issues of war and peace in the Korean and Vietnam conflicts and by the quasi-permanent state of war that endangered the world peace on which the missionary work of the Church depended (*see WAR AND PEACE*).

As mission fields expanded, Zion, "the pure in heart" (D&C 97:21), was gathered into STAKES in locations around the world. President Harold B.

LEE foresaw that the demography and cultural uniformity of the Church would be significantly altered by the immense influx of converts. Scholars and lay leaders in the Church were challenged to differentiate between Church practices derived from fundamental universal gospel principles and those that could be treated as merely cultural practices of members.

The historic LDS affirmation of man as created literally in the image of God—with a Heavenly Mother as well as a Heavenly Father—led to a reinterpretation by Latter-day Saints of many conflicts felt in the larger society about the roles of men and women as individuals and as members of families and the Church. It also produced both a dramatic collision with fundamentalist Protestants and, to some extent, a reconciliation with Catholic and Protestant theologians who have rediscovered such ideas in the theology of the ancient Church.

In the Church, as in society, key roles were played by bureaucratic entities deriving their ex-



James E. Talmage (1862–1933), served as the president of the University of Utah from 1894 to 1897 and as an apostle from 1911 until his death in 1933. A noted geologist, lecturer and author, he was influential in shaping a mainstream statement of LDS teachings consistent with traditional biblical authorities. Courtesy the Utah State Historical Society.





Bruce R. McConkie (1915–1985), an apostle from 1972 to 1985, wrote extensively on Mormon doctrine. He drew heavily upon words of Joseph Smith and latter-day scripture to interpret the Bible and to propound specific answers to gospel questions.

pertise from the study of human behavior. Knowledge of the social sciences, for example, stimulated the founding of a Church Social Services organization, using social science expertise consistent with Church norms. As the Church expands outside the Intermountain West, adapting Church programs to local cultures without sacrificing the essential core of gospel teaching is a matter of increasing urgency. Here the growing worldwide reservoir of LDS professionals is an increasingly valuable asset. This is particularly true in view of the primacy of the family and home as the center of Christ-centered learning and service.

During this period, some turned to engaging metaphors from the Book of Mormon as expressions for LDS thought. In some cases, the symbol of their moral and intellectual response was the iron rod that guided those who obediently held on to revealed truths through the mists of darkness; in other cases the Liahona, a divinely fashioned compass that gave direction in proportion to one's faith, symbolized the faithful search for divine

guidance (see 1 Ne. 8, 16; R. Poll, pp. 107–118). In Latter-day Saint life, such approaches are not mutually exclusive.

LDS theology has consistently seen the mind in the service of and as a companion to the spirit. The two remain creatively engaged: The intellect tends to notice problems and to ask questions, while the spirit is drawn toward finding answers and receiving assurance (see Alma 32:21–34); the intellect is often solitary and introspective, while the life of the spirit fosters charitable service and yearns for the collective building of the kingdom of God. Pride is a threat to all: It can cause the intellectual to substitute human judgment for revelation in matters of doctrine and revealed truth or can cause people to “hearken not unto the counsel of God, for they set it aside, supposing they know of themselves” (2 Ne. 9:28; cf. 1 Cor. 2:5–7); pride can also transform faith and trust into overconfidence and dogmatism. The scripture states: “To be learned is good if they hearken unto the counsels of God” (2 Ne. 9:29).

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## INTELLIGENCE

According to latter-day scripture, “The glory of God is intelligence, or, in other words, light and truth” (D&C 93:36). Mankind, too, may be glorified by gaining intelligence (D&C 93:28–30). As Christ did not receive a fulness of intelligence at first but continued from “grace to grace” until he received a fulness (D&C 93:11–13, 27–28), so it is with all persons. Whatever principles of intelligence they gain in mortality will rise with them in the Resurrection (D&C 130:18–19).

To gain increased intelligence, individuals must be agents to act for themselves (D&C 93:30), which means that they must be tried and tempted (D&C 29:39), and at the same time, the works of the Lord must be plainly manifest to them (D&C 93:31) so that they will have choice. In PREMORTAL LIFE, men and women were intelligent beings (Abr. 3:21–22) who were given AGENCY by God (Moses 4:3; D&C 29:36). In mortality, they are also given agency by God (D&C 101:78), to gain knowledge of good and evil (Moses 5:11). Intelligence increases as individuals forsake evil and come to the Lord, calling on his name, obeying his voice, and keeping his commandments (D&C 93:1–2, 28, 37). Intelligence is lost through disobedience, hardening of hearts, and clinging to false traditions (Mark 8:21; D&C 93:39).

Intelligence, however defined, is not created or made (D&C 93:29); it is coeternal with God (*TPJS*, pp. 353–54). Some LDS leaders have interpreted this to mean that intelligent beings—called intelligences—existed before and after they were given spirit bodies in the premortal existence. Others have interpreted it to mean that intelligent beings were organized as spirits out of eternal intelligent matter, that they did not exist as individuals before they were organized as spirit beings in the premortal existence (Abr. 3:22; *JD* 7:57; 2:124). The Church has taken no official position on this issue.

[See also Intelligences.]

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DENNIS J. PACKARD

## INTELLIGENCES

The word “intelligences” (plural) occurs frequently in LDS literature, having reference to the period of the premortal existence of mankind. The term has received two interpretations by writers within the Church: as the literal spirit children of Heavenly Parents and as individual entities existing prior to their spirit birth. Because latter-day revelation has not clarified the meaning of the term, a more precise interpretation is not possible at present.

The scriptural source for the word “intelligences” is the BOOK OF ABRAHAM 3:21–22. The Lord instructed the patriarch Abraham regarding the premortal experiences of all who have been or ever will be upon the earth. Among those events was the COUNCIL IN HEAVEN, at which the Father’s PLAN OF SALVATION for his children was discussed. Abraham wrote of this, “Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; . . . for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them” (Abr. 3:22–23). The Prophet Joseph SMITH spoke of intelligences as follows: “God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence, which is requisite in order to save them” (*TPJS*, p. 354).

Concerning man’s premortal existence, the Lord revealed to Joseph Smith, “Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be” (D&C 93:29). “Intelligence,” as used here, is singular, and it is not clear from this passage if it refers to individual, conscious identity. As noted, Abraham referred to the spirit offspring of God as organized intelligences, apparently using the word “intelligences” to mean “spirits.” Church authorities have indicated that spirit birth was not the beginning. Spencer W. KIMBALL, then a member of the Quorum of the Twelve, wrote, “Our spirit matter was eternal and co-existent with God, but it was organized into spirit bodies by our Heavenly

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Abraham used the name *intelligences* to apply to the spirit children of the Eternal Father. The intelligence or spirit element became intelligences after the spirits were born as individual entities (Abr. 3:22–24). Use of this name designates both the primal element from which the spirit offspring were created and also their inherited capacity to grow in grace, knowledge, power, and intelligence itself, until such intelligences, gaining the fulness of all things, become like their Father, the Supreme Intelligence [*MD*, p. 387].

While the revelations leave no doubt as to the existence of intelligent matter prior to its being organized as spirits, speculation sometimes arises regarding the nature of premortal existence and whether there was individual identity and consciousness prior to birth as a spirit. Some hold that the terms "intelligence" and "intelligences" have reference to a form of prespirit conscious self-existence, which included individual identity, variety, and agency (so reasoned B. H. Roberts, pp. 401–423). Others maintain that while these characteristics, attributes, and conditions are eternal, they essentially came together for each individual at the spirit birth. The question of whether prespirit intelligence had individual identity and consciousness remains unanswered. Elder Joseph Fielding SMITH gave this caution in 1936:

Some of our writers have endeavored to explain what an intelligence is, but to do so is futile, for we have never been given any insight into this matter beyond what the Lord has fragmentarily revealed. We know, however, that there is something called intelligence which always existed. It is the real eternal part of man, which was not created or made. This intelligence combined with the spirit constitutes a spiritual identity or individual [p. 10].

No formal pronouncements have been made by the leading councils of the Church to clarify what additional meanings and attributes may be assigned to the word "intelligences," beyond that which identifies intelligences as spirit children of God.

[See also First Estate; Intelligence; Premortal Life; Spirit Body.]

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PAUL NOLAN HYDE

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## INTERFAITH RELATIONSHIPS

[This entry has three articles:

Christian  
Jewish  
Other Faiths

*The articles focus on the efforts of the Church to relate, assist, understand, and cooperate with other faiths in common social, ethical, and religious quests.]*

### CHRISTIAN

The Church has never existed in isolation or insulation from other Christian faiths. Its roots and its nurture are in, and remain in, the Christian heritage. But its claim that the heavens have opened anew, that a restoration of the lost radiance and power of the full gospel of Jesus Christ is under way at divine initiative, and its rejection of many long-standing traditions have generated misunderstanding and ill will. In the first generation in the United States, the solidarity of the Latter-day Saints was thought to be inimical to pluralism and at the same time aroused the ire of sectarians. Missionary efforts through personal contact more than through mass media and image making sometimes compounded the problem. In certain times and circumstances, there has been no will, or at least no lasting resolve by either side, for outreach and cooperation.

In three ways these tensions are being reduced:

1. Institutionally. Church officers now participate with leaders of other faiths in Christian interchange. LDS leaders in many countries are welcomed to interfaith devotionals with their Protestant, Catholic, and Orthodox counterparts. This has been in keeping with the precept and example of early Church authorities (*see TOLERANCE*). For mutual support, they likewise meet and organize, across varied lines and programs, for example, the chaplaincies of many na-

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tions of the free world, the Boy Scout movement, the National Council of Christians and Jews, and local and international service clubs concerned with social, ethical, and moral issues.

2. Educationally. The Church fosters the largest adult education curriculum in the world. Many of the courses are Bible-related, and some focus on Christian history and institutions. For high school and college-age students, who now exceed half a million, the Church provides similar courses in its seminaries and institutes adjacent to high schools and major universities. Teachers in the Church Educational System are given financial supplements to visit the Holy Land, to study the origins of the three great monotheistic religions, to become familiar with the vocabularies and worldviews of alternative Christian institutions, and to understand and recognize common ground in the lives of the youth they teach. LDS scholars of many disciplines are increasingly involved in the religious studies programs of academic and professional organizations.

The Church has opened its extensive broadcasting facilities to representative programming across the spectrum of Christian groups (*see* BONNEVILLE INTERNATIONAL; KSL, RADIO). It has also been a major participant in religious broadcasts in the VISN Religious Interfaith Cable Television Network, which represents most major denominations in the United States.

To establish two-way interchange, the Richard L. Evans Chair of Christian Understanding was established at Brigham Young University. Funded and advised by a variety of Christian groups (the initial commitment came from a Presbyterian), this endowment fosters religious studies symposia, lectures, forums, exchange programs, and visiting professorships. It also sponsors interfaith meetings where common as well as controversial theological issues are presented by representatives of each tradition, and where workshops help resolve tensions in an atmosphere of goodwill.

The Religious Studies Center at Brigham Young University produces distinguished volumes utilizing scholars of many faiths who represent interdisciplinary and comparative expertise. Although a literature of disparagement continues both from the left and from the right (*see* ANTI-MORMONISM), Church leaders continually remind the membership that whatever may be said of

those who make a religion of anti-Mormonism, a retaliatory response is neither wise nor Christian.

3. Practically in Christian Humanitarianism. At its best the pattern of LDS life, institutionally and individually, has not been to demand rights but to merit them, not to clamor for fellowship and goodwill but to manifest them and to give energy and time beyond rhetoric. In a major address to regional Church leaders, former President Spencer W. KIMBALL set the tone:

We urge members to do their civic duty and to assume their responsibilities as individual citizens in seeking solutions to the problems which beset our cities and communities.

With our wide ranging mission, so far as mankind is concerned, Church members cannot ignore the many practical problems that require solution if our families are to live in an environment conducive to spirituality.

Where solutions to these practical problems require cooperative action with those not of our faith, members should not be reticent in doing their part in joining and leading in those efforts where they can make an individual contribution to those causes which are consistent with the standards of the Church [Kimball, *Ensign* 8 (May 1978):100].

Examples of recent Church-encouraged projects that reach across different affiliations include cooperative emergency assistance, support for homeless shelters in many cities, and linkage with the work of the Salvation Army. At BYU, students of other faiths are often elected to student offices, and various service clubs strive against intolerance and clannishness. In the same spirit, the Church was among the first to give aid, with other Christian bodies, to disaster areas in such places as China, El Salvador, Nicaragua, Los Angeles, Peru, Armenia, Japan, Iran, Chile, and Greece. Through two special fasts, the Church raised \$11 million for the hungry in Africa and Ethiopia, and utilized Catholic services as a delivery system (*see* HUMANITARIAN SERVICE).

Because so much in contemporary society is dissonant, centrifugal, and divisive, interfaith understanding and mutuality seem indispensable. LDS history suggests that what appear to be intractable political, social, and economic clashes are often, at root, religious. To overcome needless divisions and to heal the wounds of modern life, including the religious life, are not just the commission of Latter-day Saints but of all who take



seriously the message and ministry of Jesus Christ. Unless in some there is Christlike concern for all, there is little hope for any.

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RICHARD P. LINDSAY

#### JEWISH

The chief nexus for interfaith relationships between Jews and Latter-day Saints has been Salt Lake City, Utah. A certain amount of contact has also occurred in the State of Israel as well as in cities in the United States with large Jewish populations, such as Los Angeles and New York. Generally, relations between members of the two groups have been characterized by mutual respect and goodwill. Exceptions include sharp differences between Mormons and some Jews on the issue of the purpose of the Brigham Young University Center for Near Eastern Studies in Jerusalem (dedicated 1989; see BRIGHAM YOUNG UNIVERSITY: JERUSALEM CENTER FOR NEAR EASTERN STUDIES). However, a workable relationship prevails.

One of the earliest direct contacts between communities was initiated by Orson Hyde, an LDS apostle, who in 1841 traveled through Europe to reach the Holy Land. With rare exceptions, instead of seeking audience with European Jewish leaders to proselytize them, he warned them of difficulties that they would experience, and urged them to emigrate to Palestine. Orson Hyde continued on to the Holy Land, where, on October 24, 1841, he prayed on the Mount of Olives to "dedicate and consecrate this land . . . for the gathering together of Judah's scattered remnants" (HC 4:456-59).

Broader contacts began after 1853 with the arrival of the first Jewish family in Utah. While Jews tended to align themselves politically with non-Mormons, they enjoyed the goodwill of their LDS neighbors. Although some Jewish immigrants into Utah—particularly from eastern Europe and Russia—were ridiculed because of their language

and their lack of acquaintance with frontier life, they found no cruelty, no restrictions of movement, and no ugly intolerance. While there were no handouts, charity, or dole, they discovered no restrictions on opportunity among the Latter-day Saints.

In 1900, when Utah Jewish leader Nathan Rosenblatt and his associates decided to build a synagogue for a second congregation, the principal help came from the LDS Church's First Presidency. When the building opened in 1903, Rosenblatt proclaimed his gratitude for the blessing and privilege of living in Utah with the tolerant, understanding men and women of the Mormon faith. He and his associates had always found them to be a people devoted to their own faith, yet a people who respected the Jewish Torah and knew what the noted teacher Hillel meant when he taught, "Do not do to your neighbor what you would not do to yourself."

Brigham Young University in Provo, Utah, regularly offers courses that focus on the religion and history of Jews and Judaism. In addition, Jewish scholars have lectured and taught courses at the university, particularly in recent years. In 1921 President Heber J. GRANT offered clear counsel to Latter-day Saints against anti-Semitism: "There should be no ill-will . . . in the heart of any true Latter-day Saint, toward the Jewish people" (in *Gospel Standards*, Salt Lake City, 1941, p. 147).

An indicator of the reciprocal respect that has existed between Utah Jews and Mormons is the number of Jewish public officials elected to serve the state. These include the state's fourth governor (Simon Bamberger, 1917-1921), a district judge (Herbert M. Schiller, 1933-1939), a mayor of Salt Lake City (Louis Marcus, 1931-1935), and several legislators.

[See also World Religions (non-Christian) and Mormonism: Judaism; Zionism.]

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JOSEPH ROSENBLATT



### OTHER FAITHS

In August 1852, while the Church was still struggling to establish itself in the western United States, President Brigham YOUNG issued a bold call for missionaries to go to China, India, Siam (Thailand), and Ceylon (Sri Lanka). The seventeen missionaries who were sent formed some of the earliest contacts that LDS members had with non-Christians (see ASIA, THE CHURCH IN). Because of civil wars, rejection, and language and cultural difficulties, the work in most countries lasted only months; however, work in India continued until 1856. Although some attempts were made in the early twentieth century, the Church did not undertake further significant efforts to establish itself in non-Christian nations, including Asia, until after World War II.

Stimulated by experiences of LDS servicemen in Asia during and after the war, the Church established missions in East Asia at the end of the 1940s. Since then, WARDS and STAKES led by local members have been established in Japan, South Korea, Hong Kong, Taiwan, and the Philippines; temples have been built in all these places except Hong Kong.

In the 1970s and 1980s, the Church expanded into such Southeast Asian nations as Singapore, Thailand, Indonesia, and Malaysia, and in the South Asian nations of India and Sri Lanka. Although small beginnings have been made in some Muslim countries, Church growth in such countries has been limited.

LDS health services programs in the Philippines and refugee assistance in Thailand have been favorably received. High-level contacts with government officials in many countries have elicited a positive response to the values of the Church and its members. Overall, the Church has made consistent efforts to remain sensitive to and abide by local laws and customs, including regulations based on religious sentiment.

Church growth in Africa has principally taken place in the last quarter of the twentieth century, particularly following the 1978 revelation allowing all worthy males to hold the priesthood (see AFRICA, THE CHURCH IN; DOCTRINE AND COVENANTS: OFFICIAL DECLARATION—2). Congregations have been established in several countries, and Church membership is growing rapidly. In recent years, the Church has joined various charitable organizations in sending famine relief to stricken nations on the African continent (see ECONOMIC AID).

In an educational vein, MISSIONARY TRAINING CENTERS teach many foreign languages and courses on the religions and cultures of non-Western countries, and for educational purposes “culturegrams” have been developed that are now used by U.S. government agencies. In addition, courses on world religions are regularly taught in institutions of higher learning. Moreover, symposia on Islam and on the religions of Africa have been hosted at Brigham Young University, with a number of distinguished religious leaders and scholars participating.

In many countries, The Church of Jesus Christ of Latter-day Saints is viewed as an American church. However, Church leaders have strongly emphasized that it is universal, a church for all people everywhere (see WORLD RELIGIONS [NON-CHRISTIAN] AND MORMONISM). A powerful presentation by President Spencer W. KIMBALL in 1974 stressed the responsibility of the Church to share the gospel with all of God’s children (*Ensign* 4 [Oct. 1974]:2–14). Consequently, in the last half of the twentieth century the Church has made its most significant efforts to establish itself throughout the world.

Generally the LDS outreach to non-Christians has had a positive, invigorating effect on members of the Church, has strengthened Church membership significantly, and has brought about increased awareness of cultural differences as well as a willingness to work within those differences.

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GERALD M. HASLAM

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Church leaders are expected to seek inspiration as they determine worthiness, extend callings, and give counsel to members who are having difficulties. Members may seek an interview for counsel regarding matters of personal anguish, spiritual concerns, moral transgression, marital disharmony, financial welfare, and family functioning. They may come feeling anxious and bearing burdens of guilt. Although Church leaders are not given specific training in the techniques of interviewing, they are encouraged to be supportive and nonthreatening and to create an atmosphere in which the Spirit of the Lord can be present to provide guidance, comfort, and discernment. N. Eldon Tanner, counselor in the First Presidency of the Church, offered the following advice to Church interviewers: "It is important that those we interview realize that they are spirit children of God and that we love them . . . and are interested in their welfare and in helping them succeed in life" (p. 41).

Interviews are also used to issue callings and report service rendered. For example, most adult men and women accept calls to visit specific members of the congregation monthly (see HOME TEACHING; VISITING TEACHING) and then discuss these visits in an interview with their supervisor. Members in any calling report on their performance and provide their supervisors with nonconfidential information concerning those they are called to serve (see STEWARDSHIP). They report any confidential matters directly to the bishop.

Interviews are regularly scheduled to maintain lines of communication between Church leaders and members. Bishops and their counselors are asked to interview youth twelve to eighteen years of age frequently to encourage obedience to the gospel, the development of talents, the pursuit of education, and preparation for service in the Church and community. These interviews should support family goals and commitments and supplement parental guidance (which often includes appropriate father's and mother's interviews and counsel with their children).

Successful interviews invite unity and build faith. Leaders who conduct worthiness interviews

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LARRY C. FARMER

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## IOWA, LDS COMMUNITIES IN

*[LDS refugees first settled in southeastern Iowa along the Mississippi River in 1839, after their expulsion from Missouri (see Missouri Conflict). The towns of Montrose, Keokuk, and Augusta had numerous LDS settlers. Latter-day Saints established Ambrosia, about three miles west of Montrose; Nashville (now Calland), three miles south of Montrose; and Zarahemla, their principal settlement, immediately west of Montrose. Because of anti-Mormon feelings, questionable land titles, and the desire to live closer to Church headquarters, most members eventually moved across the Mississippi River to Nauvoo, Illinois. See generally History of the Church: c. 1831-1844.]*

*In 1846, Latter-day Saints moving west from Illinois established way-station settlements at Garden Grove and Mount Pisgah to raise crops for those who would follow. The Mormon Battalion was recruited first at Mount Pisgah. Also in 1846, numerous temporary settlements were established in the vicinity of Council Bluffs. In 1848 most Latter-day Saints remaining at the Missouri River withdrew from Winter Quarters, today part of Omaha, Nebraska, and settled across the river in present-day Council Bluffs, which they called Kanesville. LDS population in Pottawattamie County, Iowa, including Kanesville, may have reached as high as 8,000 in about forty settlements before the massive effort to move them to the Salt Lake Valley in 1852.*

*In 1856-1858, Iowa City was the outfitting point for church emigrants, including Handcart Companies. See Immigration and Emigration; Mormon Pioneer Trail; and, more generally, History of the Church: c. 1844-1877.]*

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## ISAIAH

*[It is the emphasis on Isaiah's words in LDS scripture that necessitates a treatment of his writings under four titles:*



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*In 1846, Latter-day Saints moving west from Illinois established way-station settlements at Garden Grove and Mount Pisgah to raise crops for those who would follow. The Mormon Battalion was recruited first at Mount Pisgah. Also in 1846, numerous temporary settlements were established in the vicinity of Council Bluffs. In 1848 most Latter-day Saints remaining at the Missouri River withdrew from Winter Quarters, today part of Omaha, Nebraska, and settled across the river in present-day Council Bluffs, which they called Kanesville. LDS population in Pottawattamie County, Iowa, including Kanesville, may have reached as high as 8,000 in about forty settlements before the massive effort to move them to the Salt Lake Valley in 1852.*

*In 1856-1858, Iowa City was the outfitting point for church emigrants, including Handcart Companies. See Immigration and Emigration; Mormon Pioneer Trail; and, more generally, History of the Church: c. 1844-1877.]*

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## ISAIAH

*[It is the emphasis on Isaiah's words in LDS scripture that necessitates a treatment of his writings under four titles:*



or an engaged couple seek permission to be married by priesthood authority in the temple, they first answer questions of a Church leader (usually a bishop or stake president) in a confidential worthiness interview regarding their honesty, integrity, moral cleanliness, and overall obedience to the gospel of Jesus Christ.

Church leaders are expected to seek inspiration as they determine worthiness, extend callings, and give counsel to members who are having difficulties. Members may seek an interview for counsel regarding matters of personal anguish, spiritual concerns, moral transgression, marital disharmony, financial welfare, and family functioning. They may come feeling anxious and bearing burdens of guilt. Although Church leaders are not given specific training in the techniques of interviewing, they are encouraged to be supportive and nonthreatening and to create an atmosphere in which the Spirit of the Lord can be present to provide guidance, comfort, and discernment. N. Eldon Tanner, counselor in the First Presidency of the Church, offered the following advice to Church interviewers: "It is important that those we interview realize that they are spirit children of God and that we love them . . . and are interested in their welfare and in helping them succeed in life" (p. 41).

Interviews are also used to issue callings and report service rendered. For example, most adult men and women accept calls to visit specific members of the congregation monthly (see HOME TEACHING; VISITING TEACHING) and then discuss these visits in an interview with their supervisor. Members in any calling report on their performance and provide their supervisors with nonconfidential information concerning those they are called to serve (see STEWARDSHIP). They report any confidential matters directly to the bishop.

Interviews are regularly scheduled to maintain lines of communication between Church leaders and members. Bishops and their counselors are asked to interview youth twelve to eighteen years of age frequently to encourage obedience to the gospel, the development of talents, the pursuit of education, and preparation for service in the Church and community. These interviews should support family goals and commitments and supplement parental guidance (which often includes appropriate father's and mother's interviews and counsel with their children).

Successful interviews invite unity and build faith. Leaders who conduct worthiness interviews

are to remember that they are "representatives of the Lord and [therefore they] must conduct the interviews as the Lord himself would conduct them" (Tanner, p. 42).

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## IOWA, LDS COMMUNITIES IN

*[LDS refugees first settled in southeastern Iowa along the Mississippi River in 1839, after their expulsion from Missouri (see Missouri Conflict). The towns of Montrose, Keokuk, and Augusta had numerous LDS settlers. Latter-day Saints established Ambrosia, about three miles west of Montrose; Nashville (now Calland), three miles south of Montrose; and Zarahemla, their principal settlement, immediately west of Montrose. Because of anti-Mormon feelings, questionable land titles, and the desire to live closer to Church headquarters, most members eventually moved across the Mississippi River to Nauvoo, Illinois. See generally History of the Church: c. 1831-1844.]*

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## ISAIAH

*[It is the emphasis on Isaiah's words in LDS scripture that necessitates a treatment of his writings under four titles:*

Authorship  
 Texts in the Book of Mormon  
 Interpretations in Modern Scripture  
 Commentaries on Isaiah

*The article Authorship deals with the issue of the single authorship of the book of Isaiah in light of the existence of an Isaiah text possessed by Book of Mormon peoples as early as 600 B.C. The article Texts in the Book of Mormon focuses on the question of what can be learned about the history of the text of Isaiah's book from the portions preserved in the Book of Mormon. Many of Isaiah's words that are preserved and commented on in LDS scripture have to do with the latter days, a matter that is taken up in the article Interpretations in Modern Scripture. The resulting LDS interest in Isaiah has led to a number of studies that are treated in the article Commentaries on Isaiah.]*

#### AUTHORSHIP

Of the writings in the Old Testament, the message of Isaiah enjoys high priority among Latter-day Saints. The attraction derives primarily from the extensive use of Isaiah in the Book of Mormon. Secondarily, chapter 11 of Isaiah was quoted to Joseph Smith in a vision in his earliest days as a prophet (JS—H 1:40) and became the subject of a section in the Doctrine and Covenants (D&C 113). In addition, Jesus Christ has given revelations about, and prophets and apostles of the latter days have frequently quoted from and commented upon Isaiah's words when instructing the Saints.

Traditionally, the book of Isaiah has been ascribed to a prophet living in the kingdom of Judah between 740 and 690 B.C. In Germany during the late 1700s, several scholars challenged this view, claiming that chapters 40–66 were written by one or more other individuals as late as 400 B.C. because of the specific references to events that occurred after Isaiah's death. This outlook now permeates many Bible commentaries and has led to the postulation of a second prophetic writer who is commonly called in scholarly literature "Deutero-Isaiah." Indeed, a wide variety of theories regarding the date and authorship of Isaiah now exist. However, LDS belief in revelation and the seership of prophets, along with the quotations from Isaiah in the Book of Mormon and its admonitions to study his writings, have reinforced Latter-day Saints in the traditional view concerning the date and authorship of Isaiah, in the following ways.

First, while some scholars argue that prophets could not see the future and that, therefore, the

later chapters of Isaiah must have been written after Isaiah's time (e.g., Isa. 45 concerning Cyrus), Latter-day Saints recognize that prophets can see and prophesy about the future. In chapters 40–66, Isaiah prophesies of the future, just as the apostle John does in Revelation 4–22, and the prophet Nephi<sub>1</sub> in 2 Nephi 25–30.

Second, the Book of Mormon prophet Lehi and his family left Jerusalem about 600 B.C. and took with them scriptural writings on plates of brass that contained much of the Old Testament, including Isaiah (1 Ne. 5:13; 19:22–23). Book of Mormon prophets taught from the brass plate records, not only from chapters 1–39, which are usually assigned by scholars to the prophet Isaiah of the eighth century B.C., but also from the later chapters, the so-called Deutero-Isaiah. For example, Isaiah chapters 48–54 are all quoted in the Book of Mormon, with some passages mentioned a number of times (1 Ne. 20–21; 2 Ne. 6:16–8:25; Mosiah 12:21–24; 14; 15:29–31; 3 Ne. 16:18–20; 20:32–45; 22). Hence, the existence of a virtually complete Isaiah text in the late seventh century B.C., as witnessed by the Book of Mormon, negates arguments for later multiple authorship, whether those arguments be historical, theological, or literary.

Finally, other significant witnesses exist for the single authorship of Isaiah, including Jesus Christ in particular (cf. Matt. 13:14–15; 15:7–9; Luke 4:17–19; 3 Ne. 16, 20–22). Indeed, after quoting much from Isaiah 52 (3 Ne. 16:18–20; 20:32–45) and repeating Isaiah 54 in its entirety (3 Ne. 22), the resurrected Jesus Christ admonished his Book of Mormon disciples to study Isaiah's words and then said, "A commandment I give unto you that ye search these things diligently; for great are the words of Isaiah. For surely he spake as touching all things concerning my people which are of the house of Israel" (3 Ne. 23:1–2).

Jewish and Christian traditions from the earliest times have supported the single authorship of Isaiah. The Septuagint, the Dead Sea Scrolls, and other ancient texts also give no hint of multiple authorship. Latter-day Saints accept the words of the risen Jesus that Isaiah was a seer and revelator whose prophecies, as recorded throughout his book, will eventually all be fulfilled (3 Ne. 23:1–3). Particularly from Jesus' attribution of Isaiah 52 and 54 to the ancient prophet have Latter-day Saints concluded that the book of Isaiah is the inspired work of the eighth-century prophet Isaiah, son of Amoz.

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VICTOR L. LUDLOW

## TEXTS IN THE BOOK OF MORMON

The Isaiah texts quoted in the Book of Mormon are unique. They are the only extant Isaiah texts that have no "original" language source with which the translation can be textually compared. These English texts date to the translation and initial publication of the Book of Mormon (1829).

These Isaiah texts were quoted and paraphrased by many Book of Mormon prophets who had a copy of Isaiah on the PLATES of brass. Attempts to determine the authenticity of those Book of Mormon Isaiah texts by comparing them with Hebrew, Greek, and Latin texts of Isaiah hold interest, but such efforts are moot because the ancient texts behind the Book of Mormon Isaiah translation are not available for study. However, much can be learned by comparing the numerous ancient versions and translations of Isaiah with the Book of Mormon Isaiah texts. Such comparisons result in granting the Book of Mormon Isaiah full recensional status.

The Isaiah materials in the Book of Mormon exhibit many similarities to those in the King James translation of the Bible, which would seem to indicate that both share a Hebrew Masoretic origin. However, many other peculiarities in the Book of Mormon texts point to an origin related to texts similar to those from which the Greek Septuagint and the Latin Vulgate were derived. These peculiar readings are significant enough that they preclude relegating the Book of Mormon Isaiah texts to being a mere copy of the King James Version. The Isaiah texts found in English translation in the Book of Mormon possess a distinctive char-

## CHART OF ISAIAH CITATIONS IN THE BOOK OF MORMON

<i>Book of Mormon</i>	<i>Isaiah</i>
1 Ne. 20-21	48-49
1 Ne. 22:6	49:22
1 Ne. 22:8	49:22-23; 29:14
1 Ne. 22:10-11	52:10
2 Ne. 6:6b-7	49:22-23
2 Ne. 6:15	29:6
2 Ne. 6:16-8:25	49:24-52:2
2 Ne. 9:50-51	55:1-2
2 Ne. 12-24	2-14
2 Ne. 25:17 (mixed)	11:11 and 29:14
2 Ne. 26:15-16, 18	29:3-5
2 Ne. 26:25	55:1
2 Ne. 27:2-5	29:6-10
2 Ne. 27:6-9	29:4, 11
2 Ne. 27:15-19	29:11-12
2 Ne. 27:25-35	29:13-24
2 Ne. 28:9b	29:15
2 Ne. 28:14b	29:13b
2 Ne. 28:16a	29:21
2 Ne. 28:30a	28:10, 13
2 Ne. 28:32	9:12-13
2 Ne. 29:1	29:14, 11:11
2 Ne. 30:9, 12-15	11:4-9
Mosiah 12:21-24	52:7-10
Mosiah 14:1-12	53
Mosiah 15:10	53:10
Mosiah 15:14-18	52:7
Mosiah 15:29-31	52:8-10
3 Ne. 16:18-20	52:8-10
3 Ne. 20:32-35	52:8-10
3 Ne. 20:36-46	52:1-3, 6-7, 11-15
3 Ne. 21:8b	52:15b
3 Ne. 21:29	52:12
3 Ne. 22:1b-17	54
Moro. 10:31	52:17; 54:2

acter that indicates a unique textual origin. The important question is not, "Are the Book of Mormon Isaiah texts authentic?" Rather, the issue is, "Do the Book of Mormon Isaiah texts provide clear evidence of variant texts besides those normally acknowledged?" Should they not be considered as valid as, say, the Dead Sea Isaiah texts?

One of the major criticisms of the Book of Mormon Isaiah texts is that they contain parts of what have come to be termed "First Isaiah" and "Deutero-Isaiah" by Bible scholars. It is evident that the Book of Mormon Isaiah texts provide evidence contravening modern theories of multi-

ple authorship of Isaiah's book (see ISAAH: AUTHORSHIP); for if the origins of the Isaiah material in the Book of Mormon are accepted as stated by its authors, then by 600 B.C. the book of Isaiah was essentially as it is today. The chief value of textual criticism, in this case, is to help identify special themes and language patterns, that is, to provide a better understanding of the message, not a determination of authorship. The most viable and certainly the most productive option for determining the origin of the Book of Mormon Isaiah texts is therefore an internal examination.

The Book of Mormon indicates that in "the first year of the reign of Zedekiah, king of Judah" (1 Ne. 1:4) the prophet NEPHI<sub>1</sub> and his brothers retrieved from Jerusalem a "record" written by their ancestors on plates of brass (1 Ne. 3-4), which they carried with them to the Western Hemisphere. Included in the record were prophecies of Isaiah (1 Ne. 19:22-23; cf. 5:13). All of the Isaiah texts in the Book of Mormon are quotations from that record, except perhaps those cited by the risen Jesus (cf. 1 Ne. 16, 21-22). Whether quoting directly or paraphrasing, Book of Mormon prophets were trying to do two things: "persuade [people] to believe in the Lord their Redeemer" (1 Ne. 19:23) and reveal the plans of God for his people, as noted by the prophet Isaiah (e.g., 2 Ne. 25:7; Hel. 8:18-20; 3 Ne. 23:1-2). These features give a singular quality to the Isaiah texts of the Book of Mormon, because it preserves almost exclusively the texts pertaining to salvation and saving principles and ignores Isaiah's historical material. The concerns of Book of Mormon prophets were doctrinal, and passages were utilized to expound their testimonies. Moreover, the passages that concern salvation from the later chapters of Isaiah are presented to show that Jesus was the promised Messiah (cf. Mosiah 13:33-15:31, which cites Isa. 53; 52:7, 8-10). While nineteenth-century biblical scholarship held that the concept of a "saving Messiah" arose after the Babylonian exile (587-538 B.C.) and therefore the later chapters of Isaiah are to be dated to the end of the sixth century or later, the Book of Mormon texts obviously undermine that theory.

Minor changes in the Book of Mormon Isaiah texts have been made since the publication of the work in 1830. These changes in recent editions have attempted to correct early errors in printing and to bring the Isaiah texts of the present edition into "conformity with prepublication manuscripts

and early editions edited by the Prophet Joseph Smith" ("A Brief Explanation About the Book of Mormon," 1981 edition of the Book of Mormon). None of these changes has been substantive.

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LEGRANDE DAVIES

#### INTERPRETATIONS IN MODERN SCRIPTURE

Isaiah was one of the most important prophetic writers in the Old Testament. The Book of Mormon and the Doctrine and Covenants, modern LDS scriptures, confirm this assessment and contain extensive commentaries on his writings. The Book of Mormon quotes 425 verses and paraphrases many others from the book of Isaiah, taken from the PLATES of brass, a record brought to the Western Hemisphere by the prophet LEHI and his family (c. 600 B.C.). The Book of Mormon quotations from Isaiah are accompanied by the interpretations of Nephite prophets and the resurrected Jesus Christ. The Doctrine and Covenants likewise contains quotations and paraphrases of Isaiah, many illuminating the setting for and relevance of the fulfillment of his prophecies.

**THE BOOK OF MORMON.** The prophets in the Book of Mormon explicitly praise the writings of Isaiah and provide a thorough commentary thereon. Besides three early NEPHITE prophets, NEPHI<sub>1</sub>, JACOB, and ABINADI, who quoted extensively from and explained the meanings of Isaiah, the resurrected Jesus Christ, when he visited the Nephites (A.D. 34), commanded his hearers to "search these things diligently; for great are the words of Isaiah" (3 Ne. 23:1). Most Book of Mormon citations of Isaiah concern two themes: (1) the testimony that Jesus Christ would come into the world to save it (1 Ne. 19:23; cf. 2 Ne. 9:5-12), and (2) pronouncements that even though the Lord would scatter Israel, he would gather and restore them, fulfilling the covenants that he made with Abraham and Israel (2 Ne. 6:5; cf. 9:1-2).

Concerning the house of Israel, Nephi's earliest citation of Isaiah (chaps. 48–49) emphasized two types of scattering: that of large segments of the tribes of Israel, and that of small groups among the nations of the earth (1 Ne. 22:3–5; cf. Isa. 49: 1–13). Scattered Israelites of both types would be nursed temporally and spiritually among the GENTILES. The temporal assistance to Israelites would lead to a dependency on Gentiles for survival. The spiritual nursing would come through a “marvelous work” that would gather Israel out of obscurity and darkness and bring them to the knowledge of their Redeemer (1 Ne. 22:6–12).

Nephi presented his longest quotation of Isaiah 2–14 (2 Ne. 12–24) as a third witness of Israel's Redeemer. Nephi, his brother Jacob, and Isaiah had each seen the Redeemer (as the premortal Jesus Christ) face to face (2 Ne. 11:2–3; cf. 2 Ne. 16:1–7). Nephi's own vision (1 Ne. 11:13–20) clarified Isaiah's words pointing to the coming of Christ (cf. 2 Ne. 17:14; 19:6–7 [i.e., Isa. 7:14; 9:6–7]).

Nephi's commentary on Isaiah 2–14 describes what was to happen to the Jews (2 Ne. 25:9–21; cf. Isa. 3:1–15; 5:1–7), to Nephi's own people (2 Ne. 25:22–26:11; cf. Isa. 29:1–4), and among the Gentiles (2 Ne. 26:12–28:32; cf. Isa. 3:16–4:1). Nephi knew by revelation that when the Book of Mormon would come forth among Gentiles, churches would be lifted up in pride and learning, SECRET COMBINATIONS would prevail, and priestcraft would flourish (2 Ne. 26:14–33; cf. Isa. 3:16–4:1; 2 Ne. 13:16–14:1). By contrast, he foresaw that beautiful branches of Israel would be cleansed and grow in both ZION and JERUSALEM and that they would be protected by the Lord (Isa. 4:2–6; 2 Ne. 14:2–6). Expanding Isaiah's prophecy, Nephi prophesied that Gentiles who repented would be numbered with the house of Israel and become heirs of the promised blessings (2 Ne. 30:1–3). He affirmed that his own people would again receive the GOSPEL OF JESUS CHRIST and become a pure and delightful people (2 Ne. 30:4–6). He foretold the gathering of Jews to Jerusalem, as they would begin to believe in Christ, and also as a delightful people (2 Ne. 30:7).

The prophet Abinadi (c. 150 B.C.) said that all the prophets had spoken concerning Christ's coming (Mosiah 13:33–35), and he quoted Isaiah 53 as an example (cf. Mosiah 14). In one of the most lucid explanations of the ministry and atonement of Christ, Abinadi explained that chapter 53 of Isaiah underscored that “God himself shall come down

among the children of men, and shall redeem his people,” and that, because of his redemption, he would stand “betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions, . . . and satisfied the demands of [God's] justice” (Mosiah 15:1–9).

During his first visit among Book of Mormon peoples, the resurrected Jesus cited Isaiah 52 and 54 among his principal texts. He declared that when the words of Isaiah were fulfilled, the covenants made to the house of Israel would be fulfilled (3 Ne. 20:11–12). The gospel will be taught to Jews in their scattered locations and, after they accept it, they will return to Jerusalem and teach their own people (3 Ne. 20:29–35; cf. Isa. 52:8–10). Jesus gave his hearers a sign that the restoration of Jews to Jerusalem would indicate that the restoration had already begun among other Israelites in ZION, the Americas (3 Ne. 21:1–7; Isa. 52:1–3, 6–7, 11–12). In a reference to the “marred” servant of Isaiah 52:13–15, he spoke of the servant's “marvelous work.” While the marred servant was clearly the mortal Jesus (Mosiah 15:1–9), Isaiah's words form a dual prophecy because the resurrected Jesus said that it also referred to a latter-day servant. Latter-day Saints believe that this servant was the Prophet Joseph Smith, and the marvelous work referred to was the coming forth of the Book of Mormon and the restoration of the gospel (3 Ne. 21:8–11).

While expanding on Isaiah's words, Jesus foretold the building of the NEW JERUSALEM in the Western Hemisphere by a remnant of the house of Israel, assisted by converted Gentiles (3 Ne. 21:22–25; cf. 20:22). The gospel is to be preached among the various groups of the house of Israel, including the Lamanites and the lost tribes (3 Ne. 21:26).

**THE DOCTRINE AND COVENANTS.** Also a rich source for interpreting and applying the prophecies of Isaiah, the Doctrine and Covenants has over seventy quotations from or paraphrases of Isaiah. Two themes are prevalent: the gospel will be restored, and Israel will be gathered. For example, the “marvelous work and a wonder” (Isa. 29:14) is the coming forth of the Book of Mormon (D&C 6:1); God's “strange act” (Isa. 28:21) refers to the RESTORATION of the Church and its temple ORDINANCES (D&C 95:4); the “good tidings” published “upon the mountains” (Isa. 52:7) consist of the preaching of the gospel to all nations (D&C 19:29); and the restoration of the tribes of Jacob

CHART OF ISALAH CITATIONS IN THE  
DOCTRINE AND COVENANTS

The following lists offer a sampling of Isaiah passages that are either quoted, paraphrased, or interpreted in the Doctrine and Covenants.

<i>Isaiah</i>	<i>Doctrine and Covenants</i>
1:2	76:1
1:18	45:10; 50:10–12
1:19	64:34
2:2–3	133:12–13
4:5	45:63–75; 84:5
4:6	115:6
5:1–7	101:43–62
8:16	88:84; 133:72
11:1–5	113:1–4
11:4	19:15
11:10	113:5–6
11:16	133:26–29
13:1	133:14
13:10	29:14; 34:9; 45:42; 88:87; 133:49
13:13	21:6; 35:24
14:12	76:26
24:5	1:15
24:20	49:23; 88:87
25:6	58:8
28:10	98:12; 128:21
28:15, 18	45:31; 5:19; 97:23
28:21	95:4; 101:95
29:14	4:1; 6:1; 11:1; 12:1; 14:1; 18:44; 76:9
33:22	1:13
34:5	38:22
35:1–2	49:24–25; 117:7
35:3	81:5
35:7–10	133:27–33
35:10	45:71; 66:11
40:3	33:10; 45:9; 65:1; 84:28
40:4	88:66
40:5	49:23; 133:22
40:6	101:23 124:7–8
40:31	89:20; 124:99
42:7	128:22
43:11	76:1
45:17	35:25; 38:33
45:23	76:110; 88:104
49:1	1:1
49:2	6:2; 11:2; 12:2; 14:2; 15:2; 16:2; 33:1; 86:9
49:6	86:11
49:22	45:9; 115:5
50:2–3	35:8; 133:66–69
50:11	133:70
51:9–11	101:18

52:1	82:14; 113:7–8
52:2	113:9–10
52:7	19:29; 31:3; 113:10
52:8	39:13; 84:98–99; 133:10
52:10	113:10; 133:3
52:11	38:42; 133:5
52:12	49:27; 58:56; 101:68, 72; 133:15
52:15	101:94
54:2	82:14; 133:9
54:17	71:9; 109:25
55:6	88:62–63
59:17	27:15–18
60:1–4	64:41–42
60:2	112:23
60:22	133:58
61:1	128:22
62:4	133:23–24
62:10	45:9; 115:5
63:1–2	133:46–48
63:3–6	76:107; 88:106; 133:50–52
63:7–9	133:52–53
64:1–2	34:8; 133:40–42
64:3–5	76:10; 133:43–45
65:17	29:23
65:20	63:51; 101:30
65:21–22	101:101
66:1	38:17
66:24	76:44

from among the nations (Isa. 49:6) means the return of scattered Israel to their lands of promise (D&C 133:26–33).

Other themes include the building of the latter-day Zion and her stakes (Isa. 54:1–2; D&C 82:14) as well as the old Jerusalem (Isa. 52:1–2; D&C 113:7–10); verification that Jesus is the only Savior of the world (Isa. 43:11; D&C 76:1); and details of his SECOND COMING (Isa. 63:3–6; 64:1–5; D&C 133:37–52). Finally, many anticipated events are interpreted to be millennial occurrences (Isa. 65; D&C 101:30–31).

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MONTE S. NYMAN



## COMMENTARIES ON ISAAH

The book of Isaaah is one of the most frequently cited prophetic works within LDS scripture. When the Book of Mormon people left Jerusalem, they carried records on PLATES of brass that contained many Old Testament books predating 600 B.C., including Isaaah. Early in their narratives, NEPHI<sub>1</sub> and his brother, JACOB, quoted extensively from Isaaah. Later, the resurrected Jesus admonished his hearers in the Americas to search the words of Isaaah diligently, for “great are the words of Isaaah” (3 Ne. 23:1).

Latter-day Saints see many of Isaaah’s prophecies fulfilled in contemporary events. When the angel Moroni appeared to the Prophet Joseph SMITH on September 21–22, 1823, he quoted Isaaah 11 and said it was “about to be fulfilled” (JS—H 1:40). Isaaah 29 is also seen as a prophecy anticipating the coming forth of the Book of Mormon. Joseph Smith’s teachings contain many references to Isaaah, especially about the LAST DAYS before the second coming of Christ. Additionally, Isaaah is often quoted in the Doctrine and Covenants (e.g., 45:10; 50:10–12; 64:34–35; 133), and in some cases interpretations are added (e.g., D&C 113).

Several books written by LDS authors since 1950 have sought to assist Church members and others to understand Isaaah’s words. Some of these commentaries addressed a scholarly audience and others were written for general readers.

In 1952 Sidney B. Sperry commented on Isaaah in the first ten chapters of his book *The Voice of Israel’s Prophets* (Salt Lake City). Its chief purpose was to offer commentary from an LDS perspective, including Joseph Smith’s views, and to analyze the entire book of Isaaah historically and philologically. Sperry included Book of Mormon interpretations of various passages and a discussion of a unified authorship. He also utilized the Septuagint and his mastery of Hebrew to explain and sometimes retranslate passages. Although the earliest such study, it remains a classic of its kind.

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ANN N. MADSEN

## ISHMAEL

Little is known of the Book of Mormon Ishmael. An Ephraimite from Jerusalem (cf. *JD* 23:184), he cooperated in fulfilling God’s command (brought to him from the wilderness by Lehi’s son) that he, his wife, five daughters, two sons, and their households travel into the wilderness to join the exodus of the prophet LEHI from Jerusalem about 600 B.C. (1 Ne. 7:2–5).

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## COMMENTARIES ON ISAAH

The book of Isaaah is one of the most frequently cited prophetic works within LDS scripture. When the Book of Mormon people left Jerusalem, they carried records on PLATES of brass that contained many Old Testament books predating 600 B.C., including Isaaah. Early in their narratives, NEPHI<sub>1</sub> and his brother, JACOB, quoted extensively from Isaaah. Later, the resurrected Jesus admonished his hearers in the Americas to search the words of Isaaah diligently, for “great are the words of Isaaah” (3 Ne. 23:1).

Latter-day Saints see many of Isaaah’s prophecies fulfilled in contemporary events. When the angel Moroni appeared to the Prophet Joseph SMITH on September 21–22, 1823, he quoted Isaaah 11 and said it was “about to be fulfilled” (JS—H 1:40). Isaaah 29 is also seen as a prophecy anticipating the coming forth of the Book of Mormon. Joseph Smith’s teachings contain many references to Isaaah, especially about the LAST DAYS before the second coming of Christ. Additionally, Isaaah is often quoted in the Doctrine and Covenants (e.g., 45:10; 50:10–12; 64:34–35; 133), and in some cases interpretations are added (e.g., D&C 113).

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CHRISTINE PURVES BAKER

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- Overview
- Scattering of Israel
- Lost Tribes of Israel
- Gathering of Israel

*The first article is a general introduction of the distinctive LDS concept of Israel. The second article is a review of the scriptural scattering of Israel. The third article treats the scriptural promises of the restoration of the tribes to their homelands. The fourth article constitutes a review of the scriptural promises concerning the latter-day gathering of Israel. They reflect the breadth of interest in the topic among Latter-day Saints and the doctrinal and historical foundations of this interest. Other articles with a related historical component are Abraham's Covenant; Covenant Israel; Ephraim; Jerusalem; Moses; Promised Land; and Zionism. Articles that incorporate doctrinal aspects of LDS interest are Allegory of Zenos; Law of Adoption; New and Everlasting Covenant; and New Jerusalem.]*

### OVERVIEW

The name Israel (Hebrew for “God rules” or “God shines”) has two particularly distinctive modern applications to Latter-day Saints. First, it refers to members of the Church. Second, it points to modern descendants of ancient Israelite stock, who, because of God's fidelity to ancient covenants made with their forebears, are to become recipients of his blessings in the latter days.

**HISTORY OF THE NAME.** The name Israel first appears in the Bible as the divinely bestowed sec-

ond name of Jacob (Gen. 32:28; 35:10). “Sons of Israel” or “children of Israel” initially meant Jacob's sons and their families (Gen. 50:25; Ex. 1:1) and, more distantly, all of Jacob's descendants (e.g., Ex. 1:7, 9). After Jacob's posterity settled in the land of Canaan, the name Israel referred to the league of tribes bound together by a covenant with the Lord (Josh. 24). Later, the united monarchy of Saul, David, and Solomon was known as Israel (e.g., 1 Sam. 9:16; 13:13; 2 Sam. 5:3). After the breach following Solomon's death, the name Israel denoted the northern kingdom (1 Kgs. 11:34–39; 12:3, 16), while the name Judah designated the southern realm (1 Kgs. 12:23, 27). After the northern kingdom fell to the Assyrians in 722 B.C., the name Israel became a spiritual designation for the southern kingdom (e.g., Isa. 5:7; Micah 3:1; Zech. 12:1; 1 Macc. 1:11, 62). The term “Jew” was first applied by outsiders to those living in the kingdom of Judah and first appears in 2 Kings 16:6.

In the New Testament, the name Israel refers to the people of God, not usually in a nationalistic sense but designating those who are, or will be, gathered to Jesus Christ by obeying the word of God (e.g., Matt. 10:6–7; Luke 24:21; John 1:31, 49; Acts 2:22, 36). It also refers to Christ's kingdom (Matt. 27:42; Mark 15:32), into which Gentiles will be grafted as if into an olive tree (Rom. 11:17–21). Two passages in Galatians clearly equate Israel with the early Christian church (Gal. 3:27–29; 6:15–16), and the connection is also affirmed by Jesus' statement that his apostles will judge the tribes of Israel (Matt. 19:28; cf. 1 Ne. 12:9; D&C 29:12).

In the Book of Mormon, several phrases appear with distinctive applications. The phrase “children of Israel” regularly refers back to Jacob's descendants in the Mosaic era, echoing the language of the Exodus account (e.g., Ex. 19:1; 1 Ne. 17:23; Jacob 1:7; Mosiah 7:19; cf. 3 Ne. 29:1–2). God's title Holy One of Israel, drawn from Isaiah (e.g., 48:17; 1 Ne. 20:17), appears in discussions of God's covenants, affirming him to be the faithful God who made covenants with ancient Israel (e.g., 1 Ne. 19:14–17). This title also appears in prophecies concerning God's future “reign in dominion, and might, and power, and great glory” (1 Ne. 22:24–25). The Holy One of Israel is identified as Jesus Christ (2 Ne. 25:29). “House of Israel” refers to the lineal posterity of Jacob and is frequently used in prophetic utterances that have to do with their scattering or latter-day gathering. Moreover,

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Book of Mormon people saw themselves as a “remnant” or “branch” of the house of Israel whose descendants would receive the blessings promised to Israel in the latter days (1 Ne. 19:24; 3 Ne. 20:16).

For two major reasons, Latter-day Saints today apply the name Israel to themselves. First, Moses appeared to Joseph SMITH, and Oliver COWDERY in the KIRTLAND TEMPLE on April 3, 1836, and conferred on them the KEYS, or authorization, for “the gathering of Israel” (D&C 110:11; cf. *PWJS*, pp. 145–46). This gathering consists not only in restoring people of Israelite ancestry “to the lands of their inheritance” but also in bringing them “out of obscurity and out of darkness; and they shall know that the Lord is . . . the Mighty One of Israel” (1 Ne. 22:12). This action means bringing them into the Church. Second, Latter-day Saints have often learned from their PATRIARCHAL BLESSINGS that they are literally of the lineage of Israel (D&C 86:8–9), primarily the tribes of EPHRAIM and Manasseh. The Lord has revealed that it is the particular responsibility of Israel to carry the message of the restored gospel to the world, and Ephraim has the responsibility of directing this work (D&C 133:26–34; cf. *TPJS*, p. 163). Those who are not of Israel’s lineage become such through adoption at the time of their baptism and reception of the Holy Ghost (*TPJS*, pp. 149–50; Rom. 8:15–17; Gal. 4:5–7; Abr. 2:10; see also LAW OF ADOPTION).

**LINEAL ISRAEL.** Israel’s consciousness of lineal distinction was related at least in part to God’s formal adoption of it by covenant at the holy mount. “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people . . . and ye shall be unto me a kingdom of priests, and an holy nation” (Ex. 19:5–6). As the chosen people of God, Israel was under a divine obligation to bear the covenant and its promises to others, an obligation established earlier with Abraham and his seed (Abr. 2:9–11; see also ABRAHAMIC COVENANT).

The Book of Mormon peoples were literally of Israel. Those who journeyed to the Western Hemisphere from Jerusalem with LEHI around 600 B.C. were descended from JOSEPH OF EGYPT through his sons Manasseh and Ephraim (Alma 10:3; cf. 1 Ne. 5:14–16; *JD* 23:184–85). A second group had links to the royal house of Judah through MULEK, son of Zedekiah (Hel. 6:10; Omni 1:14–16). Several prophecies deal with the eventual restoration

of God’s covenant among the descendants of these peoples (e.g., 1 Ne. 22:3–12; 3 Ne. 20:22–27; 21:1–7). As a natural corollary, several prophecies focus on the scattering and eventual return of many of the Jews to Jerusalem and the blessings that await them there (e.g., 2 Ne. 6:10–14; 3 Ne. 20:29–46; Ether 13:5). As with other covenants, promises are fulfilled only when people—whether Gentiles or Israelites—obey the commandments of God (e.g., 1 Ne. 14:5–6; 22:17–22).

Today, members of the Church—latter-day Israel, largely Joseph’s descendants either by blood or adoption—are to seek out the other descendants of Israel and those who would become Israelites through adoption by baptism. The Prophet Joseph Smith observed that “as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; . . . while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost” (*TPJS*, pp. 149–50; cf. Rom. 6:4; 12:2).

**SPIRITUAL ISRAEL.** In both ancient and modern times, keeping God’s covenants has been the heart of becoming and remaining the people of God (e.g., Ex. 19:5–6; Deut. 4:32–40; D&C 100:15–16). At the physical center of Israel, so to speak, stood the house of God’s spiritual blessings, where covenants were made and remade, first the tabernacle in the camp and later the temple in Jerusalem. Almost immediately after giving the Ten Commandments and other terms of the covenant (Ex. 20–23), God gave directions for fashioning the tabernacle (Ex. 24–27), the most sacred structure of Moses’ Israel, “that I [God] may dwell among them” (Ex. 25:8). Latter-day Saints have also been commanded by the God of Israel to build temples for worship and for making covenants, so that the lives of men and women will be enriched through eternal family sealings (D&C 110:6–10; cf. *TPJS*, p. 186; *WJS*, p. 212; see also TEMPLES).

In the New Testament era Gentiles were offered a broad opportunity to become full partakers of Israel’s blessings. While Jesus limited his personal ministry to Israelites (Matt. 15:24; cf. 3 Ne. 15:23) and told the Twelve to proselytize only among Israel (Matt. 10:5), he visited Gentiles in the Decapolis, near Galilee (Matt. 8:28–34), and sent his seventy disciples into areas where there

were many Gentiles (Luke 10:1–17). He prophesied that many “shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven” (Matt. 8:11). John the Baptist proclaimed that “God is able of these stones to raise up children unto Abraham” (Matt. 3:9), evidently referring to the adoption of Gentiles into the house of Israel (*TPJS*, p. 319). Peter learned that the righteous in “every nation” who hearken to God are “accepted with him” (Acts 10:35). Even so, Paul reminded readers to “boast not against the branches” of the tree of Israel when they falter because “all Israel shall be saved” (Rom. 11:18, 26).

The Book of Mormon preserves a prophecy of Joseph of Egypt (2 Ne. 3:5–21) wherein the Lord promised Joseph that “a choice seer will I raise up out of the fruit of thy loins . . . [to bring] them to the knowledge of the covenants which I have made with thy fathers” (2 Ne. 3:7). The “work” of this seer includes bringing forth a record written by Joseph’s descendants that will be joined to a record from the tribe of Judah, to bring Israelites “to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord” (2 Ne. 3:11–12). The record from Joseph’s lineage is the Book of Mormon and that from Judah’s is the Bible (cf. Ezek. 37:15–23; *see also* BOOK OF MORMON, BIBLICAL PROPHECIES ABOUT). The prophecy states that the seer “shall be called after me [Joseph]; and it shall be after the name of his father. And he shall be like unto me” (2 Ne. 3:15). For Latter-day Saints, this seer is Joseph Smith. Moreover, the Book of Mormon is an instrument for bringing about the restoration of gospel covenants and Israel’s gathering. About 600 B.C. the Lord spoke to NEPHI<sup>1</sup> concerning both the Gentiles and Nephi’s posterity: “I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; . . . behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb. And in them shall be written my gospel, saith the Lamb” (1 Ne. 13:35–36). On the title page of the Book of Mormon, one finds these words written about A.D. 400 stating the purpose of the work: “Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever” (*see* BOOK OF MORMON: TITLE PAGE).

The gathering of Israel could not proceed until the restoration of the keys or authorization for this effort. On April 3, 1836 (Passover time), both Moses and Elijah appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple, Elijah restoring the sealing powers for turning the hearts of the children to the promises made to their ancestors (cf. Mal. 4:5–6; D&C 2:1–3; JS—H 1:38–39) and Moses the keys for gathering Israel (D&C 110:11, 13–16; cf. *TPJS*, pp. 337–38; *PWJS*, pp. 186–87).

**LAND OF ISRAEL.** While the phrase “land of Israel” is used relatively infrequently in the earlier parts of the Old Testament and is likely the work of a later hand (e.g., 1 Sam. 13:19; 2 Kgs. 5:2), the concept of a definable land given to Israel as an inheritance is at least as old as Abraham (e.g., Gen. 12:7; Abr. 2:6; *see also* PROMISED LAND). Furthermore, it is clear that continued obedience was required for retaining possession of it. For the Lord promised Abraham—with a caution—that his descendants would receive a “land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice” (Abr. 2:6; cf. also Lev. 18:25–28; Jer. 16:12–13).

The concept of multiple lands of inheritance is taught in the Book of Mormon. This plurality of territories is joined to the notion of inheritance, as expressed by Isaiah. In most cases, the Book of Mormon writer cites Isaiah about the gathering of Israel to its lands. For instance, Jacob predicted that the house of Israel “shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise” (2 Ne. 9:2, after quoting Isa. 49:24–52:2; cf. 2 Ne. 6:11; 10:7–8). Significantly, in each instance a spiritual transformation of Israel is to accompany the gathering to lands: “And they shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their Savior and their Redeemer, the Mighty One of Israel” (1 Ne. 22:12). Again, God “has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning [and will continue] . . . until the time comes that they shall be restored to the true church and fold of God” (2 Ne. 9:2; cf. 30:2; 3 Ne. 16:4; 20:13, 31).

The resurrected Jesus stated that there are at least two lands to which descendants of the house of Israel are to be gathered. To hearers of the lineage of Joseph in the Western Hemisphere, he declared that “the Father hath commanded me that I

should give unto you this land, for your inheritance" (3 Ne. 20:14; cf. 20:22; Ether 13:6–10). Concerning the Jews, the risen Jesus said, "I will remember the covenant which I have made with my people . . . [that] I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father" (3 Ne. 20:29; cf. Ether 13:5, 11). Latter-day scripture indicates that the ten tribes will come first to the Americas, where they will "be crowned with glory, even in Zion" (D&C 133:26–34) and then will inherit the land of their ancestors (3 Ne. 20–21).

**STATE OF ISRAEL.** LDS leaders have viewed the creation of the modern state of Israel in the Middle East as a consequential world event but not as the complete fulfillment of prophecy. After noting the glory of God's work yet to be done among all branches of Israel and after discussing the redemption promised to Judah, Bruce R. McConkie, an apostle, wrote of the present immigration of a few million Jewish people to the Holy Land, "Is this the latter-day gathering of which the scriptures speak? No! It is not. . . . [It] is nonetheless part of divine plan" of a more complete gathering yet to occur (p. 229).

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S. KENT BROWN

#### SCATTERING OF ISRAEL

The scattering of Israel, as foretold throughout the Bible and the Book of Mormon, is evidence of fulfilled prophecy. On the one hand, Abraham received promises that his children would possess a dwelling place as long as they remained faithful to God's commands (Abr. 2:6); on the other, prophets from Moses on warned that spiritual rebellion would lead to their removal from the promised land (Lev. 18:26–28; 26:21–33). During the divided monarchy, Israelite prophets pled for a re-

turn to neglected covenants to assure the Lord's promised protection (e.g., Hosea 6:1–3; Amos 5:4–9; Isa. 49; 50:1–3; 51–52; Jer. 3:12–19; 18:11). After they rejected prophetic warnings, both Israel and Judah were scattered.

The scattering occurred in three primary phases: (1) the Assyrian captivity of the northern kingdom of ten of the tribes of Israel (c. 722 B.C.); (2) the Babylonian captivity of the kingdom of Judah (c. 587 B.C.); and (3) the destruction of the Judean state and second temple by Rome (A.D. 66–70). While other cases of scattering occurred, these phases accomplished the Lord's purposes of punishing his covenant people by scattering them; but he mercifully made preparation for gathering their descendants in the latter years when they "come to the knowledge of their Redeemer" (2 Ne. 6:8–14).

Numerous references to Israel's scattering appear in scripture. Isaiah, Jeremiah, Ezekiel, NEPHI, and others wrote much concerning it (e.g., Isa. 50–53; Jer. 3; 18; Ezek. 6:8–10; 11–12; 36; 2 Ne. 10). Perhaps the most notable of these is the prophecy of ZENOS given "unto the house of Israel" and cited in the Book of Mormon by JACOB, son of LEHI (Jacob 5). In language similar to Isaiah 5:1–7 and echoed in Romans 11:17–24, Zenos compared the history of the house of Israel to an olive tree planted in a vineyard, likening it to a "tame olive tree" that begins to decay. GENTILES, represented in Zenos' allegory as branches from a wild olive tree, were grafted onto the tame tree to preserve its natural fruit. Servants assisted the lord of the vineyard in providing the best conditions for growth—digging, pruning, fertilizing, and finally transplanting, grafting, and pruning. Meanwhile, they planted branches of the mother tree in remote parts of the orchard. In three "visits" to the vineyard (Jacob 5:4, 16, 30), the lord and his servants labored to produce desirable olives that could be stored for "the season, which speedily cometh" (5:76). Finally, the desired fruit appeared, which greatly pleased the lord of the vineyard (5:38–75).

Joseph Fielding SMITH, a modern APOSTLE, summed up this allegory thus: "It records the history of Israel down through the ages, the scattering of the tribes to all parts of the earth; . . . or in other words the mixing of the blood of Israel among the Gentiles by which the great blessings and promises of the Lord to Abraham are fulfilled" (*Answers to Gospel Questions*, Salt Lake City, 1963, Vol. 4, pp. 141–42).



Book of Mormon prophets and the resurrected Savior also spoke of the scattering. Reflecting on his people's situation in a new land, Nephi<sup>1</sup> noted that they were part of scattered Israel that would one day be gathered (1 Ne. 22:3–5, 7–12). Jacob observed, "We have been driven out of the land of our inheritance; but we have been led to a better land" (2 Ne. 10:20–22). The resurrected Jesus told hearers in the Americas that though the prophesied scattering was not yet complete, the promised gathering was certainly forthcoming (3 Ne. 20:11–18, 29–46; 21:1–9, 26–29).

The scattering of Israel interests Latter-day Saints because of the promise of the latter-day gathering, which began in 1829 when the Lord restored the PRIESTHOOD through the Prophet Joseph Smith. Then, on April 3, 1836, Moses appeared and gave the keys, or authorization, of gathering to Joseph Smith and Oliver COWDERY in the Kirtland Temple. Today, commissioned by those with priesthood authority, missionaries gather latter-day Israel back to the covenant, to acceptance of their Redeemer, teaching them in the nations to which their ancestors were long ago dispersed.

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DOUGLAS A. STEWART

#### LOST TRIBES OF ISRAEL

Events leading to the separation of the ten tribes of Israel—later known as the ten lost tribes—are linked to the division of the Israelite monarchy (c. 930 B.C.). Following their upstart king, Jeroboam, the northern kingdom of Israel apostatized from COVENANTS they had made with the Lord (1 Kgs. 12:26–30). ISAIAH warned that the Assyrian army would become "the rod of [God's] anger" (Isa. 10:5); the PROPHECY was fulfilled when the Assyrians took most of the people in the northern tribes into captivity (2 Kgs. 17:23). For LATTER-DAY SAINTS, the lost tribes are Israelites other than either the Jewish people or the LAMANITES of the Book of Mormon (2 Ne. 29:13). LDS sources provide some information about their situation and announce that descendants of these lost tribes will be vitally involved in events of the LAST DAYS.

The Lord revealed through Old Testament PROPHETS that the ten tribes would return and receive promised blessings. Isaiah prophesied "that the Lord shall set his hand again . . . to recover the remnant of his people" (Isa. 11:11). JEREMIAH declared that "remnants" would come from "the land of the north" (Jer. 3:18; 16:14–15; cf. 23:7–8; 31:8) and that the Lord would "make a new covenant" with them (Jer. 31:31).

Book of Mormon prophets affirmed that the Lord had not forgotten the ten tribes, and that they are keeping records that will yet be revealed (2 Ne. 29:12–14). When the resurrected Jesus Christ appeared in the Americas, he spoke of being commanded of the Father to minister unto the lost tribes, "for they are not lost unto the Father" (3 Ne. 17:4). Jesus also promised that the Lord's redemptive work in the last days would include "the tribes which have been lost" (3 Ne. 21:26).

For the lost tribes to receive their promised blessings in the last days, priesthood KEYS or authorization had to be restored. On April 3, 1836, MOSES appeared to the Prophet Joseph SMITH and Oliver COWDERY in the KIRTLAND TEMPLE and committed to them the "keys of the gathering of Israel . . . and the leading of the ten tribes from the land of the north" (D&C 110:11). These keys still rest with the PRESIDENT OF THE CHURCH. In time, the ten tribes are to be "crowned with glory . . . by the hands of the servants of the Lord, even the children of Ephraim" (D&C 133:26–34). Elder James E. Talmage also affirmed that "the tribes shall come; they are not lost unto the Lord; they shall be brought forth as hath been predicted" (CR [Oct. 1916]:76). Plainly, according to scripture and teachings of LDS leaders, descendants of the lost tribes—wherever they may be—have continued to receive divine attention and will receive future blessings.

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DAVID L. BOLLIGER

#### GATHERING OF ISRAEL

Latter-day Saints "believe in the literal gathering of Israel and in the restoration of the Ten Tribes; [and] that Zion (the New Jerusalem) will be built



upon the American continent" (A of F 10). In the LDS perspective, gathering Israel in the latter days consists of the following: (1) the spiritual gathering, which includes coming to know that Jesus is the Christ and joining The Church of Jesus Christ of Latter-day Saints; (2) the assembling of Church members to organized STAKES; and (3) the gathering of the descendants of Jacob's twelve sons—including the lost ten tribes (D&C 110:11)—to the lands of their inheritance. These gatherings are necessary because of ancient apostasies that resulted in the dispersion of Israel into all nations (Deut. 4:27; 28:64; Jer. 16:13; Hosea 9:17).

Israelite PROPHETS, foreseeing Israel's scattering, also foretold her gathering in the LAST DAYS (1 Kgs. 22:17; Jer. 31:7–12; 32:37–40; Ezek. 36:24; etc.). According to ISAIAH, Israel will come to know that the Lord is Savior, be gathered again, direct her own affairs, and rebuild JERUSALEM (Isa. 52:1–2; D&C 113:7–10). Anciently, the Lord brought Israel out of Egypt, and Isaiah prophesied a future recovery of Israel from many lands (Isa. 11:11–13; cf. 2 Ne. 6:14; *TPJS*, pp. 14–15; Benson, 1977, pp. 137–38).

The spiritual gathering of Israel through CONVERSION to the restored GOSPEL OF JESUS CHRIST is to be accomplished by the elders of the Church (D&C 133:8) who are set apart and sent out as "fishers" and "hunters" to "hunt them from every mountain, and from every hill, and out of the holes of the rocks" (Jer. 16:16) and to call them to ZION and her stakes (D&C 133:4–9; Isa. 54).

The Book of Mormon and Doctrine and Covenants are seen as tools "to gather out mine elect" from all the earth (Moses 7:62; Benson, *Ensign* 16 [Nov. 1986]:78–80). The risen Jesus declared "that when the words of Isaiah should be fulfilled . . . then is the fulfilling of the covenant" that the Father made to gather Israel (3 Ne. 20:11–13). Further, he proclaimed that the Book of Mormon would come forth as a sign that scattered Israel was about to be gathered (3 Ne. 20–21). NEPHI<sub>1</sub> quoted Isaiah 48 and 49, which he regarded as a herald of Israel's future gathering and glory (1 Ne. 20–22).

The priesthood KEYS, or authorization, to gather Israel were restored to the Prophet Joseph SMITH and Oliver COWDERY on April 3, 1836, in the KIRTLAND TEMPLE. "Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the

north" (D&C 110:11). This authority is now held by the PRESIDENT OF THE CHURCH. That portion of Israel known as the Ten Tribes will yet be led from the north. Their gathering will be accomplished in part as they are converted to the Lord, receive the blessings of the gospel, and return to "the land of their ancient inheritance" (McConkie, 1982, pp. 321, 324–26).

Both the spiritual and the literal characteristics of gathering were emphasized by the Lord in the following interpretation of the PARABLE of the wheat and tares: "I must gather together my people, according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory" (D&C 101:65; also 86:7–10). Joseph Smith declared that in all ages the divine purpose of gathering is to build TEMPLES so that the Lord's children can receive the highest ORDINANCES and thereby gain ETERNAL LIFE (*TPJS*, pp. 307–308, 314).

The gathering of Israel continues in the post-earthly SPIRIT WORLD where Christ "organized his forces and appointed messengers . . . and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men" so that they too may be gathered (D&C 138:30, 34; cf. 1 Pet. 3:18–19). In the implementation of this gathering, ordinances such as BAPTISM and CONFIRMATION are performed in latter-day temples by Church members on behalf of the dead (cf. 1 Cor. 15:29).

The physical gathering of Israel is a concomitant of the spiritual gathering. The Lord's servants are to unite and "come forth to Zion, or to her stakes, the places of thine appointment" (D&C 109:39). In 1830 the Lord commanded the Saints to gather into "one place" (D&C 29:8), the first place being in OHIO. In July of 1831 he revealed that "the land of Missouri" was "appointed and consecrated for the gathering of the saints" and INDEPENDENCE, MISSOURI, was established as the "center place" (D&C 57:1–3). In 1838, after the Church had expanded, the Lord spoke of "gathering together upon the land of Zion, and upon her stakes" (D&C 115:6; cf. Isa. 54:2–3; D&C 101:21–22).

MISSIONARIES were sent out after the Church was organized (1830) to gather both spiritual and bloodline Israel. In the spirit of gathering, many converts immigrated from the eastern states, Canada, Britain, and Western Europe, first to Ohio,

then Missouri, Illinois, and eventually the Great Basin. Between 1840 and 1890, more than eighty thousand converts came from continental Europe and fifty-five thousand from Great Britain (P. A. M. Taylor, *Expectations Westward* [Edinburgh, 1965], p. 144).

At the turn of the century and thereafter, converts were no longer asked to immigrate to America and the West. As Spencer W. KIMBALL reemphasized, converts were to remain in their own lands, where stakes of Zion would be established and temples built, allowing members all the privileges of the gospel in their native countries. He urged the Saints to establish "multiple Zions" and to gather together in their own "culture and nation" (Kimball, pp. 438–40; cf. Palmer, pp. 33–42).

The gathering of Israel includes the LAMANITES. To their ancestors in the Americas, the resurrected Jesus promised: "This people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob" (3 Ne. 20:22, 25; 21:1–7).

The gathering of Jews to the state of Israel will continue. Joseph Smith's associates and successors predicted that their initial gathering would be in unbelief (*JD* 4:232; 11:245; 18:64–66; cf. 16:352; 18:225). Elder Bruce R. McConkie calls this a "gathering of the unconverted to Palestine . . . a political gathering" (1982, pp. 229–30). This "preliminary gathering" is to precede Christ's coming to the Jews on the Mount of Olives, when he will personally manifest himself to them (2 Ne. 6:14; cf. Zech. 13:6; D&C 45:48–53; JS—M 1:37).

The land of Canaan was promised to ABRAHAM and his posterity on condition of their RIGHTEOUSNESS (Abr. 2:6), a promise later reiterated to Isaac and Jacob (Gen. 12:7; 26:3; 35:12). Of the descendants of Jacob, the Jews have maintained their identity throughout the ages. As descendants of Abraham, Isaac, and Jacob, the people of Judah are to return to their ancestral lands (D&C 109:64). At the dedication of the Kirtland Temple, Joseph Smith pled with the Lord that "the

children of Judah may begin to return to the lands which thou didst give to Abraham, their father" (D&C 109:62–64). Orson HYDE, an early apostle, was called and ordained by Joseph Smith to dedicate Palestine for the return of the Jews. On October 24, 1841, Hyde climbed the Mount of Olives, prayed to "dedicate and consecrate this land . . . for the gathering together of Judah's scattered remnants," and erected a mound of stones to commemorate the event (*HC* 4:456–59).

The Book of Mormon states that the Jews "shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth" (2 Ne. 10:8; cf. 25:15–17). Moreover, MORMON, editor and compiler of the Book of Mormon, declared that "ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the house of Israel; for behold, the Lord remembereth his covenant unto them, and he will do unto them according to that which he hath sworn" (3 Ne. 29:8).

[See also Zionism.]

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## ISRAELITES

See: Covenant Israel, Latter-day





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## JACKSON COUNTY

See: Missouri; LDS Communities in Jackson and Clay Counties

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## JACOB, SON OF LEHI

Jacob was the fifth son of LEHI and Sariah and the elder of the two sons born during the days of his parents' wilderness tribulation. His birth apparently occurred soon after the family left JERUSALEM (c. 599 B.C.). Jacob's life demonstrated him to be a spiritual leader: He was a defender of the faith, keeper of the sacred records, visionary, doctrinal teacher, expressive writer, and plainspoken servant of Christ.

From birth, Jacob was a child of affliction. As Lehi's firstborn in the wilderness, he never knew the family's earlier life in Jerusalem or indeed any period of sustained family harmony. Rather, he grew up knowing only the hardships of a nomadic life, coupled with deepening dissensions between his two oldest brothers and the rest of the family—conflicts that would erupt into open violence before Jacob was forty years old (2 Ne. 5:34). This bitter family strife, which nearly killed his parents from grief on the sea voyage from the Near East to the Western Hemisphere, deeply distressed young

Jacob as well. Nephi records that Jacob and his younger brother, Joseph, "grieved because of the afflictions of their mother" while on the ship (1 Ne. 18:19). Lehi told young Jacob in a farewell blessing, "Thou hast suffered afflictions and much sorrow, because of the rudeness of thy brethren" (2 Ne. 2:1). Nevertheless, Lehi assured him that God "shall consecrate thine afflictions for thy gain" (2 Ne. 2:2).

Long affliction seems to have rendered Jacob all the more spiritually sensitive, and he became one of the most profound doctrinal teachers in the Book of Mormon. Near the time of his death, he summarized the harsh, melancholic conditions of his life in words of haunting beauty and deep humanity: "Our lives passed away like as it were unto us a dream, we being a lonesome and a solemn people, wanderers, cast out from Jerusalem, born in tribulation, in a wilderness, and hated of our brethren, which caused wars and contentions; wherefore, we did mourn out our days" (Jacob 7:26).

Lehi blessed Jacob to spend his days in the service of God and to live safely with NEPHI<sub>1</sub> (2 Ne. 2:3). From his youth to his death, Jacob indeed labored in the Lord's service (2 Ne. 5:26; Jacob 1:18), working closely with Nephi for many years. Nephi consecrated him a priest and a teacher (Jacob 1:18; 2 Ne. 5:26; 6:2), recorded one of his sermons (2 Ne. 6–10), and gave him a stewardship

over the records on the small PLATES and other sacred objects (Jacob 1:2). This latter fact had notable consequences for the Book of Mormon, for all subsequent authors of the small plates were direct descendants of Jacob (*see* BOOK OF MORMON: BOOK OF ENOS; BOOK OF JAROM; BOOK OF OMNI).

Jacob was a powerful personal witness of the anticipated Redeemer, which was his most prominent theme. Nephi noted that "Jacob also has seen him [the premortal Christ] as I have seen him" (2 Ne. 11:3), and Lehi indicated that it was in his youth that Jacob had beheld the glory of the Lord (2 Ne. 2:4). So firm was Jacob's faith in Christ that Sherem, an anti-Christ, could not shake him by subtle argument, for, declared Jacob, "I truly had seen angels, and they had ministered unto me. And also, I had heard the voice of the Lord speaking unto me in very word, from time to time" (Jacob 7:5; cf. 7:12). Jacob was the first Nephite prophet to reveal that the Savior would be called Christ, having received that information from an angel (2 Ne. 10:3). He characterized his ministry as persuading his people to come unto Christ (Jacob 1:7). Likewise, he explained that he wrote on the plates so that future generations "may know that we knew of Christ, and we had a hope of his glory many hundred years before his coming" (Jacob 4:1-4). (Note: "Christ" is a Greek-English title, equivalent to Hebrew "Messiah," and it means "anointed," that is, divinely appointed as the Savior of mankind.)

A second prominent theme in the book of Jacob is the scattering and subsequent gathering of ISRAEL. Jacob spoke often and longingly of the Lord's promises to scattered Israel. In his first sermon in the Book of Mormon, Jacob quoted and commented extensively on Isaiah 50 about Israel's restoration (2 Ne. 6-8), assuring his people that "the Lord remembereth all them who have been broken off, wherefore he remembereth us also" (2 Ne. 10:22). Likewise, Jacob quoted the words of a prophet named ZENOS, in which God's love for the scattered branches of Israel was depicted through an allegory of the olive trees. "How merciful is our God unto us," exclaimed Jacob as he explained the allegory to his people, "for he remembereth the house of Israel, both roots and branches" (Jacob 6:4).

Jacob employed a unique style, the distinctive features of which are conspicuous in an exhortation in which he condemned the pride, materialism,

and unchastity of his people. He began his sermon by confessing his "anxiety" over his people and over his painful duty to rebuke them for their sins (Jacob 2:3). In like fashion, Jacob prefaced his two other discourses by alluding to his "anxiety" (2 Ne. 6:3; Jacob 4:18). No other Book of Mormon prophet so begins a sermon; indeed, half the references to "anxiety" in the Book of Mormon occur in his writing.

Jacob's stylistic stamp is also evident in other features throughout his writings, which are replete with a vivid, intimate vocabulary either unique to him or disproportionally present. Two-thirds of the uses of "grieve" and "tender" (or their derivatives) are attributable to Jacob. Likewise, he is the only Book of Mormon author to use "delicate," "contempt," "lonesome," "sobblings," "dread," and "daggers." He deploys this last term in a metaphor about spiritual anguish: "daggers placed to pierce their souls and wound their delicate minds" (Jacob 2:9). Similarly, Jacob alone uses "wound" in reference to emotions, and never uses it (as do many others) to describe a physical injury. Jacob uses "pierce" or its variants four of nine instances in the Book of Mormon, and he alone uses it in a spiritual sense.

Such stylistic evidence suggests that Jacob lived close to his feelings and was gifted in expressing them. Moreover, the complex consistency of his style, linking as it does widely separated passages from two different books (2 Nephi and Jacob), bears out the portrait of the man that emerges from the narrative. Story, style, and subject matter all reveal Jacob, Lehi's child of tribulation, to have become a sensitive and effective poet-prophet, preacher, writer, and powerful witness of Jesus Christ.

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## JAMES, EPISTLE OF

The Epistle of James has great prominence for Latter-day Saints. They believe that it was composed by James, the brother of the Lord (Gal. 1:19); that it was written to all the house of Israel, but particularly to those in this dispensation or era; and that it directly inspired Joseph SMITH to begin to seek answers from God in prayer. Several teachings from James, including those concerning “pure religion and undefiled,” bridling the tongue and controlling anger, the interdependence of faith and works, and blessing the sick, are frequently cited in general conferences and in other Church talks.

That James addresses the lost tribes of ISRAEL (James 1:1) is significant, since Latter-day Saints believe that the ten tribes will be literally gathered in the latter days (A of F 10) and that the tribe of Ephraim, strongly represented in the Church, has the responsibility of carrying the PRIESTHOOD blessings of Abraham, Isaac, Jacob, and Joseph to the ten tribes (cf. D&C 133:20–35). The President of the Church holds the KEYS of the gathering of Israel (cf. D&C 110:11). Since the RESTORATION OF THE GOSPEL through Joseph Smith will effect the gathering, it is notable that Joseph Smith, while reading James 1:5, was deeply moved to prayer, which led to his FIRST VISION in 1820, an event that opened the way for the latter-day gathering of Israel (see ISRAEL: GATHERING OF ISRAEL). James’s statement about not doubting also characterized Joseph Smith. Quoting James 1:5–6 and Hebrews 11:6, President David O. MCKAY stated, “In this scripture lies the secret of Joseph Smith’s emergence from obscurity to world-wide renown. His belief in God was absolute, his faith in divine guidance unwavering” (IE 65 [Mar. 1962]:149). Many conference talks and presentations apply James 1:5 and Joseph Smith’s First Vision to the potentials of prayer in solving life’s problems.

Another passage often quoted is James 1:22–24, together with 2:14–18 and 24–26, on the relation between faith and works. Latter-day Saints believe in the “infinite and eternal” power of the ATONEMENT, that it will bring to all mankind an end to the basic effects of the FALL OF ADAM: it automatically forgives the sins of those who are without the law (e.g., children under the age of eight, mentally handicapped, and those who have not known the gospel), provides a universal

RESURRECTION (cf. Mosiah 15), and restores mankind back to the presence of God for judgment. However, when individuals willfully rebel against the law that they know, they must repent, be obedient, and prove by their good works that they accept the grace of the Atonement for their personal sins. For such, forgiveness of personal sins through the Atonement is conditional upon their “works,” as Latter-day Saints understand the word—faith, repentance, obedience, and serving others in many ways, including performing vicarious temple ordinances (see GRACE).

To underscore the need to serve others, Church leaders often cite James 1:27 on “pure religion and undefiled,” relating it to Mosiah 2 in the Book of Mormon, wherein King BENJAMIN exhorts his people to serve selflessly and without concern for the recipient’s social or economic status. By so living, people show the pure religion or charity of heart that is manifested in helping others without seeking personal credit. Much of this service is directed toward the young and the elderly, particularly when the traditional support of a nuclear family is not available. Thus, COMPASSIONATE SERVICE becomes a major component of “pure religion and undefiled.”

A fourth principle from the Epistle of James appreciated by Latter-day Saints is the admonition to control one’s temper and tongue (James 1:26; 3:3–10) and be patient in affliction (James 5). These extensions of the SERMON ON THE MOUNT are principles enunciated frequently by Church leaders.

Of special prominence in Church sermons is James 4:17, regarding sins of omission. Latter-day Saints are encouraged to perform service and good works, and they are reminded that while God judges the intent of the heart, he also requires his people to do every good thing, “for of him unto whom much is given much is required” (D&C 82:3). Further, this scripture is linked with D&C 58:26–29, in which members are encouraged to “be anxiously engaged in a good cause of their own free will.”

Latter-day Saints hold a deep and firm belief in healing by faith through blessings by priesthood holders. Concerning this ordinance, D&C 42:43–44 corresponds to James 5:14–16 (see SICK, BLESSING THE). Olive oil is consecrated for the purpose of anointing the sick. Then in the healing ordinance one Melchizedek Priesthood bearer anoints, and another “seals” the anointing through

prayer and blesses the sick person as inspired. Many can attest to miracles of healing through faith and the power of the priesthood; they consider them private and sacred. Far from being an “epistle of straw,” as Luther called it, the Epistle of James is profound and very relevant for LDS theology.

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## JAMES THE APOSTLE

James, the son of Zebedee and one of the original apostles of Jesus Christ, played an important part in the restoration of the GOSPEL OF JESUS CHRIST when he and his brother John appeared with Peter as heavenly messengers to the Prophet Joseph SMITH and Oliver COWDERY and conferred on them the MELCHIZEDEK PRIESTHOOD and the apostolic office, including the KEYS, or authority, of presidency. This ordination had been promised as forthcoming by John the Baptist on May 15, 1829, when he bestowed the AARONIC PRIESTHOOD on Joseph Smith and Oliver Cowdery (D&C 13; JS—H 1:68–73). In a revelation dated August 1830, the Lord refers to the restoration of the Melchizedek Priesthood and notes the participation of James: “Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name” (D&C 27:12). In a later epistle to the Church (D&C 128:20), Joseph Smith, reviewing the major events of the restoration, mentions this event and locates its happening near the Susquehanna River between Harmony, Pennsylvania, and Colesville, New York (see MELCHIZEDEK PRIESTHOOD: RESTORATION OF).

In the twenty-two references to him in the New Testament, James is never mentioned apart from either his brother John or Peter. In the lists of the apostles, he is always given precedence after Peter except on two occasions when Andrew’s

name follows Peter’s, where it is clear that this order is due to his family connection (Matt. 10:2; Luke 6:14). James’ importance is due to his membership in what may be called a presiding council. This idea is borne out by the fact that Peter, James, and John were members of a select circle and were privileged to be present with Jesus on special occasions from which other apostles were excluded, including the raising of the daughter of Jairus (Mark 5:22–23, 35–43), the TRANSFIGURATION on the mountain (Mark 9:2–9), and the agony in GETHISEMANE (Mark 14:32–42).

According to Joseph Smith and later presidents of the Church, James, with Peter and John, received special authority and keys from Jesus, Moses, and Elijah on the MOUNT OF TRANSFIGURATION. This was in addition to other keys received during their ordination as apostles that endowed them with power for their ministry as the



*Joseph Smith Seeks Wisdom from the Bible*, by Harold T. (Dale) Kilbourn (1970s, oil on canvas, 21" × 22"). While reading James 1:5, Joseph Smith was inspired to ask God which church was right. Pondering this scripture, Joseph went to pray in a grove of trees near his home. There, God the Father and his son Jesus Christ appeared and instructed him (JS—H 1:11–20).



prayer and blesses the sick person as inspired. Many can attest to miracles of healing through faith and the power of the priesthood; they consider them private and sacred. Far from being an “epistle of straw,” as Luther called it, the Epistle of James is profound and very relevant for LDS theology.

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THOMAS W. MACKAY

## JAMES THE APOSTLE

James, the son of Zebedee and one of the original apostles of Jesus Christ, played an important part in the restoration of the GOSPEL OF JESUS CHRIST when he and his brother John appeared with Peter as heavenly messengers to the Prophet Joseph SMITH and Oliver COWDERY and conferred on them the MELCHIZEDEK PRIESTHOOD and the apostolic office, including the KEYS, or authority, of presidency. This ordination had been promised as forthcoming by John the Baptist on May 15, 1829, when he bestowed the AARONIC PRIESTHOOD on Joseph Smith and Oliver Cowdery (D&C 13; JS—H 1:68–73). In a revelation dated August 1830, the Lord refers to the restoration of the Melchizedek Priesthood and notes the participation of James: “Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name” (D&C 27:12). In a later epistle to the Church (D&C 128:20), Joseph Smith, reviewing the major events of the restoration, mentions this event and locates its happening near the Susquehanna River between Harmony, Pennsylvania, and Colesville, New York (see MELCHIZEDEK PRIESTHOOD: RESTORATION OF).

In the twenty-two references to him in the New Testament, James is never mentioned apart from either his brother John or Peter. In the lists of the apostles, he is always given precedence after Peter except on two occasions when Andrew’s

name follows Peter’s, where it is clear that this order is due to his family connection (Matt. 10:2; Luke 6:14). James’ importance is due to his membership in what may be called a presiding council. This idea is borne out by the fact that Peter, James, and John were members of a select circle and were privileged to be present with Jesus on special occasions from which other apostles were excluded, including the raising of the daughter of Jairus (Mark 5:22–23, 35–43), the TRANSFIGURATION on the mountain (Mark 9:2–9), and the agony in GETHISEMANE (Mark 14:32–42).

According to Joseph Smith and later presidents of the Church, James, with Peter and John, received special authority and keys from Jesus, Moses, and Elijah on the MOUNT OF TRANSFIGURATION. This was in addition to other keys received during their ordination as apostles that endowed them with power for their ministry as the



*Joseph Smith Seeks Wisdom from the Bible*, by Harold T. (Dale) Kilbourn (1970s, oil on canvas, 21" × 22"). While reading James 1:5, Joseph Smith was inspired to ask God which church was right. Pondering this scripture, Joseph went to pray in a grove of trees near his home. There, God the Father and his son Jesus Christ appeared and instructed him (JS—H 1:11–20).

Presidency of the Twelve and the Church (*HC* 3:386–87; *DS* 2:165).

If their mother, Salome, was a sister of Mary, the mother of Jesus, as is generally believed, then James and John were cousins of Jesus. This may account for Salome's presuming to importune Jesus to grant her sons a special position in his kingdom (*Matt.* 20:20–23). It may also explain their impetuous zeal against the Samaritan village that denied Jesus' party entry, for which they were called Boanerges ("Sons of Thunder") (*Luke* 9:52–56; *Mark* 3:17). James was present with the other apostles in Jerusalem and was a witness of the RESURRECTION of Christ. He was the first of the apostles to be slain, being beheaded by Herod Agrippa I in A.D. 44 (*Acts* 12:2).

R. DOUGLAS PHILLIPS

## JARED

See: Book of Mormon: Book of Ether

## JAREDITES

The Jaredites are a people described in the book of Ether (*see* BOOK OF MORMON: BOOK OF ETHER) whose name derives from their first leader, Jared. The Jaredites date to the time of the "great tower" mentioned in the Old Testament (*Gen.* 11:1–9), which was built in or around Mesopotamia. Led by God, the Jaredites left their homeland for a new land somewhere in the Americas, and there they established a kingdom. They grew to be a numerous population with kings and prophets, and, like the Nephites after them, were eventually annihilated by internecine war evidently sometime between 600 and 300 B.C. Their story was recorded by their last prophet, Ether. Around A.D. 400, the last Nephite survivor, MORONI<sub>2</sub>, abridged the record of Ether and appended his summary to the account of the Nephites that had been prepared by his father, MORMON. Although the record is brief, it hints at an epic genre rooted in the ancient Near East.

The Jaredite origin in the Old World probably dates to the third millennium B.C., which due to the scarcity of historical material presents obstacles to the use of comparative literature or archaeology. Parallels with the ancient Near East can only be

described in general forms, and no artifacts or writings identifiable as Jaredite have ever been found outside the Book of Mormon. But while parallels may be nebulous, certain Jaredite terms and names refer to practices, objects, or places in the ancient Near East. Several types, and a few specifics, may be analyzed in order to better understand the Jaredites and their civilization.

The principal theme of the Jaredite story is familiar in the genre of the ancient Near East. God calls a man to lead his people to a new and a promised land. Once settled in the land, the people alternate between stages of good and evil, relying on their king for guidance. When the king is good, the people tend to be good and follow God; when the king is evil, so too are the people. While parallels to the literature of the ancient Near East, especially the Old Testament, are apparent, the Jaredite narrative is unique in that the first leader, Jared, was not the one who received the call from God, but his brother (*see* BROTHER OF JARED). The roles of the two men differ, as do the roles of king and prophet in the Old Testament. From the earliest days after arriving in America, the Jaredites had a monarchical government apparently patterned after Bronze Age Mesopotamian society.

The story of the Jaredites has an epic flavor. Stories of heroes, kings, and princes who perform great deeds dominate the book of Ether. The heroes are great warriors who win decisive battles. Accounts dealing with cycles of life and death, good and evil, prosperity and hardship are the types of things that were done and written about in the epics in the book of Ether and the epics of the ancient Near East (*CWHN* 5:283–443).

The book of Ether begins with a genealogy spanning at least thirty generations, from the final prophet and historian Ether back to Jared. The list is reminiscent of genealogies in Old Testament or king lists common to antiquity. The thirty listed by name are:

<i>Name</i>	<i>Number</i>
Jared	1
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Shule	4
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Emer	6
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Presidency of the Twelve and the Church (*HC* 3:386–87; *DS* 2:165).

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Name	Number
Shez	10
Riplakish	11
Morianton	12
Kim	13
Levi	14
Corom	15
Kish	16
Lib	17
Hearthom	18
Heth	19
Aaron	20
Amnigaddah	21
Coriantum	22
Com	23
Shiblon(m)	24
Seth	25
Ahah	26
Ethem	27
Moron	28
Coriantor	29
Ether	30

Except for the lengthy accounts concerning the first and the last of these figures, all information about the people in this lineage is found in Ether, chapters 7–11. This dynasty endured for many centuries, always passing directly from father to son, except possibly in the case of Morianton, who was “a descendant of Riplakish,” following him by an interval of “many years” (Ether 10:9).

The Jaredites crossed the sea to the New World in eight “barges” in 344 days, driven by currents and winds. Their route is unknown. Perhaps coincidentally, the North Pacific current takes about the same time to cross from Japan to Mexico (Sorenson, p. 111). The question of ancient long-distance sea travel has been much debated, but extensive indications have been found of pre-Columbian transoceanic voyaging (Sorenson and Raish). The Bering land bridge “is no longer recognized as the only scientifically acceptable theory to explain the means and timing of human entry into the New World” (Dixon, p. 27).

The design of the Jaredite barges is unclear. They were built according to instructions given by God. Ether described them as being “light upon the water” like a fowl (Ether 2:16). They were “tight like unto a dish; and the ends thereof were peaked.” To allow light and air inside they had some sort of a “hole in the top, and also in the bottom” (Ether 2:17, 20). Ether also compared the

barges with Noah’s ark (Ether 6:7). Thus it may be relevant that Utnapishtim, the Sumerian Noah in the *Epic of Gilgamesh*, similarly is said to have built his boat with a ceiling and water plugs, and to have waterproofed the entire inside with bitumen. Utnapishtim’s story also recounts the raging winds that slammed water into the mountains and people, vividly paralleling the Jaredites’ experience of being driven by a furious wind (Ether 6:6).

Stones were made to shine by the touch of God’s finger to light these barges. Shining stones are not unique to the book of Ether. One reference to a shining stone in Noah’s ark appears in the Jerusalem Talmud, stating that a stone in the ark shone brighter in the night than in the day so that Noah could distinguish the times of day (*Pesachim* 1, 1; discussed in *CWHN* 6:337–38, 349). Shining stones were also said to be present in the Syrian temple of the goddess Aphek (see *CWHN* 5:373) and are mentioned several times in the pseudepigraphic *Pseudo-Philo* (e.g., 25:12).

Little original detail remains about the culture of the Jaredite people. Some of them were obviously literate. While their royalty was strictly hereditary, sons sometimes deposed their fathers or were rivals to their brothers. Kings held their opponents in captivity for long periods, entered into SECRET COMBINATIONS, and waged battles. The record indicates that some of these kings were “anointed” (e.g., Ether 6:27; 9:4; 10:10), sat upon beautiful thrones (Ether 10:6), and had concubines (Ether 10:5–6). Their economy was basically agrarian. They were settled people, the ruling lines living most of their long history in a single land called Moron, somewhere near and north of what would later be called the Nephite “narrow neck of land.” In some eras, the Jaredites built many cities and buildings (Ether 9:23; 10:5–12). One of their kings “saw the Son of Righteousness” (Ether 9:22). They once fought off a plague of poisonous snakes that came upon the land as a curse (Ether 10:19). At times they mined several ores (e.g. gold, silver, iron, copper) and made metal weapons and tools (Ether 7:9; 10:23–25; see BOOK OF MORMON ECONOMY AND TECHNOLOGY). “Elephants” were useful to them (Ether 9:19). This may refer to the mastodon or mammoth, but it is not possible to date the final disappearance of these animals in the New World. A section in the book of Ether talks of the hunt (10:19–21), a common pattern known in the Near East of the king who is also hunter. In this passage, the Jaredite king Lib designated the

land to the south as a hunting preserve. An early Mesopotamian example of a royal hunter is Nimrod, who comes from about the same period as Jared. Other Jaredite parallels are of interest. The dance of Jared's daughter for the life of Omer (Ether 8:10) has been compared with similar incidents from ancient lore (CWHN 5:213).

The theophany of the brother of Jared, in which he sees the finger of the Lord, parallels the story of MOSES. The brother of Jared goes up a mountain to pray (Ether 3:1; cf. Ex. 3:1–3); sees the finger of the Lord (Ether 3:6; cf. Ex. 31:18); fears the Lord (also meaning "held in awe"; Ether 3:6; cf. Ex. 3:6); sees the whole spirit body of the Lord (Ether 3:13, 16–18; cf. Ex. 33:11); learns the name of the Lord (Ether 3:14; cf. Ex. 3:14); and, finally, receives a symbol of power and authority (Ether 3:23; cf. Ex. 4:1–5). The unique aspect of the story of the brother of Jared is his extended revelation concerning the nature of God, who appeared to him in a spirit body "like unto flesh and blood" (Ether 3:6).

Some Jaredite prophets were apparently similar to the prophets in biblical Israel. They condemned idolatry and wickedness, and foretold the annihilation of the society and destruction of the people unless they repented. Although some prophets received the protection of the government, most were rejected by the people, and, like Ether, were forced to hide for fear of their lives. Ether's prophecies looked beyond the despair of the final destruction of his people toward the future destiny of the Jaredite land. He foresaw it as the place of "the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord" (Ether 13:3).

The final battle reported by Ether took place at the hill Ramah, the same place where Mormon later buried the sacred Nephite records (Ether 15:11). The war involved two vast armies, and hostilities continued several days until all the soldiers and one of the kings were slain. An exhausted Coriantumr culminated his victory over Shiz by decapitating him. Near Eastern examples of decapitation of enemies are evident in early art and literature, as on the Narmer palette; and decapitation of captured kings is represented in ancient Mesoamerica (Warren, pp. 230–33). Coriantumr was later discovered by the people of Zarahemla (Mulekites), with whom he lived for "nine moons" (Omni 1:21). Ether's plates (historical records), together with the decayed remains from the final

Jaredite battle were later found by a group of lost Nephites who were searching for the city of Zarahemla (Mosiah 8:8–11).

Ether writes of the annihilation of his people, but this was not necessarily an extermination of the entire population. One may assume that many of the commoners were not in the two armies and thus survived after these wars. The Jaredite people were crushed and dispersed, but probably not exterminated, since explicit features of Jaredite culture (especially personal names) were later evident in the Nephite culture (CWHN 5:237–41; Sorenson, p. 119).

The similarity between the Jaredite and Nephite histories is striking. But the similarity may be chiefly one of literary convention, which Moroni used to compare the two peoples. Other than possessing similar epic tales of people who were led across the sea to build kingdoms that eventually fell, the underlying cultures were probably quite different; for example, the Jaredite laws and government predate the LAW OF MOSES, and thus their system of justice was different from that of the Israelites and Nephites.

The message drawn by Moroni from the histories of the Jaredites and the Nephites is, however, the same: God revealed himself to both peoples. He gave both a land of promise, where their prosperity was conditioned on righteousness. Both met their demise because of wickedness and secret combinations, and both endings are included in the Book of Mormon to teach this hard-learned lesson. Concerning this, Moroni states: "The Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it, from the beginning of man" (Ether 8:19).

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MORGAN W. TANNER

## JEHOVAH, JESUS CHRIST

The GODHEAD consists of three separate and distinct beings: the Father, Son, and Holy Ghost (D&C 130:22; A of F 1). While some Christians do not equate Jesus Christ and Jehovah in their theologies, biblical passages indicate that relationship, and latter-day scriptures often refer to Jesus Christ, the Son, as Jehovah (e.g., D&C 110:3–4; Moro. 10:34).

The name Jehovah is an anglicized rendering of the tetragrammaton YHWH, a proper noun in biblical Hebrew that identifies God. Following a Jewish tradition that avoided pronouncing God's name, translators of the King James Version rendered almost all occurrences of YHWH as "LORD." Latter-day Saints view many other occurrences of "Lord" as references to Jehovah, both in the New Testament and in LDS scripture.

Since his PREMORTAL LIFE, Jesus Christ has functioned as the constant associate of the Father working under his direction. In 1916 the First Presidency and the Quorum of the Twelve Apostles issued a doctrinal statement on the relationship between the Father and the Son: "Jesus the Son has represented and yet represents Elohim

His Father in power and authority. This is true of Christ in His preexistent, antemortal, or unembodied state, in the which He was known as Jehovah; also during His embodiment in the flesh; . . . and since that period in His resurrected state" (MFP 5:31–32).

Throughout scripture, several roles of Jehovah-Jesus Christ are specifically identified.

**CREATOR.** Jehovah as Creator is attested throughout the Old Testament (e.g., Ps. 24:1–2). Speaking to Moses, God said, "Worlds without number have I created; . . . and by the Son I created them, which is mine Only Begotten" (Moses 1:33). John and others acknowledged Jesus as the Word, the Creator: "In the beginning was the Word; . . . all things were made by him; and without him was not any thing made" (John 1:1–3, 14; cf. Eph. 3:9; Col. 1:16). Similarly, the Book of Mormon teaches, "The Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men. . . . And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning" (Mosiah 3:5–8; cf. 2 Ne. 9:5; 3 Ne. 9:15).

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**REDEEMER, DELIVERER, AND ADVOCATE.** Jehovah delivered the children of Israel from Egypt. Paul taught that this same being would redeem mankind from sin and death (cf. 1 Cor. 10:1–4). This point is made clear in the Book of Mormon: "The God of our fathers, who were led out of Egypt, . . . yea, the God of Abraham . . . yieldeth himself . . . as a man, into the hands of wicked men . . . to be crucified" (1 Ne. 19:10; cf. 2 Ne. 9:1–26; Mosiah 13:33–35). When the Savior appeared to the Prophet Joseph Smith in the Kirtland Temple on April 3, 1836, "his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying: I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father" (D&C 110:3–4).



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**JUDGE.** The Book of Mormon prophet Moroni<sup>2</sup> drew attention to “the great Jehovah, the Eternal Judge” (Moro. 10:34), reaffirming what the Psalmist and others had said (e.g., Ps. 9:7–8; Isa. 33:22). Jesus Christ proclaimed that he was the judge: “For the Father . . . hath committed all judgment unto the Son” (John 5:22, 27; cf. Acts 10:42).

**IN HIS NAME.** In the beginning, men began “to call upon the name of the LORD” (Gen. 4:25, 26; cf. Moses 5:8; 6:4). In Moses’s time Jehovah instructed the priests to “put my name upon the children of Israel” (Num. 6:27; cf. Deut. 28:10). Before the coming of Christ, Book of Mormon people took upon themselves his name (Mosiah 5:8–12; Alma 34:38; *see* JESUS CHRIST, TAKING THE NAME OF UPON ONESELF). In all dispensations, the name of Christ is the only name “whereby salvation can come unto the children of men” (Isa. 43:3, 11; Mosiah 3:17; Acts 4:12; cf. Moses 5:7–9).

Divine names and titles, especially in the Bible, are occasionally ambiguous. The distinction between the Father and the Son is sometimes unclear. For example, the Hebrew term *ELOHIM*—a title usually applied to the Father by Latter-day Saints—often refers to Jehovah in the Bible (e.g., Isa. 12:2). Furthermore, people prayed to Jehovah as if he were the Father. In some cases, ambiguity may be due to the transmission of the text; in others, it may be explained by divine investiture wherein Christ is given the authority of the Father: “Thus the Father placed His name upon the Son; and Jesus Christ spoke and ministered in and through the Father’s name; and so far as power, authority, and Godship are concerned His words and acts were and are those of the Father” (*MFP* 5:32).

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DAVID R. SEELY

## JEREMIAH, PROPHECIES OF

The book of Jeremiah presents a number of elements that are significant for Latter-day Saints. Such features range from important doctrinal teachings connected with Jeremiah’s call to his prophecies of the latter days. Notably, his work reveals more about him as a person than most

other prophetic works do about their authors. Moreover, his definition of a **TESTIMONY**, hard won through years of persecution, is a classic: The word of God “was in mine heart as a burning fire” (Jer. 20:9).

In calling Jeremiah to be a **PROPHET**, the Lord explained that he had known Jeremiah and ordained him to be a prophet before his conception and birth (Jer. 1:4–10). **LATTER-DAY SAINTS** believe this refers to Jeremiah’s **PREMORTAL LIFE**, during which the Lord ordained him and others to special assignments. Though foreordained to be a prophet, Jeremiah was not compelled to serve, and his first reaction was to object (1:6). However, it is apparent that, as Jeremiah exercised his **AGENCY**, he chose to accept the responsibilities conveyed by his **FOREORDINATION** and subsequent earthly calling to be a prophet.

A choice feature of Jeremiah’s work is his portrait of the Lord’s tender responses to people. Although through Jeremiah he denounced the behavior of his people and allowed them to be taken captive, the Lord still affirmed his affection for them. This attribute is seen in the divine laments recorded in Jeremiah 4:19–22, 8:18–9:3, and possibly 10:19–22. In Jeremiah 8:19, for example, the Lord says: “Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the LORD in Zion? is not her king in her?” The Lord then responds to his own question: “For the hurt of the daughter of my people am I hurt” (8:21).

Another doctrinal contribution is Jeremiah’s revelation of the Lord’s foreknowledge of future events. Latter-day Saints see in Jeremiah’s work evidence that the Lord knows the future and can reveal its relevant dimensions to his prophets. When Jeremiah was first called (627/6 B.C.), the ruling power in the Near East was Assyria. But he accurately predicted that Babylon would become dominant (Jer. 27:2–11), and warned his people that the Babylonian kings would conquer Jerusalem (32:28), take many captive (32:31–32), and then fall to another power (25:12) that would subsequently allow the Jews to return and rebuild Jerusalem (29:10).

Under inspiration, Jeremiah also saw the latter days, referring to them as “the days [to] come” (Jer. 30:3). In those days, he declared, the Lord would establish a “new” and “everlasting covenant” (31:31; 32:40). A significant feature of this new **COVENANT** would be the divinely autho-

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Jeremiah and his writings were well respected by his contemporary, LEHI, and later Book of Mormon prophets who possessed a copy of some of Jeremiah's prophecies on the PLATES of brass (cf. 1 Ne. 5:13; 7:14). A later Book of Mormon prophet, NEPHI<sub>2</sub>, indicates that Jeremiah had prophesied of the MESSIAH's first coming (Hel. 8:13–20). However, current texts of Jeremiah do not have clear references to this event, underscoring the observation that in the transmission of the biblical text parts may have been lost, or that Lehi may have possessed a fuller version. This is not surprising since ancient evidence both from Dead Sea fragments and from the Septuagint version of Jeremiah suggests that the text of his book has not been well preserved.

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WILLIAM J. ADAMS, JR.

## JERUSALEM

Latter-day Saints view Jerusalem as a holy city, as do other Christians, Jews, and Muslims. The existence of Jerusalem as a unique holy place stems from at least the time that DAVID captured the city and made it his capital. With Solomon's efforts, the temple stood in Jerusalem as God's dwelling place (1 Kgs. 6). For a millennium, JEHOVAH was worshiped there, and his people looked for redemption in Jerusalem (Luke 2:38). Tradition holds that its former name was Salem (Gen. 14:18; Ps. 76:2), where MELCHIZEDEK reigned and ABRAHAM went to sacrifice Isaac. Later, Jesus Christ died there to atone for the sins of mankind. Concerning Jerusalem's future importance, latter-day scripture affirms biblical prophecies that Jerusalem is to be the scene of important events in the LAST DAYS.

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Jerusalem will be restored in its former place, be sanctified, and become a city of holiness, graced with a new temple (Zech. 2:12; 12:6; Ether 13:5, 11; 3 Ne. 20:29–36; D&C 77:15). Elder Orson Hyde, an apostle, journeyed to Jerusalem in 1841 to dedicate the land “for the building up of Jerusalem again . . . and for rearing a Temple in honor of [the Lord’s] name” (HC 4:456).

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This inscribed stone stands in the Orson Hyde Memorial Garden in Jerusalem (dedicated October 24, 1979). The text is repeated in Hebrew, Arabic, and English. The garden, on the slopes of the Mount of Olives across from Mt. Moriah, commemorates Orson Hyde’s dedication of Palestine on October 24, 1841. Courtesy LaMar C. Berrett.

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D. KELLY OGDEN

## JESUS CHRIST

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- Firstborn in the Spirit
- Only Begotten in the Flesh
- Birth of Jesus Christ
- Baptism of Jesus Christ
- Ministry of Jesus Christ
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- Resurrection of Jesus Christ
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*These titles are self-explanatory and each emphasizes a major feature about Jesus Christ. The long list of topics illustrates his importance in the doctrines of the Church, and the large amount of information available through the scriptures and the teachings of latter-day prophets.]*

#### OVERVIEW

Jesus Christ is the central figure in the doctrine of The Church of Jesus Christ of Latter-day Saints. The Prophet Joseph SMITH explained that “the fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it” (*TPJS*, p. 121). Latter-day Saints believe that complete salvation is possible only through the life, death, resurrection, doctrines, and ordinances of Jesus Christ and in no other way.

Christ’s relationship to mankind is defined in terms of his divine roles in the three phases of existence—premortal, mortal, and postmortal.



*The Lord Jesus Christ*, by Del Parson (1983, oil on canvas, 49 cm × 61 cm). Jesus Christ is the literal son of God the Father, Creator of all things from the beginning, and the Redeemer of mankind.

**PREMORTAL JESUS.** In the **PREMORTAL LIFE**, Jesus Christ, whose main title was **JEHOVAH**, was the firstborn spirit child of God the Father and thus the eldest brother and preeminent above all other spirit children of God. In that **FIRST ESTATE**, he came to be more intelligent than all other spirits, one “like unto God” (*Abr.* 3:19, 24), and served as the representative of the Father in the creation of “worlds without number” (*Heb.* 1:1–3; *D&C* 76:24; *Moses* 1:33; 7:30). LDS leaders have declared that all **REVELATION** since the **FALL OF ADAM** has been by, and through, Jehovah (Jesus Christ) and that whenever the Father has appeared unto man, it has been to introduce and bear record of the Son (*JST* John 1:19; *DS* 1:27). He was known to Adam, and the patriarchs from Adam to Noah worshiped him in humble reverence. He was the Almighty God of Abraham, Isaac, and Jacob, the God-Lawgiver on Sinai, the Holy One of Israel. Scriptural records affirm that all the prophets from the beginning spoke or wrote of the time when Jehovah would come to earth in the form of man, in the role of a **MESSIAH**. Peter said, “to him give all the prophets witness” (*Acts* 2:25–31; 10:43). Jacob taught that “none of the prophets have written, nor prophesied, save they have spoken concerning this Christ” (*Jacob* 7:11; cf. *Mosiah* 3:5–10; 13:33; 3 *Ne.* 20:24).

**MORTAL JESUS.** Jehovah was born into this life in Bethlehem of Judea and grew up as Jesus of Nazareth. He came in **condescension**—leaving his station as the Lord Omnipotent to undertake a mission of pain and humiliation, having everlasting consequences for mankind (see 1 *Ne.* 11; *Mosiah* 3:5–10; *see also* **CONDESCENSION OF GOD**). His life was one of moral perfection—he was sinless and completely submissive to the will of the Father (*John* 5:30; 2 *Cor.* 5:21; *Heb.* 4:15; 1 *Pet.* 2:22; *Mosiah* 15:2). Jesus is the model and exemplar of all who seek to acquire the divine nature. As taught by Joseph Smith, the Savior “suffered greater sufferings, and was exposed to more powerful contradictions than any man can be.” Through all of this, “he kept the law of God, and remained without sin” (*Lectures on Faith*, Lecture 5, paragraph 2). The risen Lord asked the Nephites, “What manner of men ought ye to be? Verily I say unto you, even as I am” (3 *Ne.* 27:27; cf. 12:48).

Jesus was more, however, than sinlessness, goodness, and love. He was more than a model and



teacher, more than the embodiment of compassion. He was able to accomplish his unique ministry—a ministry of reconciliation and salvation—because of who and what he was. President Ezra Taft BENSON stated, “The Church of Jesus Christ of Latter-day Saints proclaims that Jesus Christ is the Son of God in the most literal sense. The body in which He performed His mission in the flesh was fathered by that same Holy Being we worship as God, our Eternal Father. Jesus was not the son of Joseph, nor was He begotten by the Holy Ghost. He is the Son of the Eternal Father!” (Benson, p. 4). From MARY, a mortal woman, Jesus inherited mortality, including the capacity to die. From his exalted Father he inherited immortality, the capacity to live forever. The Savior’s dual nature—man and God—enabled him to make an infinite atonement, an accomplishment that no other person, no matter how capable or gifted, could do (cf. Alma 34:9–12). First, he was able, in GETHSEMANE, in some majestic but incomprehensible manner, to assume the burdens and effects of the sins of all mankind and, in doing so, to engage suffering and anguish beyond what a mere mortal could endure (2 Ne. 9:21; Mosiah 3:7; D&C 18:11; 19:16; Taylor, p. 148). Second, he was able to submit to physical death, to willingly lay down his life and then take up his body again in the RESURRECTION (John 5:26; 10:17, 18; 2 Ne. 2:8).

**POSTMORTAL JESUS.** Latter-day Saints believe that between his death on the cross at Calvary and his resurrection, Jesus’ spirit entered the SPIRIT WORLD, a postmortal place of the disembodied, those awaiting and preparing for the reunion of their bodies and spirits. Peter taught that Christ went into this realm to preach to the spirits in prison (1 Pet. 3:18–20; 4:6). A modern revelation explains that Jesus did not go himself among the wicked and disobedient who had rejected the truth. Rather, he ministered to the righteous in PARADISE and organized and empowered them to teach those spirits who remained in darkness under the bondage of sin and ignorance (see D&C 138:29–32). Thus, the Messiah’s mission to “preach good tidings unto the meek,” to “bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound” (Isa. 61:1; Luke 4:18–19) extended after death into the life beyond (see SALVATION OF THE DEAD; SPIRIT PRISON).

Jesus “broke the bands of death”; he was the



*Jesus at the Home of Mary and Martha*, by Minerva K. Teichert (c. 1935, oil on canvas, 46" × 70"). Jesus ministered to people of every class and station in life. LDS artist Minerva Teichert shows him here expounding the holy scriptures in the home of two women, Mary and Martha. Mary “sat at Jesus’ feet, and heard his word,” while her sister “was cumbered about much serving” (Luke 10:39–40). Courtesy Museum of Fine Arts, Brigham Young University.

“first fruits of them that slept” (1 Cor. 15:20; Alma 11:40–41). He rose from the tomb with an immortal, glorified body and initiated the first resurrection or the resurrection of the just, the raising of the righteous dead who had lived from the days of Adam to the time of Christ (Matt. 27:52–53; Mosiah 15:21–25; Hel. 14:25–26; 3 Ne. 23:7–13). Jesus Christ will come again to earth in power and glory. The first resurrection, begun at the time of Christ’s resurrection, will resume as the righteous dead from the MERIDIAN OF TIME to his second coming return with him in resurrected and immortal glory. This second advent will also signal the beginning of the MILLENNIUM, a thousand years of earthly peace during which Satan will be bound and have no power over the hearts of those who remain on earth (Rev. 20:1–2; 1 Ne. 22:26). Joseph Smith taught that “Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth [constantly], but will visit it when they please, or when it is necessary to govern it” (TPJS, p. 268). During this era, Jesus will reveal himself, and, in the words of Isaiah, “the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isa. 11:9; Heb. 2:14).

Jesus Christ is the God of the whole earth and invites all nations and people to come unto him.

His mortal ministry, as described in the New Testament, was primarily among the Jews. Following his death and resurrection he appeared to his "other sheep," groups of scattered Israelites. First, as described in the Book of Mormon, he ministered to the NEPHITES in America. He taught them his gospel and authorized them to officiate in his name. He then visited the lost tribes, the ten northern tribes of Israel, which were scattered at the time of the Assyrian captivity in 721 B.C. (John 10:16; 3 Ne. 15:12–16; 17:4). In addition to the appearances recorded in the Bible and the Book of Mormon, which are ancient scriptural witnesses of the Redeemer, Joseph Smith testified that Jesus Christ, in company with his Eternal Father, appeared to him near Palmyra, New York, in the spring of 1820 to open the DISPENSATION OF THE FULNESS OF TIMES (JS—H 1:1–20; see FIRST VISION). On subsequent occasions the risen Savior has visited and revealed himself to his latter-day prophets and continues to direct his latter-day Church and kingdom (see JESUS CHRIST: LATTER-DAY APPEARANCES OF).

Latter-day Saints center their worship in, and direct their prayers to, God the Eternal Father. This, as with all things—sermons, testimonies, prayers, and sacraments or ordinances—they do in the name of Jesus Christ (2 Ne. 25:16; Jacob 4:4–5; 3 Ne. 18:19; D&C 20:29; Moses 5:8). The Saints also worship Christ the Son as they acknowledge him as the source of truth and redemption, as the light and life of the world, as the way to the Father (John 14:6; 2 Ne. 25:29; 3 Ne. 11:11). They look to him for deliverance and seek to be like him (see D&C 93:12–20; McConkie, 1978, pp. 568–69). In emphasizing the transforming power of Christ's example, President David O. MCKAY observed that "no man can sincerely resolve to apply to his daily life the teachings of Jesus of Nazareth without sensing a change in his own nature" (IE 65 [June 1962]:405).

Jesus Christ brought to pass the bodily resurrection of all who have lived or who will yet live upon the earth (1 Cor. 15:21–22; Alma 11:40–42). Because he overcame the world, all men and women may—by exercising faith in him, trusting in his merits, and receiving his grace—repent of their sins and know the peace of personal purity and spiritual wholeness (John 14:27; Phil. 4:7; 2 Ne. 2:8; 25:23; Enos 1:1–8; Mosiah 4:1–3). Those who have learned to rely on the Lord and lean upon his tender mercies "sing the song of redeeming love" (Alma 5:26). NEPHI<sub>1</sub>, the Book of Mor-

mon prophet-leader, exulted, "I glory in my Jesus, for he hath redeemed my soul from hell" (2 Ne. 33:6). "We talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, . . . that our children may know to what source they may look for a remission of their sins" (2 Ne. 25:26). A latter-day apostle has written:

I believe in Christ;  
He stands supreme!  
From him I'll gain my fondest dream;  
And while I strive through grief and pain,  
His voice is heard: Ye shall obtain.  
I believe in Christ; so come what may,  
With him I'll stand in that great day  
When on this earth he comes again  
To rule among the sons of men.  
[Bruce R. McConkie, "I Believe in Christ,"  
no. 134, *Hymns*, 1985]

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ROBERT L. MILLET

#### PROPHECIES ABOUT JESUS CHRIST

Prophecies concerning the birth, mortal ministry, and post-Resurrection ministry of Jesus Christ permeate the Bible. Moreover, the latter-day scriptures used by members of The Church of Jesus Christ of Latter-day Saints—the Book of Mormon, which bears the modern subtitle "Another Testament of Jesus Christ," the Doctrine and Covenants, and the Pearl of Great Price—contain numerous prophetic utterances about the MESSIAH that in general are clearer than those in the Bible. For Latter-day Saints, these four volumes of scripture constitute the principal sources for the prophecies about Jesus' life and mission. This article reviews the prophecies concerning Jesus most often referred to by Latter-day Saints.

The New Testament teaches that the divinity of Jesus Christ was recognized by some during his

own lifetime, as well as by God's ancient prophets. For example, Andrew announced to his brother Simon PETER that he had found the Messiah (John 1:41). The Book of Mormon prophets ABINADI and NEPHI<sub>2</sub>, son of HELAMAN<sub>2</sub>, taught that all of God's prophets, including Moses and Abraham, "have testified of the coming of Christ" (Mosiah 13:33; Hel. 8:16–22; cf. Jacob 4:4).

The scriptures are rich in prophetic detail concerning the birth of Jesus. Isaiah declared, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14), a passage that Matthew cited as having reference to Jesus (Matt. 1:22–23). Micah poetically pronounced, "Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). Among Book of Mormon people, NEPHI<sub>1</sub> foretold that "even six hundred years from the time that my father [Lehi] left Jerusalem," the Savior would be raised up (1 Ne. 10:4; 19:8). SAMUEL THE LAMANITE (c. 6 B.C.) told a doubting generation of the signs to be given in the Western Hemisphere that would accompany the birth of Christ (Hel. 14:2–8). These included the appearance of a new star and two days and one night without darkness (Hel. 14:4–5).

Some prophecies of the Messiah's birth were fulfilled when the angel of the Lord announced to shepherds near Bethlehem: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). On the other side of the world, the day before his birth, the Lord announced to his prophet Nephi<sub>3</sub> that he should be of "good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets" (3 Ne. 1:13).

Latter-day Saints believe that the mission of Jesus Christ has been known since earliest times. The angel of the Lord declared to Adam that the Son was "the Only Begotten of the Father from the beginning," and that Adam would "be redeemed, and all mankind, even as many as will," if they "repent and call upon God in the name of the Son forevermore" (Moses 5:8–9). The message that Jesus Christ is the Advocate, the Redeemer, and the Intercessor, and that "There is no other way nor means whereby man can be saved, only through the atoning blood of Jesus Christ" (Hel.

5:9), has been repeated by God's representatives in all ages (see Moses 5:14–15; Isa. 53:4–5; Acts 4:12; 2 Ne. 2:9–10; 9:6–7; Mosiah 4:8; 5:8; Alma 11:40; D&C 45:3).

Events of Jesus' mortal life and ministry are found in numerous prophecies. In the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST), an insightful passage states "that Jesus grew up with his brethren, and waxed strong, and waited upon the Lord for the time of his ministry to come . . . [and] needed not that any man should teach him" (JST Matt. 3:24–25). Nephi<sub>1</sub> saw in a vision, and King BENJAMIN learned from an angel, that the Savior would perform healings, cast out devils, and raise the dead (1 Ne. 11:31; Mosiah 3:5–6). According to New Testament writers, Jesus' triumphal ride into Jerusalem on a beast of burden was foreknown by Zechariah (Zech. 9:9; Matt. 21:5; John 12:14–15), as was his betrayal for thirty pieces of silver (Zech. 11:12–13; Matt. 27:9–10). From the angel, King Benjamin learned that blood would come "from every pore, so great shall be his [Jesus'] anguish for the wickedness and the abominations of his people" (Mosiah 3:7). Christ's rejection by his own people was prophesied both by himself and by others (e.g., Ps. 69:8; Mosiah 15:5; 3 Ne. 9:16; John 1:11).

Many years before the event, prophets such as ENOCH and Nephi<sub>1</sub> saw the Lord lifted up on the cross (Moses 7:47, 55; 1 Ne. 11:33). Isaiah prophesied that the suffering servant would make "his grave with the wicked, and with the rich in his death" (Isa. 53:9). The Book of Mormon prophet Abinadi (c. 150 B.C.) associated that passage in Isaiah with Jesus (Mosiah 15), and its fulfillment was recorded by Luke (23:32–33). Matthew tells of the physical disturbances that occurred at the moment Jesus gave up his life (Matt. 27:50–54), events that ZENOS saw in a vision hundreds of years earlier (1 Ne. 19:10–12).

Christ foretold his own death and resurrection when he answered a demand for a sign: "Destroy this temple [physical body], and in three days I will raise it up" (John 2:19). Jesus' eventual victory over death was known by the ancients, for God told Enoch that "righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men" (Moses 7:62). Later, inspired men in the Americas learned of this event. Nephi<sub>1</sub>, JACOB, Benjamin, and Samuel proclaimed the time when Christ "layeth down his life accord-

ing to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise" (2 Ne. 2:8; cf. 1 Ne. 10:11; Mosiah 3:10; Hel. 14:15–17).

Jesus Christ's ministry to the SPIRIT PRISON (1 Pet. 3:18–19) was anticipated by Isaiah when he recorded that "after many days shall [the prisoners gathered in the pit] be visited" (Isa. 24:22). Section 138 of the Doctrine and Covenants records a vision of this event, received by a modern prophet, President Joseph F. SMITH, when he saw "the hosts of the dead, both small and great . . . awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death" (D&C 138:11, 16).

The righteous of earlier ages have looked forward to the second coming of Jesus Christ. Jesus told his disciples to "watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13; cf. D&C 49:6–7), and indicated that he would come "as a thief" in the night (1 Thess. 5:2; Rev. 3:3; 16:15). He revealed to Joseph Smith that a universal revelation would be given so that "all flesh shall see me together" (D&C 101:23; cf. Isa. 40:5). Isaiah foresaw events of the second coming (Isa. 63–66), as did Daniel, Micah, Zechariah, and Malachi (Dan. 7:13; Micah 1:3; Zech. 12:10; 13:6; Mal. 3:12). When the resurrected Lord appeared among the Nephites, he spoke about his eventual triumphant return to earth, quoting Malachi, chapters 3 and 4 (3 Ne. 24–25).

The Prophet Joseph Smith clarified and added to prophecies of the events surrounding Jesus' second coming, including the RESTORATION of the gospel (D&C 133:36–37), the resurrection of the dead (D&C 88:95–102), the beginning of the Millennium (D&C 43:30–31), and the binding of Satan for a thousand years (D&C 45:55). Both ancient and modern prophets foretold that, at the end of a thousand years of peace, Satan would be loosed and the final battle between good and evil would be waged (Rev. 20:7–8; D&C 43:31). JOHN the Revelator and the ancient prophet ETHER, who both saw in vision all of these events, beheld the renewal of the earth and the establishment of the NEW JERUSALEM (Rev. 21; Ether 13:1–10). This city will have "no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23).

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GARY LEE WALKER

#### FIRSTBORN IN THE SPIRIT

Fundamental to the teachings of The Church of Jesus Christ of Latter-day Saints is the concept that all human beings were born as spirit sons and daughters of heavenly parents before any were born as mortals to earthly parents. Latter-day Saints believe that the eldest and firstborn spirit child of God is Jehovah and that it was he who was later born with a physical body to MARY as Jesus Christ. That is, Jehovah of the Old Testament became Jesus Christ of the New Testament when he was born into mortality. The Psalmist refers to the Messiah as the firstborn (Ps. 89:27), and the apostle Paul speaks of Jesus as the "firstborn among many brethren" (Rom. 8:29; cf. Heb. 2:17) and as the "firstborn of every creature" (Col. 1:15). Perhaps the most authoritative statement on the subject is from the Savior himself, who declared to the Prophet Joseph SMITH, "I was in the beginning with the Father, and am the Firstborn" (D&C 93:21; see also CHURCH OF THE FIRSTBORN). In 1909 the FIRST PRESIDENCY of the Church declared:

The Father of Jesus is our Father also. Jesus Himself taught this truth, when He instructed His disciples how to pray: "Our Father which art in heaven," etc. Jesus, however, is the firstborn among all the sons of God—the first begotten in the spirit, and the only begotten in the flesh. He is our elder brother, and we, like Him, are in the image of God. All men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity [MFP 4:203].

[See also "Origin of Man," included in Doctrinal Expositions of the First Presidency in Appendix.]

JERRY C. GILES

### ONLY BEGOTTEN IN THE FLESH

Ancient and modern scriptures use the title Only Begotten to emphasize the divine nature of Jesus Christ. Latter-day Saints recognize Jesus as literally the Only Begotten Son of God the Father in the flesh (John 3:16; D&C 93:11; Moses 6:52). This title signifies that Jesus' physical body was the offspring of a mortal mother and of the eternal Father (Luke 1:35, 1 Ne. 11:18). It is LDS doctrine that Jesus Christ is the child of MARY and GOD THE FATHER, "not in violation of natural law but in accordance with a higher manifestation thereof" (JC, p. 81).

The fact of Jesus' being the literal Son of God in the flesh is crucial to the ATONEMENT, which could not have been accomplished by an ordinary man. Because of the FALL OF ADAM, all mankind are subject to physical death and are shut out from the presence of God. The human family is unable to save itself. Divine law required the sacrifice of a sinless, infinite, and eternal being—a God—someone not dominated by the Fall, to redeem mankind from their lost and fallen condition (Alma 34:9–14; cf. 42:15). This price of redemption was more than any mortal person could pay, and included the spiritual sufferings and physical agony in GETHESEMANE (Luke 22:44; Mosiah 3:7; D&C 19:18). To complete the Atonement by physical death and RESURRECTION, it was necessary that Jesus be able to lay down his physical body and also be able to take it up again. He could do this only because he had life in himself, which he inherited from God his Father (John 5:26; 10:17–18). Christ inherited the ability to die from his mortal mother and the power to resurrect himself from his immortal Father. Dying was for him a voluntary, deliberate act for mankind, made possible only because he was the Only Begotten of the Father (D&C 20:18–26).

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GERALD HANSEN, JR.

### BIRTH OF JESUS CHRIST

Latter-day Saint scripture affirms unequivocally that the birth of Jesus Christ was the mortal advent on earth of an actual God, a second and distinct member of the GODHEAD. Adam was assured re-

demption through the Only Begotten of the Father, and every true prophet had a hope of Christ's glory (Moses 5:6–10; Jacob 4:4).

Biblical prophecies and accounts of Jesus' birth are confirmed and enlarged in latter-day scripture. While Matthew's birth narrative emphasizes Christ's kingship (drawing attention to the magi, King Herod, and Bethlehem, the city of King David) and Luke's account accents Jesus' humility and holiness (mentioning the lowly manger, the shepherds, and the heavenly choirs), the Book of Mormon focuses on his coming as a fulfillment of a loving God's plan that was established from before the foundation of the world.

The time of Jesus' birth, along with the purposes of his mortal ministry, were established in the PREMORTAL LIFE (see COUNCIL IN HEAVEN; Moses 4:1–4; 1 Ne. 10:2–4; Mosiah 3:5–10). A detailed vision of the anticipated Savior's birth was recorded by NEPHI<sup>1</sup>, a Book of Mormon prophet, shortly after 600 B.C. (1 Ne. 11:7–24). He foresaw a virgin in the city of Nazareth who was carried away in the spirit, and then saw the virgin again with a child in her arms, whom an angel identified as the Son of God. Nephi described Christ's coming as the CONDESCENSION OF GOD, which may be understood in two respects: first, in that God the Father, a perfected and glorified personage of flesh and bones, condescended to become the father of a mortal offspring, born of Mary; and second, in that Jesus (JEHOVAH), the God who created worlds without number (Moses 1:32–33; John 1:1–4, 14; Heb. 1:1–2), willingly submitted himself to all the trials and pains of mortality (Mosiah 3:5–8; MD, p. 155).

For Latter-day Saints, the paternity of Jesus is not obscure. He was the literal, biological son of an immortal, tangible Father and Mary, a mortal woman (see VIRGIN BIRTH). Jesus is the only person born who deserves the title "the Only Begotten Son of God" (John 3:16; Benson, p. 3; see JESUS CHRIST: ONLY BEGOTTEN IN THE FLESH). He was not the son of the HOLY GHOST; it was only through the Holy Ghost that the power of the Highest overshadowed Mary (Luke 1:35; 1 Ne. 11:19).

The place where the nativity should occur was a point of public controversy in Jesus' day (John 7:40–43). The Book of Mormon prophet ALMA<sup>2</sup>, about 83 B.C., foretold that Christ's birthplace would be "at Jerusalem which is the land of our forefathers" (Alma 7:10), referring to the region surrounding the city itself: "Christ was born in a

village some six miles from the city of Jerusalem . . . in what we now know the ancients themselves designated as 'the land of Jerusalem'" (CWHN 6:102).

The Bible and the Book of Mormon report the appearance of great signs in the Western Hemisphere at the time of the birth of the Messiah for the benefit of the faithful. For example, about 6 B.C. SAMUEL THE LAMANITE prophesied that lights would appear in heaven and that there would be no darkness during the night when Christ was born (Hel. 14:3–7). On the day when Samuel's five-year prophecy was about to expire and the unbelievers were accordingly about to execute those who had believed his words, Samuel's prophecies of the Savior's birth were fulfilled (3 Ne. 1:4–23). In the New World, as in the Old, "angels did appear unto men, wise men, and did declare unto them glad tidings of great joy" (Hel. 16:14).

[See also April 6; Book of Mormon Chronology; Christmas.]

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ANDREW C. SKINNER

#### BAPTISM OF JESUS CHRIST

At the commencement of his public ministry, Jesus went from Galilee to the Jordan, where he was baptized by JOHN THE BAPTIST. He did thereby "humble himself before the Father" and witness to him "that he would be obedient to him" (2 Ne. 31:7). For Latter-day Saints this event shows that Jesus by his own example taught that all people must be baptized by immersion by one having AUTHORITY. All persons must also receive the HOLY GHOST in order to obtain the testimony of Jesus (see John 1:32–34; Rev. 1:2; 19:10) and enter into the KINGDOM OF HEAVEN.

Jesus was baptized by immersion by John, who was ordained when eight days old by an angel of God to "make straight the way of the Lord" (D&C 84:28). As Jesus came up out of the water, John saw the heavens open and the spirit of God descending upon Jesus (see DOVE, SIGN OF), and the voice of GOD THE FATHER declared to John,

"This is my beloved Son, in whom I am well pleased" (Matt. 3:17). Thereafter John bore record that Jesus was the Son of God (John 1:33–34; D&C 93:15–17). At the baptism of Jesus all three members of the GODHEAD were manifest, thus revealing the separate identities of the Father, the Son, and the Holy Ghost.

Many have wondered why Jesus needed baptism, since he was without SIN. Some have seen this as "an act of simple submissive obedience on the part of the Perfect One" (A. Edersheim, *Life and Times of Jesus the Messiah* [reprinted, Grand Rapids, Mich., 1971], p. 280); others have suggested that Jesus still faced "a possibility of a subtle sin: the sin of shrinking from what might lie ahead" and thus was baptized to fortify himself with "utter consecration" and to express to his nation "the urgency of commitment" (*Interpreter's Bible*, Vol. 8, p. 78).

However, Latter-day Saints understand from the Bible and the Book of Mormon that Jesus was baptized "to fulfill all righteousness," which means that Jesus humbled himself before the Father, witnessed to the Father that he would obey him, and thereby showed mankind the narrowness of the gate leading to ETERNAL LIFE (2 Ne. 31:6–9). In submitting to baptism Jesus "set the example" for all mankind, for if Jesus, being holy, was baptized "to fulfil all righteousness . . . how much more need have we, being unholy, to be baptized?" (2 Ne. 31:5; see also *AF*, chap. 6). Those who follow his example and his gospel with full purpose of heart, with honesty before God, and "with real intent, repenting of [their] sins," are promised that they will receive the BAPTISM OF FIRE AND OF THE HOLY GHOST, and be able to "speak with the tongue of angels, and shout praises" to God (2 Ne. 31:13).

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J. PHILIP SCHAELLING

#### MINISTRY OF JESUS CHRIST

The central role played by Jesus' mortal ministry in Latter-day Saint doctrine and belief is well expressed in Joseph Smith's statement that "the fun-



damental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it" (*TPJS*, p. 121; *HC* 3:30).

Latter-day Saints share with many other Christians the acceptance of the four New Testament gospels and Acts 1:1–11 as essentially accurate historical accounts of the earthly ministry of Jesus Christ. While not biblical inerrantists, their confidence in the biblical record is strengthened in two unique ways: First, they believe specific elements of Christ's earthly ministry to have been revealed beforehand to pre-Christian PROPHETS. These REVELATIONS agree with subsequent accounts in the gospels. Second, they believe that the risen Jesus himself has affirmed many details of that biblical account. Thus, the Book of Mormon and other texts of the specifically Latter-day Saint canon are regarded as "proving to the world that the holy scriptures are true" (D&C 20:11; cf. 1 Ne. 13:39).

That God's Son would come to earth and take upon himself a physical body, for example, was foreknown by many prophets (1 Ne. 13:42; Enos 1:8; Mosiah 3:5; Hel. 8:13–22; Ether 3:15–17). The approximate date of his coming was also known (1 Ne. 10:4; 19:8; 2 Ne. 25:19; Hel. 14:2). Several ancient believers were privileged to see him before his mortal advent (2 Ne. 2:4; 11:2; Alma 19:13; Ether 3:14; 9:22; D&C 107:49, 54; Moses 1:2; 7:4; Abr. 2:6–11; cf. Isa. 6:1–3). His name-title, Jesus Christ, (i.e., "Savior Anointed") was known long beforehand, as were the name and virginity of his mother and the place of his birth (1 Ne. 11:13–14, 18–20; 2 Ne. 25:19; Mosiah 3:8; Alma 7:10; Ether 3:14; Moses 6:52, 57; 7:50; cf. Micah 5:2). Ancient prophets foresaw his baptism, predicting even its location and specific details of the mission of JOHN THE BAPTIST (1 Ne. 10:8–10). NEPHI<sub>1</sub> knew that the Savior would call twelve apostles to assist in his ministry (1 Ne. 11:34–36; 12:9; 13:26, 40–41; 14:20, 24, 27), and King Benjamin prophesied of his many miracles (Mosiah 3:5–6). Jesus' atoning death by crucifixion was well known to pre-Christian prophets, who understood that it would be accompanied by three days of darkness preceding his resurrection (1 Ne. 10:11; 11:33; 19:10; 2 Ne. 25:14; Mosiah 3:9–10; Alma 7:11; Hel. 14:14, 20, 27; Moses 7:55). Indeed, sacrificial practices from Adam onward, including the rituals of the law of

Moses, prefigured Christ and, furthermore, were recognized as doing so by many who performed them (Jacob 4:5; Moses 5:5–7).

Later LDS scriptures, including the words of the risen Jesus himself, confirm such details of the New Testament record as the unity of the SERMON ON THE MOUNT (3 Ne. 12–14) and the authenticity of some of his separate sayings (3 Ne. 15:12–24). His pain in the garden of GETHSEMANE is attested (D&C 19:18; cf. Mosiah 3:7), as are his crucifixion (D&C 20:23; 21:9; 35:2; 45:52; 46:13; 53:2), his resurrection on the third day (Morm. 7:5; D&C 18:12; 20:23), and his identity as the long-awaited suffering Savior (3 Ne. 11:10–11). His earthly agonies are said to qualify him as an intercessor between God and man (D&C 45:4; cf. Isa. 53:12). In such texts as Doctrine and Covenants section 7 and the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST), Latter-day Saints believe that they have been granted more complete information on Jesus' Palestinian ministry. (Interestingly, the JST antici-



*Christ Calling Peter and Andrew*, by James T. Harwood (1928, oil on canvas, 41" × 51"). An important part of Jesus' ministry was the calling of apostles to lead his Church on earth. Latter-day Saints believe that apostles and prophets form a necessary foundation for Christ's Church.



pates modern scholarly emphasis on the individual character of the New Testament gospels by labeling each one as the “testimony” of its respective author. This same view seems to underlie Doctrine and Covenants 88:141.)

Gospel accounts inform and underscore LDS understanding of the earthly ministry of Jesus, in whom Latter-day Saints see God physically present among his people. Not only did Jesus perform miracles, expressing thereby his power over both demons and natural elements, but he explicitly affirmed his unity of purpose with the Father (John 14:8–10; 17:21) and his identity as the Jehovah of the Old Testament (John 8:56–59). While Moses ascended the mountain to receive the old law, Jesus ascended a mount to proclaim a new one (cf. 3 Ne. 15:4–5). Moses himself was present at the TRANSFIGURATION (Matt. 17:1–8). LDS scriptures further affirm the New Testament gospels’ warm portrait of Jesus’ compassion for sinners, his concern for the poor, and his love for children. They portray him as a popular teacher who taught with parables, preached in synagogues, confronted hypocrisy, and won the love and admiration of many of his hearers.

Latter-day Saints recall, too, the reaction of Jesus’ hearers to the Sermon on the Mount: “For he taught them as one having authority, and not as the scribes” (Matt. 7:29). Just as he did not call upon the power of others to perform miracles, Jesus needed no precedents to justify his teachings. In himself he had power over death—both over the death of others (as in the healing of Lazarus, the daughter of Jairus, and the son of the widow of Nain) and his own death (John 5:26; 10:17–18). Thus, Latter-day Saints join with other Christians in an acceptance of Jesus of Nazareth as their redeemer from death. But he is also the source of PRIESTHOOD authority, who called and empowered ordinary, untrained men to serve him in a newly organized church and, acting for him in his capacity as “the good Shepherd,” to “feed his sheep” (John 21:15–17) through both teaching and priesthood ORDINANCES. They reject claims of a dichotomy between the priestly and the prophetic in his ministry. They note that he taught the necessity of baptism and submitted to that requirement himself (John 3:1–5; Matt. 3:15). They recall that he revered the temple of his day and expected others to do likewise (Luke 2:41–50; John 2:13–17).

LDS understanding of the role of faith and

works in salvation is grounded in the insistence of Jesus that love for him will express itself in OBEDIENCE to his COMMANDMENTS (John 14:15; cf. John 15:14; Matt. 5–7). His call for his followers to be perfect (Matt. 5:48) is rendered plausible by the fact that he overcame the same temptations that beset them (Heb. 4:15–16; Matt. 4:1–11; Luke 4:1–13) and that he suffered for their transgressions (Mosiah 3:7; Isa. 53:3–12). Indeed, Latter-day Saints are informed by their scriptures that it is at least partially because of the experience gained and the empathy achieved during his earthly sojourn that Jesus knows how to minister to the needs of those who trust in him (Alma 7:12; D&C 62:1; 88:6).

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DANIEL C. PETERSON

#### CRUCIFIXION OF JESUS CHRIST

Crucifixion was the form of execution suffered by Jesus Christ on Calvary as the necessary conclusion to his voluntary infinite atoning sacrifice begun in GETHSEMANE (see ATONEMENT). Many people supported and followed Jesus, but a small group of influential Judean leaders, who disagreed with his doctrines and felt threatened by his popularity, succeeded in having the Roman governor, Pontius Pilate, condemn him to death.

LDS scriptures give prophetic witness that crucifixion would be the method of the Savior’s death (e.g., 1 Ne. 19:10–13; 2 Ne. 10:3–5; Mosiah 3:9; 15:7; Moses 7:55). Israelites did not crucify. They did hang executed bodies ignominiously “on a tree” for part of a day (Deut. 21:22–23; cf. Acts 5:30), but for crucifixion it was necessary to invoke Roman law and practice.

Crucifixion was a form of execution probably begun by the Persians and used in Egypt and Carthage. The Romans perfected it as a torture designed to produce maximum pain and a slow death. Reserved for the vilest of criminals and rarely administered to Roman citizens, crucifixion was customarily preceded by flogging the back, buttocks, and legs with a short whip consisting of leather thongs with small iron balls or sharp pieces



*Palm Sunday*, by Robert L. Marshall (1983, oil on canvas, 4' × 5'). This painting uses dead hanging palms to represent the time when life was gone from the body of Christ and then rose on the third day. It is one of the few LDS paintings to treat the crucifixion theme. The bottom of the painting depicts a sacrament table. Courtesy John W. Welch.

of sheep bone attached. The weakened victim was then made to carry at least a portion of the cross to the site of crucifixion. Romans commonly used large nails to fix the wrists and palms to the cross bar and the feet to the vertical portion of the cross. The nails inflicted terrible pain but caused no immediate life-threatening injury. A person could live in agony for hours or even days. The body's position made breathing difficult since hanging by the arms kept the chest expanded so that exhaling required the active use of the diaphragm. If the sufferer pushed with his feet, he elevated his body, placing the chest in a more natural position and making it easier to breathe. Soldiers sometimes hastened death by breaking the legs of the victim, making it almost impossible to push the body high enough to breathe.

After Jesus had hung on the cross for several hours, he forgave the soldiers who had crucified

him (Luke 23:34; JST Luke 23:35) and voluntarily gave up his life (cf. John 10:18), commending his spirit into his Father's hands. The Romans broke the legs of the two who were crucified with Jesus, but believing that he was already dead, they merely thrust a spear into his side (John 19:33–34).

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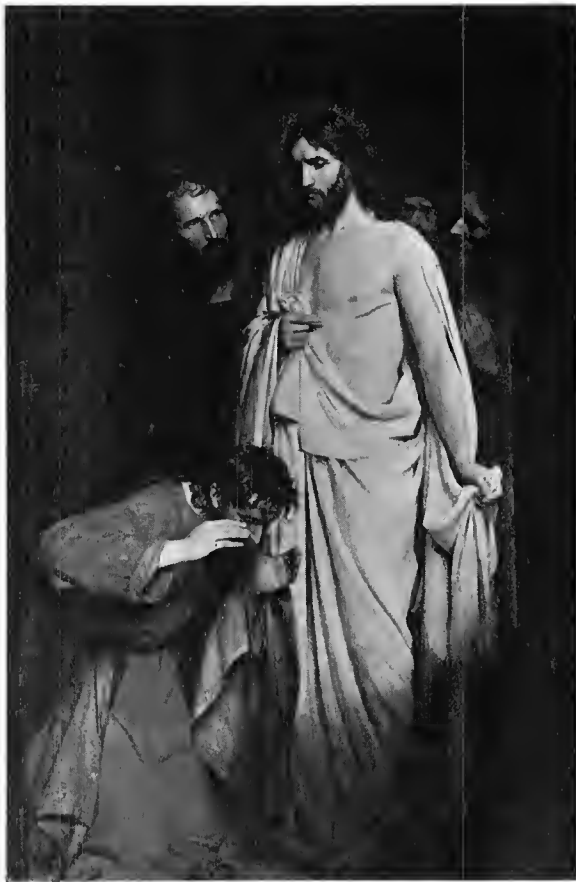
#### RESURRECTION OF JESUS CHRIST

Latter-day Saints view the resurrection of Jesus Christ as the most glorious event of all time. Having the power to lay down his body and to "take it again" (John 10:18), the Savior conquered death for himself and all mankind (1 Cor. 15:22). LDS faith in the literal and physical resurrection of Jesus is greatly strengthened by ancient and modern testimonies of many witnesses.

The Book of Mormon contains prophecies of the resurrection of Jesus years before the actual event. The prophet Nephi<sup>1</sup> declared, "Behold, they will crucify him; and . . . he shall rise from the dead" (2 Ne. 25:13; also 1 Ne. 19:10). In the Bible Jesus himself prophesied that on "the third day he shall be raised again" (Matt. 17:23).

The third day did come, and Jesus became the "firstfruits of them that slept" (1 Cor. 15:20), his spirit permanently reuniting with his body in a glorified, immortal state. His resurrected body was not subject to pain, disease, or death. It could pass through walls; it could defy the earthly laws of gravity; but it was a tangible "glorious body" (Phil. 3:21) composed of flesh and bones. Jesus said to his disciples, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). He then ate broiled fish and honeycomb in their presence as a further witness of his corporeal nature.

Latter-day Saints firmly distinguish themselves from those who deny the physical resurrection of Jesus or claim that his divine nature is solely spiritual, with his postmortal appearances being merely temporary physical or mystical manifestations (Nibley, pp. 156–59). They find such doctrine inconsistent with the words of Paul, who



*The Doubtful Thomas*, by Carl Heinrich Bloch (1834–1890). Thomas, one of the original apostles, kneels at the feet of the resurrected Jesus. The Lord said, “Behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing” (John 20:27). Courtesy Frederiksborg Museum, Hillerød, Denmark.

taught that the resurrected Christ “dieth no more” (Rom. 6:9), meaning that his resurrected body would never again be separated from his spirit (James 2:26; Alma 11:45).

In his resurrected state, Jesus retained the prints of nails in his hands and feet as a special manifestation to the world. Such marks, however, are only temporary. After all have confessed that he is the Christ, his resurrected body will, like those of all mankind, be restored to its “proper and perfect frame” (Alma 40:23).

Once resurrected, Jesus “gained the keys . . . to open the graves for all men” (DS 1:128), and with those keys he opened the gates of the resurrection: The “graves were opened” and “many saints did arise and appear unto many” (Matt. 27:52; 3 Ne. 23:11).

Christ’s resurrection was not hidden. Witnesses of this event were both legion and varied: the women at the tomb (Luke 24:1–10); Mary in the garden (John 20:11–18); ten apostles together (Luke 24:36–43); eleven apostles, including doubting Thomas (John 20:24–29); two disciples on the road to Emmaus (Luke 24:13–24); “above five hundred brethren at once” (1 Cor. 15:6); and Paul on the road to Damascus (Acts 9:3–9). Of all these records, none is more profound than that of his appearance to the Nephites, where, one by one, 2,500 men, women, and children “did see with their eyes and did feel with their hands, and did know of a surety . . . that it was he” (3 Ne. 11:15). To these accounts, Latter-day Saints add modern appearances of the resurrected Lord to Joseph SMITH and others (e.g., JS—H 1:17; D&C 76:22–23).

Jesus Christ will yet appear in the latter days and testify, “These wounds are the wounds with which I was wounded in the house of my friends” (D&C 45:52; cf. Zech. 13:6), visiting all kingdoms over which he is creator (D&C 88:51–61). Honest and credible witnesses of all ages have testified, and will yet testify, as did the angelic messengers of old, “He is risen” (Matt. 28:6).

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TAD R. CALLISTER

#### FORTY-DAY MINISTRY AND OTHER POST-RESURRECTION APPEARANCES OF JESUS CHRIST

After his RESURRECTION, Jesus spent much of the next forty days with his disciples, “speaking of the things pertaining to the kingdom of God” (Acts 1:3) and opening “their understanding, that they might understand the scriptures,” namely, what is “in the law of Moses, and in the prophets, and in the Psalms concerning [him]” (Luke 24:44–45). As part of Jesus’ ministry, these forty days are important to Latter-day Saints. In addition, a major section of the Book of Mormon is devoted to his post-resurrection ministry in the Western Hemisphere.

The NEW TESTAMENT mentions the forty-day ministry but provides only limited detail. For example, during this time Jesus appeared to the



*Go Ye Therefore, and Teach All Nations*, by Grant Romney Clawson, after a work by Harry Anderson (1974; mural, oil on canvas; 16' × 66'). During his forty-day ministry, the resurrected Jesus instructed his apostles to preach the gospel to all nations (Matt. 28:19–20). The Lord repeated this instruction to Joseph Smith (see D&C 42:58).

Twelve with Thomas present (John 20:26–29), spoke of “things pertaining to the kingdom of God” (Acts 1:3), “and many other signs truly did Jesus in the presence of his disciples, which are not written in this book” (John 20:30). Paul mentions that on one occasion Jesus “was seen of above five hundred brethren at once” (1 Cor. 15:6). Finally, before his ascension Jesus commanded the APOSTLES to go “into all the world, and preach the gospel to every creature” (Mark 16:15–16; cf. Matt. 28:18–20; Luke 24:47–48; John 21:15–17; Acts 1:4–5).

Over forty accounts outside scripture claim to tell what Jesus said and did during his forty-day ministry. Latter-day Saints believe that some of these accounts, like the APOCRYPHA, contain things “therein that are true,” but in addition contain “many things . . . that are not true” (D&C 91).

These accounts report the following: Jesus teaches the apostles the gospel they should preach to the world. He tells of a PREMORTAL LIFE and the creation of the world, adding that this life is a probationary state of choosing between good and evil, and that those who choose good might return to the glory of God. He foretells events of the LAST DAYS, including the return of ELIJAH. He also tells the disciples that the primitive church will be perverted after one generation, and teaches them to prepare for tribulation. These apocryphal accounts

state that Christ’s resurrection gives his followers hope for their own resurrection in glory. Besides salvation for the living, SALVATION OF THE DEAD is a major theme, as are the ordinances: BAPTISM, the SACRAMENT or eucharist, ordination of the apostles to authority, their being blessed one by one, and an initiation or ENDOWMENT (cf. Luke 24:49; usually called “mysteries”), with an emphasis on GARMENTS, MARRIAGE, and PRAYER CIRCLES. These accounts, usually called secret (Greek, *apokryphon*; Coptic, *hep*), are often connected somehow to the TEMPLE, or compared to the MOUNT OF TRANSFIGURATION. Sometimes the apostles are said to ascend to heaven where they see marvelous things. Whether everything in such accounts is true or not, the actions of the apostles after the post-resurrection visits of Jesus contrast sharply with those before.

Many people dismiss accounts outside the New Testament with the labels apocrypha, pseudepigrapha, fiction, or myth. Some ascribe them to psychological hallucinations that the trauma of Jesus’ death brought on the disciples. Others discard such traditions because sects later branded as “heresies” championed them. Most ignore them. Latter-day Saints generally tend to give thoughtful consideration to them, primarily because of the long, detailed account in the Book of Mormon of Christ’s post-resurrection ministry

among the Nephites and Lamanites “who had been spared” (3 Ne. 11–28).

Many elements found in the Old World forty-day literature also appear in 3 Nephi in the Book of Mormon. This account tells how his Father announced Jesus to some of the surviving Nephites and Lamanites, and how he descended from heaven to the temple at Bountiful to minister to the multitude there for three days. The people “did see with their eyes and did feel with their hands, and did know of a surety and did bear record” that Jesus had risen from the dead (3 Ne. 11:13–17). Jesus chose twelve disciples, gave them authority to perform ordinances, and commanded them to teach all the people (3 Ne. 11:18–41; 18:36–39; 19:4–13; Moro. 2). He declared his doctrine, forbidding disputation about it: “The Father commandeth all men, everywhere, to repent and believe in me. And whoso believeth in me, and is baptized, the same shall be saved” (3 Ne. 11:32–33). Jesus’ teachings, including a version of the SERMON ON THE MOUNT very similar to the one contained in the New Testament, comprise “the law and the commandments” for the people (3 Ne. 12:19). Jesus healed their sick, blessed their children, and prayed for the multitude (3 Ne. 17:2–25; 19:5–36). Many were transfigured when ANGELS descended to minister to them (3 Ne. 17:22–25; 19:14–16). Jesus instituted the ordinances of baptism and the sacrament of bread and wine (3 Ne. 11:22–29; 18:1–14, 26–35; 19:10–13; 20:3–9), and taught the multitude how to live their lives free from sin (3 Ne. 18:12–25). He also taught that sin prevents participation in the ordinances, but no one is forbidden to attend the synagogue or to repent and come to him (3 Ne. 18:25–33). He described the future in terms of COVENANTS made with the house of Israel, quoting Old Testament prophecies of MOSES (Deut. 18:15–19 = 3 Ne. 20:36–38; Gen. 12:3; 22:18 = 3 Ne. 20:25, 27), ISAIAH (Isa. 52:1–3, 6–8, 9–10, 11–15 = 3 Ne. 20:36–40, 32, 34–35, 41–45; Isa. 52:8–10 = 3 Ne. 16:18–20; Isa. 52:12, 15 = 3 Ne. 21:29, 8; Isa. 54 = 3 Ne. 22), Micah (Micah 4:12–13; 5:8–15 = 3 Ne. 20:18–19, 16–17; 21:12–18), and Habakkuk (Hab. 1:5 = 3 Ne. 21:9), that the remnants of Israel will be gathered when the prophecies of Isaiah begin to be fulfilled and when the remnants begin to believe in Christ, the Book of Mormon itself being a sign of the beginning of these events (3 Ne. 16:4–20; 20:10–23:6; 26:3–5). After inspecting their records, Jesus gave them additional prophecies that

they had not had (Mal. 3–4 = 3 Ne. 24–25), and “did expound all things” to their understanding (3 Ne. 20:10–26:11).

Even more sacred things said and done by Jesus during his three-day visit to the Western Hemisphere were not included in the present record (3 Ne. 26:6–12). His post-resurrection ministries to the people of Nephi and to the Old World disciples were only two of several he performed and of which records were made (3 Ne. 15:11–16:3; cf. D&C 88:51–61; *TPJS*, p. 191). Latter-day Saints hope to prepare themselves to receive the fuller accounts that are yet to come (2 Ne. 29:11–14; D&C 25:9; 101:32–35; 121:26–33; A of F 9).

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JOHN GEE

#### LATTER-DAY APPEARANCES OF JESUS CHRIST

As shown in the New Testament and the Book of Mormon, after his resurrection, Jesus Christ can, and also does, appear to people in this latter-day DISPENSATION OF THE GOSPEL. When these sacred manifestations are for personal instruction, they are not spoken of openly. However, when it is appropriate, the divine communication is made public. It is a principle of the gospel that the Lord Jesus Christ can, and will, manifest himself to his people, including individual members, “in his own time, and in his own way, and according to his own will” (D&C 88:68).

The most important appearance of the Savior in this dispensation occurred when he and the Father came to Joseph SMITH in the spring of 1820. This theophany, commonly called the FIRST

VISION, revealed the separate nature of these two members of the GODHEAD and ushered in the DISPENSATION OF THE FULNESS OF TIMES and the RESTORATION OF ALL THINGS.

In 1832, Jesus Christ again appeared in a vision to Joseph Smith and Sidney RIGDON. Both men saw and conversed with him (D&C 76:14) and also witnessed a vision of the kingdoms to which mankind will be assigned in the life hereafter. The Lord also appeared to Joseph Smith and Oliver COWDERY in April 1836 in the Kirtland Temple shortly after its dedication and manifested his acceptance of this first latter-day temple (D&C 110:1–10).

A revelation pertaining to the salvation of the dead was given to Joseph Smith in an earlier appearance of Jesus Christ and the Father in the Kirtland Temple on January 21, 1836: “The heavens were opened upon us, and I beheld . . . the blazing throne of God, whereon was seated the



*Jesus Christ Appearing to Joseph Smith and Oliver Cowdery in the Kirtland Temple*, by Gary E. Smith (1980, oil on canvas, 36" × 42"). Regarding the Savior's appearance in the Kirtland Temple on April 3, 1836, Joseph Smith wrote: "We saw the Lord standing upon the breastwork of the pulpit" (D&C 110:2). Courtesy Blaine T. Hudson.

Father and the Son" (D&C 137:1, 3). Joseph Smith said that visions were given to many in the meeting and that "some of them saw the face of the Savior" (HC 2:382).

Joseph Smith also recorded other occasions when Church members beheld the Savior. On March 18, 1833, he wrote of a significant meeting of the SCHOOL OF THE PROPHETS: "Many of the brethren saw a heavenly vision of the Savior, and concourses of angels, and many other things, of which each one has a record of what he saw" (HC 1:335). He wrote of a similar experience of Zebdee Coltrin (HC 2:387), and on another occasion he reported that "the Savior made His appearance unto some" at a meeting the week after the dedication of the Kirtland Temple (HC 2:432).

Appearances of Jesus Christ have not been restricted to the early days of the Church. In 1898 the Savior appeared to Lorenzo SNOW, the fifth President of the Church, and gave him important instructions regarding the Church (*My Kingdom Shall Roll Forth*, pp. 68–70, Salt Lake City, 1980). The sixth President of the Church, Joseph F. SMITH, saw the Savior in a vision in 1918, as recorded in Doctrine and Covenants section 138. This vision showed the Savior's visit to the spirits of the dead while his body was in the tomb between the time of his crucifixion and resurrection. In 1985, Ezra Taft BENSON, the thirteenth President of the Church, said, "Today in Christ's restored church, The Church of Jesus Christ of Latter-day Saints, He is revealing Himself and His will—from the first prophet of the Restoration, even Joseph Smith, to the present" (p. 4).

It is a teaching of latter-day revelation that individual members can have a personal visit from the Savior, and see his face, and receive instruction from him, when they are prepared, and when the Lord chooses to grant such an experience (D&C 93:1; see JESUS CHRIST: SECOND COMFORTER).

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JOEL A. FLAKE

#### SECOND COMING OF JESUS CHRIST

In Jewish and Christian thought there are two basic ways of viewing the coming of the MESSIAH. Some consider promises of a Messiah and a millen-



nial era symbolic of a time when men will finally learn to live in peace and harmony and the world will enter a new age of enlightenment and progress; no one individual nor any one specific event will usher in this age. The Church of Jesus Christ of Latter-day Saints opposes this view and agrees with the many other Jewish and Christian groups who affirm that there is an actual Messiah, that he will come at some future time to the earth, and that only through his coming and the events associated therewith will a millennial age of peace, harmony, and joy begin. Jews look for the first coming of the Messiah; Latter-day Saints and other Christians for the second coming of Jesus Christ.

The SCRIPTURES, both biblical and modern, abundantly testify that the era just preceding the second advent of the Savior will be “perilous” (2 Tim. 3:1) and filled with “tribulation” (Matt. 24:29). At that time “the devil shall have power over his own dominion” (D&C 1:35). The resulting judgments upon the wicked are part of the preparations for the MILLENNIUM.

The righteous as well as the unenlightened will experience these times of tribulation. LDS sources teach that the Lord will gather the righteous together in “holy places” (D&C 101:22), which include ZION and her STAKES (D&C 115:6). These places are described in terms of “peace,” “refuge,” and “safety for the saints of the Most High God” (D&C 45:66). The promise is that God “will not suffer that the wicked shall destroy the righteous. Wherefore, he will preserve the righteous by his power . . . Wherefore, the righteous need not fear” (1 Ne. 22:16–17).

Attempts to predict the time of the coming of the Messiah are legion in both Jewish and Christian traditions. Latter-day Saints consider the second coming “near, even at the doors” (D&C 110:16). But they also accept the decree of scripture that “the hour and the day [of Christ’s coming] no man knoweth, neither the angels in heaven, *nor shall they know until he comes*” (D&C 49:7 [italics added]; cf. Matt. 24:36).

With many other Christians, Mormons believe the second coming will be preceded by the battle of Armageddon and by Christ’s appearance on the Mount of Olives (see LAST DAYS). Of this event the Doctrine and Covenants says:

And then shall the Jews look upon me and say: What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds

with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their king [D&C 45:51–53; cf. Zech. 13:6].

“From that day forward,” it has been proclaimed, “the Jews as a nation become holy and their city and sanctuary become holy. There also the Messiah establishes his throne and seat of government” (Clark, p. 258).

Before Christ’s coming in glory, “there shall be silence in the heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded . . . and the face of the Lord shall be unveiled” (D&C 88:95). This apparently is the time when “all flesh shall see me together” (D&C 101:23; Rev. 1:7).

The Doctrine and Covenants declares that “the earth shall pass away so as by fire” (D&C 43:32). Some have conjectured that this could occur through a nuclear holocaust. Though certain apocalyptic passages may seem to describe the effects of nuclear warfare (e.g., Isa. 34:1–10), a modern REVELATION teaches that the “fire” of the Second Coming is the actual presence of the Savior, a celestial glory comparable to the glory of the sun (D&C 76:70) or a “consuming fire” (Heb. 12:29; cf. Mal. 3:2; 4:1). “So great shall be the glory of his presence that the sun shall hide his face in shame” (D&C 133:49). “The presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil” (D&C 133:41; cf. Isa. 64:2; JS—H 1:37). “Element shall melt with fervent heat” (D&C 101:25) and “the mountains shall flow down at thy presence” (D&C 133:44). The Doctrine and Covenants repeats Isaiah’s declaration that “the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat” (D&C 133:48; cf. Isa. 63:2).

The apostle PAUL wrote to the Thessalonian Saints that those living on the earth at the time of Christ’s appearing would be caught up to meet him (1 Thess. 4:16–17). The Doctrine and Covenants, using similar language, adds that these righteous saints will be “quickened” and will join those “who have slept in their graves,” who will also “be caught up to meet him in the midst of the pillar of heaven” (D&C 88:96–97; see RESURRECTION). Christ will descend to earth “in like manner as ye have seen him go into heaven” (Acts 1:11).

With the coming of Christ, the millennial era of peace, harmony, and RIGHTEOUSNESS will



begin. Satan will then have “no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth” (1 Ne. 22:26; *see also* MILLENNIUM).

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GERALD N. LUND

### JESUS CHRIST, FATHERHOOD AND SONSHIP OF

Latter-day Saint scriptures refer to Jesus Christ as both the Father and the Son. Most notably in the Book of Mormon, Christ introduced himself to the BROTHER OF JARED saying, “I am the Father and the Son” (Ether 3:14); NEPHI<sub>1</sub> referred to the Lamb of God as “the Eternal Father” (1 Ne. 11:21, 1830 ed.), and the prophet ABINADI said that the Messiah would be “the Father . . . and the Son” (Mosiah 15:3). Such usage has been explained in several ways consistent with the fundamental LDS understanding of the Godhead as three distinct beings.

There is no lack of clarity about Christ’s sonship. Jesus is the Son of God in at least three ways. First, he is the firstborn spirit child of God the Father and thereby the elder brother of the spirits of all men and women as God the Father, known also by the exalted name-title Elohim, is the father of the spirits of all mankind (Num. 16:22; Heb. 12:9; John 20:17). Thus, when Christ is called the Firstborn (e.g., Rom. 8:29; Col. 1:15; D&C 93:21), Latter-day Saints accept this as a possible reference to Christ’s spiritual birth. Second, he is the literal physical son of God, the Only Begotten in the Flesh (e.g., John 1:14; 3:16; 2 Ne. 25:12; Jacob 4:11; D&C 29:42; 93:11; Moses 1:6; 2:26). Third, spiritually he is also a son by virtue of his submission unto the will of the Father (Heb. 5:8).

Jesus Christ is also known by the title of Father. The meaning of scriptures using this nomenclature is not always immediately clear, primarily owing to the fact that Christ and his Father are

virtually inseparable in purpose, testimony, glory, and power. In most cases, however, the scriptural usage can be explained in several ways:

Christ is sometimes called Father because of his role as Creator from the beginning (*see* CREATION). Before his mortal birth, and acting under the direction of the Father, Jesus was JEHOVAH, the Lord Omnipotent, through whom God created worlds without number (Moses 1:33; 7:30; John 1:1–3; Heb. 1:2). Because of his creative role, Christ-Jehovah is called “the Father of heaven and earth, the Creator of all things from the beginning” in the Book of Mormon (Mosiah 3:8; *see also* 2 Ne. 25:16; Alma 11:39; 3 Ne. 9:15). Jesus’ role as Creator is similarly attested in the Bible (e.g., John 1:3; Eph. 3:9; Col. 1:16) and the Doctrine and Covenants (e.g., D&C 38:1–3; 45:1; 76:24; 93:9).

Jesus Christ is also known as Father through the spiritual rebirth of mankind (*see* BORN OF GOD). As the foreordained Redeemer, he became the “author of eternal salvation unto all them that obey him” (Heb. 5:9). He is the Savior. No person will come unto the Father except through him and by his name (John 14:6; Acts 4:12; Mosiah 3:17). Those who accept the gospel of Jesus Christ and receive its saving covenantal ordinances, living worthy of its sanctifying and enlightening powers, are “born again” unto Christ and become known as the children of Christ, “his sons and daughters,” his “seed” (Mosiah 5:5–8; 15:10–13; 27:25–26; Alma 5:14). Christ thus becomes the Father of their salvation, the Father of life in the Spirit, the Father of the new birth. In a related sense, he is also the Father of all mankind in that the RESURRECTION of the entire human family comes through him (Sperry, p. 35).

Furthermore, Jesus is called Father because of the AUTHORITY God gave him to act for the Father. He explained in Jerusalem: “I can of mine own self do nothing . . . I am come in my Father’s name” (John 5:30, 43). An LDS leader has clarified this: “All revelation since the fall has come through Jesus Christ, who is the Jehovah of the Old Testament. . . . The Father has never dealt with man directly and personally since the fall, and he has never appeared except to introduce and bear record of the Son” (DS 1:27). Latter-day Saints understand this to mean that, except when introducing the Son, God always acts and speaks to mankind through Jesus Christ. Accordingly, the Father has placed his name upon the Son, authorized and empowered him to speak even in the first person

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In addition, Christ is Father in that he literally inherited attributes and powers from his Father (Elohim). From Mary, his mother, Jesus inherited MORTALITY, the capacity to die. From God, his Father, Jesus inherited IMMORTALITY, the capacity to live forever: "As the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26; cf. Hel. 5:11). Christ is "the Father because he was conceived by the power of God" (Mosiah 15:3). "This is a matter of his Eternal Parent investing him with power from on high so that he becomes the Father because he exercises the power of that Eternal Being" (McConkie, p. 371).

Christ is also Father in that he spiritually received all that the Father has. "I am in the Father, and the Father in me, and the Father and I are one—the Father because he gave me of his fulness, and the Son because I was in the world" (D&C 93:3–4).

Other explanations are likewise possible. All persons have multiple roles in life. A man can be a father, son, and brother; a woman can be a mother, daughter, and sister. These titles describe roles or functions at a given time, as well as relationships to others. For Latter-day Saints, this is so with the Christ. He has many names and titles. He ministers as both the Father and the Son. After explaining that the God of Abraham, Isaac, and Jacob would come to earth, take a body, and minister as both Father and Son, Abinadi summarized: "And they are one God, yea, the very Eternal Father of heaven and earth" (Mosiah 15:4; see also Mosiah 7:26–27; D&C 93:14). The Father and the Son, the Spirit and the flesh, the God and the man—these titles, roles, and attributes are blended wondrously in one being, Jesus Christ, in whom "dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

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ROBERT L. MILLET

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## JESUS CHRIST, NAMES AND TITLES OF

Since Jesus Christ is the central focus both in Church devotion and in scripture, he is naturally known under many names and titles, including the following:

**JESUS.** The Hebrew *yeshua'* or *yehoshua'*, meaning "Jehovah saves," is transliterated into English as the name Joshua. In Greek, it became *Iesous*, thence *Iesus* in Latin and *Jesus* in English. Since Jesus was actually Jehovah performing saving work, his name *yeshua'*, "Jehovah saves," coincides precisely.

**MESSIAH.** This title comes from the Hebrew *meshiach*, "anointed one." Among the Israelites, prophets, priests and kings were anointed, designating them as rightful successors. Commonly, "messiah" referred to a figure awaited by ISRAEL to be her king. Applied to Jesus, the title retains its full sense of "anointed" prophet, priest, and king.

**CHRIST.** Greek for Messiah (anointed one) is *Christos*, Christ in English. Thus, "Jesus Christ" joins a name and a title, and means Jesus the Messiah.

**SON OF GOD.** Jesus was not the son of any mortal man. His biological father was God, the Father. As Son of God, Jesus represents the Father and acts as his agent in all things.

**SON OF MAN.** From his mother Jesus inherited mortality. Hebrew *ben 'adam* denotes "a son of Adam," that is, any mortal man (Dan. 8:17). Thus, as a son of Adam, Jesus represents Adam's children, acting as their agent with the Father. As both Son of God and Son of Man, Jesus stands between God and man as mediator. With the definite article, *the* Son of Man described an expected apocalyptic heavenly figure, identified with the Messiah (Dan. 7:13). Jesus is the son of the archetypal Man, the perfect heavenly Man, the Eternal Father (Moses 6:57; 7:35). In this sense, "Son of Man" equals "Son of God" and conveys an inten-

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tional ambiguity, reflecting both Jesus' mortal and immortal parentage.

**SON OF DAVID.** Jews expected the Messiah to belong to David's lineage. Prophets had foretold that a son (descendant) of David would restore Israel's kingdom to its former zenith (see Isa. 11:1–9; Jer. 23:5–6). According to Matthew 1:1–16, Jesus was descended from David. "Son of David" refers particularly to Jesus' messiahship in its political aspect as Davidic king.

**JEHOVAH.** Latter-day Saints believe that Jesus was Jehovah himself, God of Israel, not son of Jehovah (Isa. 41:14; 43:11, 14; Mosiah 3:5; 3 Ne. 11:14; 15:5). The name Jehovah vocalized thus is not found in ancient texts, but is a modern convention. In ancient times, the Hebrew text had no vowels; thus the consonants in God's name were *yhw*. Jews avoided pronouncing these consonants when reading aloud, substituting *'adonai*, a word meaning "the Lord." Following this practice, King James translators usually rendered *yhw* as "the LORD." In medieval Hebrew texts, the vowels from *'adonai* were added to the consonants *yhw* to remind Jewish readers to say "*'adonai*." English translators adopted this convention, creating the artificial form "Jehovah." Latter-day Saints accept Jehovah as a name for the premortal Christ because this is the common English form for *yhw*.

**EL.** *'El* is not a name, but is the common noun for God in Hebrew (plural, *'elohim*). Latter-day Saints often use ELOHIM for the Father, allowing a distinction between members of the GODHEAD. Nevertheless, in the Old Testament, El and its cognates, such as Elohim and El Shaddai (God Almighty), usually refer to the premortal Jesus, the god (*'el*) of the Old Testament.

**EMMANUEL.** Since Jesus was the ancient El, the angel (Matt. 1:23) correctly called his name Emmanuel (Hebrew, *'immanu'el*), meaning El (god) with us.

**THE LORD.** Since Jews uttered *'adonai* (Lord) instead of the divine name, the Greek Bible (c. 200 B.C.) usually translated *yhw* as *ho kurios*, "the Lord." Thus, "the Lord," whether *'adonai* or *kurios*, equaled "Jehovah." Not surprisingly, "the Lord" is Jesus' most common title in the New Testament. The confession of the early Church, "Jesus is Lord" could only mean Jesus is Jehovah.

**I AM.** In Exodus 3:14, Jehovah (Jesus Christ) identified himself as "I AM," perhaps affirming

Jesus as the creator who exists independently of his creation. Scholars see connections between this Old Testament title and Jesus' many "I am" statements in the New Testament, for example, "I am the good Shepherd" (John 10:11, 14), or "Before Abraham was I am" (John 8:58).

**FATHER.** In at least three senses Jesus is Father: (1) he is the creator of the physical universe; (2) he is the Father's agent in everything pertaining to this creation and its inhabitants; and (3) he is Father of all eternal, resurrected human beings. Jesus Christ begets spiritually and gives ETERNAL LIFE to one "born again," who thus becomes Christ's son or daughter (Mosiah 27:25). Moreover, Latter-day Saints call Christ "elder brother." In the premortal context this is correct, for there Jesus was "the Firstborn" of all spirit children of the Father (D&C 93:21). Nevertheless, "Father" best describes Christ's present and future relationship to mortals who have been spiritually reborn.

**SECOND COMFORTER.** The Holy Ghost, the Comforter, comforts the faithful with the assurance of inheriting the KINGDOM OF GOD. However, through faith in Christ one can receive a *second* comforter, an appearance of Jesus himself, who assures the individual of his or her place in the kingdom. After a witness from the Spirit, the Second Comforter is a personal witness from the risen Lord (John 14:16–23).

**SAVIOR.** The most sublime of titles, Savior underscores Jesus' role in the divine plan. Both Old and New Testaments specify that the Savior is God (Isa. 45:21–23; Luke 1:47; etc.). Through agony and death suffered for others, Jesus is able to erase imperfections and bestow worthiness, on condition of repentance. Since imperfect beings cannot reside in God's presence (D&C 1:31), Jesus saves believers from their imperfection, their sins, and their worst selves. (See also, above, the definition of his name, "Jesus.")

**THE WORD.** As words carry the thoughts of one mind to the minds of others, so Jesus communicates the mind and will of the Father to mortals. Moreover, as words are agents for expression, so from the beginning (John 1:1–3) Jesus is the agent for expressing and accomplishing the Father's will. Christ is both the messenger and the message.

**ALPHA AND OMEGA.** Equivalent to the Old Testament term "the first and the last" (e.g., Isa. 44:6), alpha and omega are the first and last letters

of the Greek alphabet. Just as no letters stand before alpha or after omega, so there are no other gods in this creation other than that represented in Jesus Christ. He encompasses all, from beginning to end; he extends beyond all extremities and categories.

**ONLY BEGOTTEN.** Jesus Christ is the only being begotten by the Father in MORTALITY. His full title is “the Only Begotten of the Father in the flesh.” Since Mormons believe all humans were spiritually begotten by the Father before creation, “Only Begotten” is understood as being limited to mortality.

**LAMB OF GOD.** In the first Passover, a slain lamb’s blood was daubed on Israelites’ houses to avert the destroyer. In the New Testament, Jesus is understood as a Passover lamb supplied by God, and Passover stands as a type for the death of Jesus, the Lamb of God, whose blood, through BAPTISM and the SACRAMENT of the Lord’s Supper, protects Christians from the destroyer, Satan. According to Moses 5:6–8, animal sacrifices were to be “a similitude of the sacrifice of the Only Begotten of the Father.”

STEPHEN E. ROBINSON

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## JESUS CHRIST, SECOND COMFORTER

The term “Second Comforter” refers to Jesus Christ in his role of ministering personally to his faithful followers (John 14:21–23; D&C 93:1; 130:3). Jesus taught his disciples that the Holy Ghost was a comforter (John 14:26), but he also spoke of a second comforter (John 14:16–21). Latter-day Saints have been given additional understanding about the Second Comforter by the Prophet Joseph SMITH:

After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Com-

forter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses. . . .

Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; . . . when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the First Born [TPJS, pp. 150–51].

The Lord has counseled his Saints to “seek his face” (D&C 101:37–38). No sinful person can endure his presence, and hence will not obtain the blessing (D&C 67:10–13; JST Ex. 33:11, 20). In God’s wisdom, some faithful individuals are blessed with the Second Comforter while remaining in mortality.

[See also Calling and Election; Jesus Christ: Latter-day Appearances of.]

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THOMAS E. SHERRY

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## JESUS CHRIST, SOURCES FOR WORDS OF

For followers of Jesus Christ, nothing has more authority or significance than his very words. Called *ipsissima verba* or *logia*, they are not colored by paraphrase or interpretation, but represent his exact instructions, whether spoken by Jesus himself in the first person or by another commissioned by him, speaking in the first person—as if God—through the power of the HOLY GHOST (2 Ne. 32:3; 33:10–11; D&C 1:38; cf. Rev. 19:1–10).

The status given Jesus’ words goes back to early Christianity. Much current interest in New Testament APOCRYPHA rests in the hope of recovering authentic sayings of Jesus. For example, in

of the Greek alphabet. Just as no letters stand before alpha or after omega, so there are no other gods in this creation other than that represented in Jesus Christ. He encompasses all, from beginning to end; he extends beyond all extremities and categories.

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**LAMB OF GOD.** In the first Passover, a slain lamb’s blood was daubed on Israelites’ houses to avert the destroyer. In the New Testament, Jesus is understood as a Passover lamb supplied by God, and Passover stands as a type for the death of Jesus, the Lamb of God, whose blood, through BAPTISM and the SACRAMENT of the Lord’s Supper, protects Christians from the destroyer, Satan. According to Moses 5:6–8, animal sacrifices were to be “a similitude of the sacrifice of the Only Begotten of the Father.”

STEPHEN E. ROBINSON

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## JESUS CHRIST, SECOND COMFORTER

The term “Second Comforter” refers to Jesus Christ in his role of ministering personally to his faithful followers (John 14:21–23; D&C 93:1; 130:3). Jesus taught his disciples that the Holy Ghost was a comforter (John 14:26), but he also spoke of a second comforter (John 14:16–21). Latter-day Saints have been given additional understanding about the Second Comforter by the Prophet Joseph SMITH:

After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Com-

forter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses. . . .

Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; . . . when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the First Born [TPJS, pp. 150–51].

The Lord has counseled his Saints to “seek his face” (D&C 101:37–38). No sinful person can endure his presence, and hence will not obtain the blessing (D&C 67:10–13; JST Ex. 33:11, 20). In God’s wisdom, some faithful individuals are blessed with the Second Comforter while remaining in mortality.

[See also Calling and Election; Jesus Christ: Latter-day Appearances of.]

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## JESUS CHRIST, SOURCES FOR WORDS OF

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The status given Jesus’ words goes back to early Christianity. Much current interest in New Testament APOCRYPHA rests in the hope of recovering authentic sayings of Jesus. For example, in

the words of a modern editor, "The Gospel of Thomas is not a 'gospel' in the proper sense. . . . it is no other and no less than a collection of 114 *logia*, the most extensive collection of sayings of Jesus, or sayings attributed to Jesus, that has yet come down to us independently of the New Testament tradition" (Puech, pp. 284–85).

Some ancient and contemporary sources unique to The Church of Jesus Christ of Latter-day Saints augment the known body of Jesus' words. The Church teaches that Jesus Christ is both the God of the Old Testament and the New Testament. Therefore, it views quotes attributed to God in the Old Testament as *ipsissima verba* of Jesus. For example, God's command to Moses to "stretch out thine hand over the sea, and divide it" is considered to be from Jesus Christ (Ex. 14:16; cf. 1 Cor. 10:1–4). Moreover, when ancient prophets quote God in the first person, such as "I the Lord love judgment, I hate robbery for burnt offering" (Isa. 61:8), these words are reckoned as Jesus' *ipsissima verba* (see JESUS CHRIST: FIRSTBORN IN THE SPIRIT and JESUS CHRIST, NAMES AND TITLES OF).

As the Prophet Joseph SMITH produced under inspiration the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST), many *logia* were recorded. For instance, after Moses broke the first set of tablets with the Ten Commandments, the Lord commanded him to make another. In current Hebrew manuscripts, God says that he will rewrite what was on the first. But in the JST, the Lord adds, "It shall not be according to the first [tablets], for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them" (JST Ex. 34:11–12; Deut. 10:1–2; cf. D&C 84:18–27).

The JST also adds *logia* to the New Testament. As background to Jesus' illustration of not putting new wine into old bottles, the JST adds, "Then said the Pharisees unto him, Why will ye not receive us with our baptism, seeing we keep the whole law? But Jesus said unto them, Ye keep not the law. If ye had kept the law, ye would have received me, for I am he who gave the law. I receive not you with your baptism, because it profiteth you nothing. For when that which is new is come, the old is ready to be put away" (JST Matt. 9:18–21). Such passages, although not in any extant Greek text, are accepted by Latter-day Saints as true sayings of Jesus.

In addition to accepting biblical scripture, the Church has canonized other scriptures which pre-

serve *ipsissima verba* of Jesus Christ: the Pearl of Great Price, the Book of Mormon, and the Doctrine and Covenants.

In the Pearl of Great Price, the BOOK OF MOSES—an excerpt from the JST—preserves the declaration well known among Latter-day Saints, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39). The BOOK OF ABRAHAM also contains teachings of Jehovah, or Christ. In chapter 3, Jehovah compares the nature of the universe to the variety of spirits, or intelligences, that inhabit the universe. Recounting God's dealings with people inhabiting the American continent, the Book of Mormon also preserves sayings given to their prophets. In addition to specific words from "the Son" recorded by NEPHI<sub>1</sub> (2 Ne. 31:12, 14) and others (e.g., MORONI<sub>2</sub> in Ether 12:26–28), Jesus' words spoken to the people of the Western Hemisphere soon after his resurrection also appear. Besides a discourse similar to the Sermon on the Mount recorded in Matthew 5–7 (3 Ne. 12–14), the risen Jesus spoke of baptism (3 Ne. 11), the sacrament (chap. 18), the gathering of Israel, and the helping role of the GENTILES (chaps. 16, 20–21).

The Doctrine and Covenants records sayings of Christ directed to people of the contemporary world: "Hearken, O ye people of my church, . . . verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together," are words spoken in 1831 (D&C 1:1). This volume comprises an extensive collection of the words of Jesus Christ as a VOICE OF WARNING and instruction on how to prepare both the earth and one's own heart for his second coming.

An additional contemporary source for the words of Christ resides in statements of the PRESIDENTS OF THE CHURCH. The Lord has declared that "his word ye shall receive, as if from mine own mouth" (D&C 1:38; 21:5). Thus, whenever the President of the Church speaks officially within his office and CALLING, his words are considered by Latter-day Saints to have the same authority as words of the Lord himself.

[See also Jesus Christ in the Scriptures.]

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J. PHILIP SCHIAELLING

## JESUS CHRIST, TAKING THE NAME OF, UPON ONESELF

It is a doctrine of The Church of Jesus Christ of Latter-day Saints that the only way to obtain salvation is to take the name of Jesus Christ upon oneself. This is categorically stated in several latter-day revelations. Although not specifically stated in the Bible, the concept is implied in Paul's declaration to "put on Christ" (Rom. 13:14; Gal. 3:27); Peter's statement that Jesus Christ is the only name given "among men, whereby we must be saved" (Acts 4:12; Ex. 15:2; 1 Sam. 2:1; Ps. 27:1); and the Lord's instruction to Moses to "put my name upon the children of Israel" (Num. 6:27; cf. Jer. 15:16). The taking of the name of Christ upon oneself in this dispensation begins with being baptized into his Church and keeping the commandments.

The Lord declared to the Prophet Joseph SMITH that all persons desiring a place in the kingdom of the Father must take upon themselves the name of Christ (D&C 18:24–25, 27). Amulek, in the Book of Mormon, counseled the wayward Zoramites to "take upon you the name of Christ" (Alma 34:38). The resurrected Jesus promised, "Whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day" (3 Ne. 27:5–6; cf. Mosiah 25:23; 26:18). Abraham was told by the Lord, "I will take thee, to put upon thee my name" (Abr. 1:18).

Sacred covenant making is associated with taking the name of Jesus upon oneself. King BENJAMIN said, "There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives" (Mosiah 5:8; cf. 18:8–12; Alma 46:15). The covenants of BAPTISM (D&C 20:37; cf. 2 Ne. 31:13) and of the Lord's Supper (D&C 20:77; Moro. 4:3) require taking the name of Jesus Christ upon oneself. Bruce R. McConkie, a latter-day APOSTLE, stated, "We have taken upon ourselves his name in the waters of baptism. We renew the covenant therein made when we partake of the sacrament

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According to Hebrews 7:15, the Messiah came "after the similitude of Melchizedek," (Hebrew, "King of Righteousness") who prefigured the roles of priest and king. The genealogy of Jesus in Matthew 1:2–17 was written to prove that Jesus was both descended from and foreshadowed by David as king over Israel. Some LDS leaders have taught that the lives of many prophets have served as types of Christ (McConkie, pp. 448–53).

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Prototypes and intimations can also be found in the symbolism of ancient Israel's sacred ceremonies. For example, the scapegoat and purification rites of the Day of Atonement signify Christ's salvation wrought by suffering and death (Heb. 9:7–14). Further, the Feast of Tabernacles, with its harvest and light associations, teaches of the Messianic reign (2 Bar. 29:4–8; John 8:12).

Book of Mormon passages add impetus to the notion of scriptural types. Amulek observed that “the whole meaning of the [Mosaic] law . . . point[ed] to that great and last sacrifice . . . [of] the Son of God” (Alma 34:14). Moreover, Abraham's offering of Isaac was called a “similitude of God and [the sacrifice of] his Only Begotten Son” (Jacob 4:5). God showed to ancient Israel “many signs, and wonders, and types, and shadows . . . concerning [Christ's] coming” (Mosiah 3:15). The prophet Alma called the LIAHONA a God-given compass, a “type” of Christ, who guides toward eternal life (Alma 37:38–46). In the broad sense, “all things . . . given of God . . . unto man, are the typifying of [Christ]” (2 Ne. 11:4).

The Pearl of Great Price also teaches that all creation bears record of Christ (Moses 6:63). This includes the sun, which points to him, the light of the world (see D&C 88:5–13). Similarly, every revealed ordinance exhibits a symbolic linkage to one element or another of Jesus' ministry. For example, just as the daily sacrifices of Jerusalem's temple foreshadowed Christ's sacrifice (Heb. 7:26–28), so Latter-day Saints see gospel ORDINANCES as pointing to him and to the way back into his presence.

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LENET HADLEY READ

## JESUS CHRIST IN THE SCRIPTURES

[This entry consists of four articles:

- Jesus Christ in the Bible
- Jesus Christ in the Book of Mormon
- Jesus Christ in the Doctrine and Covenants
- Jesus Christ in the Pearl of Great Price

*Jesus Christ is the central focus in all scriptures accepted by Latter-day Saints. Jesus Christ in the Bible details how Jesus is seen as the central figure—both in prophecy and in its fulfillment—in the Old and New Testaments. The article Jesus Christ in the Book of Mormon treats the pivotal prophetic interest in Christ manifested in the Book of Mormon, including his post-resurrection appearance to people in the Western Hemisphere. Jesus Christ in the Doctrine and Covenants illuminates the fundamental dominance of the person of Jesus in latter-day revelation. The article Jesus Christ in the Pearl of Great Price summarizes Jesus' place both in ancient prophetic expectation and in its latter-day fruition.]*

### JESUS CHRIST IN THE BIBLE

Latter-day Saints view Jesus Christ as the central figure of the entire Bible. The Old and New Testaments are divinely inspired records that reveal the mission of Jesus as Creator, God of Israel, Messiah, Son of God, Redeemer, and eternal King. The Bible contains history, doctrinal teachings, and prophecy of future events, with Jesus Christ as the main subject in every category.

The Old Testament contains an account of the Creation, and of the dealings of God with the human family from Adam to about 400 B.C. The promise of a messiah is a generally pervading theme. The New Testament chronicles principal events in the earth life of Jesus the Messiah from his birth through death, resurrection, and ascension into heaven, with a promise that he will return to earth to judge the world and then reign as king. Latter-day Saints identify Jesus as Jehovah, the Creator, the God of Adam, of Abraham, of Moses, and of Israel. Jesus is Jehovah come to earth as the promised Messiah (see JEHOVAH, JESUS CHRIST). Hence, the dealings of God with the human family throughout the Old Testament and New Testament periods form a record of the premortal and the mortal Jesus Christ.

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Prototypes and intimations can also be found in the symbolism of ancient Israel's sacred ceremonies. For example, the scapegoat and purification rites of the Day of Atonement signify Christ's salvation wrought by suffering and death (Heb. 9:7–14). Further, the Feast of Tabernacles, with its harvest and light associations, teaches of the Messianic reign (2 Bar. 29:4–8; John 8:12).

Book of Mormon passages add impetus to the notion of scriptural types. Amulek observed that “the whole meaning of the [Mosaic] law . . . point[ed] to that great and last sacrifice . . . [of] the Son of God” (Alma 34:14). Moreover, Abraham's offering of Isaac was called a “similitude of God and [the sacrifice of] his Only Begotten Son” (Jacob 4:5). God showed to ancient Israel “many signs, and wonders, and types, and shadows . . . concerning [Christ's] coming” (Mosiah 3:15). The prophet Alma called the LIAHONA a God-given compass, a “type” of Christ, who guides toward eternal life (Alma 37:38–46). In the broad sense, “all things . . . given of God . . . unto man, are the typifying of [Christ]” (2 Ne. 11:4).

The Pearl of Great Price also teaches that all creation bears record of Christ (Moses 6:63). This includes the sun, which points to him, the light of the world (see D&C 88:5–13). Similarly, every revealed ordinance exhibits a symbolic linkage to one element or another of Jesus' ministry. For example, just as the daily sacrifices of Jerusalem's temple foreshadowed Christ's sacrifice (Heb. 7:26–28), so Latter-day Saints see gospel ORDINANCES as pointing to him and to the way back into his presence.

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LENET HADLEY READ

## JESUS CHRIST IN THE SCRIPTURES

[This entry consists of four articles:

- Jesus Christ in the Bible
- Jesus Christ in the Book of Mormon
- Jesus Christ in the Doctrine and Covenants
- Jesus Christ in the Pearl of Great Price

*Jesus Christ is the central focus in all scriptures accepted by Latter-day Saints. Jesus Christ in the Bible details how Jesus is seen as the central figure—both in prophecy and in its fulfillment—in the Old and New Testaments. The article Jesus Christ in the Book of Mormon treats the pivotal prophetic interest in Christ manifested in the Book of Mormon, including his post-resurrection appearance to people in the Western Hemisphere. Jesus Christ in the Doctrine and Covenants illuminates the fundamental dominance of the person of Jesus in latter-day revelation. The article Jesus Christ in the Pearl of Great Price summarizes Jesus' place both in ancient prophetic expectation and in its latter-day fruition.]*

### JESUS CHRIST IN THE BIBLE

Latter-day Saints view Jesus Christ as the central figure of the entire Bible. The Old and New Testaments are divinely inspired records that reveal the mission of Jesus as Creator, God of Israel, Messiah, Son of God, Redeemer, and eternal King. The Bible contains history, doctrinal teachings, and prophecy of future events, with Jesus Christ as the main subject in every category.

The Old Testament contains an account of the Creation, and of the dealings of God with the human family from Adam to about 400 B.C. The promise of a messiah is a generally pervading theme. The New Testament chronicles principal events in the earth life of Jesus the Messiah from his birth through death, resurrection, and ascension into heaven, with a promise that he will return to earth to judge the world and then reign as king. Latter-day Saints identify Jesus as Jehovah, the Creator, the God of Adam, of Abraham, of Moses, and of Israel. Jesus is Jehovah come to earth as the promised Messiah (see JEHOVAH, JESUS CHRIST). Hence, the dealings of God with the human family throughout the Old Testament and New Testament periods form a record of the premortal and the mortal Jesus Christ.

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suffered at GETHSEMANE, bled at every pore, was crucified, died, was resurrected from the dead, and subsequently ascended into heaven from the Mount of Olives. Latter-day Saints consider both the historical portion of the record of the life of Jesus, and the prophetic portion, to be accurate. The promises that this same Jesus will come again in glory, in person to judge the world, then reign on the earth as King of Kings, are future realities that are taken literally.

**PORTRAYAL OF JESUS THROUGH CEREMONY.** Throughout the Bible, the mission of Jesus Christ is portrayed in ceremonies that are types and symbols of actual events. To the Old Testament prophets, animal sacrifices prefigured and typified the coming of Jesus to shed his blood and sacrifice his life for the sins of mankind. Because lambs were frequently offered, Jesus is spoken of in the New Testament as the Lamb of God (John 1:29, 36; cf. 1 Ne. 11:21).

For the animal sacrifice to symbolize Jesus' sacrifice, it had to be from among the firstlings of the flock (meaning the first male born to its mother) without blemish, offered without a bone being broken, and its blood had to be shed. Each of these points had a counterpart in Jesus' life on earth. Even details of the Passover service, requiring the blood of the lamb to be placed on the door post so that the angel of death might pass over that house (Ex. 12:3–24, 46), prefigured the mission and saving power of Jesus, the Lamb of God, who was crucified at the time of the annual Passover celebration. Paul, understanding this symbolism, exclaims, "For even Christ our passover is sacrificed for us" (1 Cor. 5:7).

The LAW OF MOSES is identified by Paul as "our schoolmaster to bring us unto Christ" (Gal. 3:24). To do that, it foreshadowed and typified Christ. When he worked out the Atonement, Christ fulfilled all the law; therefore the law had an end in him, and was replaced by the fulness of the gospel (3 Ne. 9:17; cf. Matt. 5:17–18; Heb. 10:1). LDS understanding of the role of the law of Moses and of other Old Testament ordinances is clearly spoken by the Book of Mormon prophet Nephi about 600 B.C.:

Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him [2 Ne. 11:4; cf. Jacob 4:5].

When Jesus ate the Passover meal with the Twelve at the Last Supper, he gave them bread representing his flesh, which would be broken, and wine representing his blood, which would be shed. Believers were commanded to partake of this symbolic ceremony often: "This do in remembrance of me" (Luke 22:17–20; cf. 3 Ne. 18:3–13; 20:8–9).

**OLD TESTAMENT FORESHADOWINGS.** The writers of the four Gospels saw things in the Old Testament that foreshadowed the actual events in Jesus' life. Matthew (1:23) cites Isaiah 7:14: "A virgin shall conceive, and bear a son, and shall call his name Immanuel," a name meaning "God with us." He likewise cites Hosea 11:1, "I . . . called my son out of Egypt" (Matt. 2:15).

John (13:8–11) notes that the betrayal of Jesus by a friend was spoken of in earlier scripture (Ps. 41:9). John (19:24) also cites the dealing of the soldiers for Jesus' robe as a fulfillment of Psalm 22:18, and the sponge with vinegar pressed to Jesus' lips (John 19:28–30) as having been alluded to in Psalm 69:21. John (19:33–36) also notes that Jesus' legs were not broken on the cross, in harmony with Exodus 12:46.

Isaiah prophesied that in Israel a son would be born of the lineage of David, who would be called the "mighty God," the "Prince of Peace" (Isa. 9:6–7). The Messiah's mission as redeemer, suffering for the sins of mankind, is portrayed in Isaiah 53 and 61.

**THE GOD OF ISRAEL IS JESUS OF NAZARETH.** Revelation to the Prophet Joseph SMITH shows that, beginning with Adam, there have been several gospel DISPENSATIONS on the earth. The prophets in each of these dispensations knew of Christ, taught his gospel (including the ceremonies and ordinances), and held the holy priesthood, which was called "the Holy Priesthood, after the Order of the Son of God" (D&C 107:3; cf. Alma 13:1–16). These ancient prophets not only knew of the future coming of Jesus as the Messiah, but they also knew that the God whom they worshiped, Jehovah, would come to earth and become that Messiah (cf. Mosiah 13:33–35). As noted earlier, in Isaiah 7:14 the name Immanuel identifies Jesus as God. New Testament passages illustrate this concept.

Jesus directed his listeners to search the scriptures, for "they are they which testify of me" (John 5:39). He told the Jewish rulers that Moses "wrote of me" (John 5:45–46; cf. John 1:45; 1 Cor. 10:1–4).

Later he informed them that “Abraham rejoiced to see my day: and he saw it, and was glad” (John 8:56). When asked how he and Abraham could have known each other when their lives on earth were separated by so much time, Jesus replied, “Before Abraham was, I am” (John 8:58). The Greek term here translated “I am” is identical with the Septuagint phrase in Exodus 3:14 that identifies Jehovah as “I AM.”

That Jesus’ audience understood that he had plainly told them he was none other than Jehovah, also known as I AM, the God of Abraham and of Moses, is evident, for “then took they up stones to cast at him” (John 8:59) because they supposed that he had blasphemed. A further demonstration that they understood Jesus’ assertion that he was God come to earth is shown later when they “took up stones again to stone him,” and Jesus asked: “For which of [my] works do ye stone me?” Their reply was “for blasphemy; and because that thou, being a man, makest thyself God” (John 10:31–33).

After his resurrection Jesus went through the passages of the Old Testament with his disciples, “beginning at Moses and all the prophets,” expounded to them “in all the scriptures the things concerning himself” (Luke 24:27), and showed them “in the law of Moses, and in the prophets, and in the psalms” the prophecies pertaining to his mission (Luke 24:44; *see JESUS CHRIST: PROPHECIES ABOUT*).

Peter wrote that the ancient prophets “searched diligently” and had the “Spirit of Christ,” which “testified beforehand the sufferings of Christ,” and that these prophets did “minister [in their day] the things, which are now reported” about Jesus Christ (1 Pet. 1:10–12). And Paul declared that in all his teachings about Jesus, he had said “none other things than those which the prophets and Moses did say should come” (Acts 26:22).

Extensive prophecies that Jesus will come again to the earth as Judge and King are recorded in Matthew (16:27; 24:1–51) and Joseph Smith—Matthew (1:1–55) (*see JESUS CHRIST: SECOND COMING OF JESUS CHRIST*). Latter-day Saints believe that just as Old Testament foreshadowing and prophecies of Christ were fulfilled in his first coming, so will prophecies of his second coming be literally fulfilled.

**CLARIFICATIONS FROM LATTER-DAY REVELATION.** The foregoing items from the Bible, coupled with confirmatory and illuminating state-

ments in latter-day revelation, lead members of the Church to see both the Old and the New Testaments as reliable records about the premortal, mortal, postmortal, and future millennial mission of Jesus Christ. Latter-day Saints fully accept the biblical message about Jesus Christ, and, in addition, because of other sacred scriptures that strengthen and supplement the biblical report (*see STANDARD WORKS*), they appreciate the mission of Jesus in a wider sense than is possible from the Bible alone. For example, Jesus spoke to Jewish hearers about “other sheep,” not of the Jews, whom he would visit and who would “hear my voice” (John 10:16). Many have supposed that these were the Gentiles. However, in the Book of Mormon the resurrected Jesus specifically identifies these other sheep as a branch of the house of Israel on the American continent whom he was visiting, personally showing them his body and vocally teaching them his gospel (3 Ne. 15:13–24). The Book of Mormon thus explains a passage about the Savior beyond what the Bible offers, and also enlarges the concept of Jesus’ ministry.

Latter-day revelation also provides a deeper appreciation for events that occurred on the MOUNT OF TRANSFIGURATION than is available in the Bible alone. That which the New Testament offers is accepted as historically correct, but incomplete. One learns from latter-day revelation that on the mount, Jesus, Moses, and Elijah gave the keys of the priesthood to Peter, James, and John in fulfillment of the Savior’s promise in Matthew 16:19 (*TPJS*, p. 158). The three apostles also saw a vision of the future glorification of the earth (D&C 63:2–21). These points are lacking in the biblical account. Moses and Elijah (called Elias) “appeared in glory, and spake of [Jesus’] decease which he should accomplish at Jerusalem” (Luke 9:30–31), which shows that they knew him and knew of his mission.

Jesus’ ministry is also clarified in other instances in latter-day revelation. John 3:23 suggests that Jesus personally performed baptisms in water, but this is largely negated by John 4:2, which states that it was in fact not Jesus, but his disciples, who performed the baptisms. Through the Joseph Smith Translation of the Bible, the text of John 4:2–3 is clarified to assert that Jesus did indeed perform water baptisms, but not as many as did his disciples. (For other clarifications relating to Jesus’ earthly ministry, *see JOSEPH SMITH TRANSLATION OF THE BIBLE [JST]*.) Topics discussed in the latter work include Jesus at the temple at age twelve; his

precocious childhood; his temptations in the wilderness; his parables; his ability to redeem little children; and his compassion for people.

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#### JESUS CHRIST IN THE BOOK OF MORMON

The main purpose of the Book of Mormon is to convince all people "that Jesus is the Christ, the Eternal God, manifesting himself unto all nations" (title page). Through the spiritual experiences of its writers, many of whom were prophets and eyewitnesses of Christ's glory, the Book of Mormon communicates clear, personal knowledge that Jesus Christ lives. It explains his mission from the Creation to the Final Judgment, and expresses his pure and atoning love for all mankind.



Sketch of *The Sacrament in the New World*, by Minerva K. Teichert (c. 1952, oil on masonite, 36" × 48"). After his resurrection, Jesus Christ ministered to a group of people in the Americas. The Book of Mormon records that he taught them, blessed them, and instituted the sacrament among them as a remembrance of the body which he had shown them (3 Ne. 18:1–11). Courtesy Museum of Fine Arts, Brigham Young University.

The Book of Mormon is an intimate scripture. It exhorts each reader "to come unto Christ, and lay hold upon every good gift," mindful that "every good gift cometh of Christ" (Moro. 10:18, 30).

The book is singularly focused. In the words of Nephi<sup>1</sup>, "We talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ" (2 Ne. 25:26). Only by Jesus' sacrifice can the repentant "answer the ends of the law" (2 Ne. 2:7). "There is no other head whereby ye can be made free. There is no other name given whereby salvation cometh" (Mosiah 5:8).

All Book of Mormon prophets proclaimed the same word of Jesus Christ (Jacob 4:5). In visions, public speeches, and personal statements they typically declared (1) that Jesus is the Son of God, the Creator, the Lord God Omnipotent, the Father of heaven and earth, and the Holy One of Israel, (2) who would come and did come down to earth to live as a mortal born of MARY, a virgin, (3) to heal the sick, cast out devils, and suffer temptation, (4) to take upon himself the sins of the world and redeem his people, (5) to be put to death by crucifixion and rise from the dead, (6) to bring to pass the resurrection of all mankind, and (7) to judge all people in the last day according to their works (1 Ne. 11–14; Mosiah 3:5–27; Alma 33:22; *see* CHRISTOLOGY).

The personality and attributes of Jesus are expressed in the Book of Mormon (*see* Black, pp. 49–64). He is a person who invites, comforts, answers, exhorts, loves, cries, is troubled over the sins of mankind, and is filled with joy. He welcomes all who will come unto him. He patiently pleads with the Father on behalf of all who have become saints through his atoning blood. He is a true and merciful friend. He visits those who believe in him. He heals those who weep at the thought of being separated from him. With hands still bearing the wounds of his death, he touches, is touched, and gives power. He remembers all his covenants and keeps all his promises. He is all-powerful, judging the world and vanquishing the wicked. He is "the light, and the life, and the truth of the world" (Ether 4:12).

Book of Mormon prophets who taught extensively of Christ before his birth include the BROTHER OF JARED (Ether 3); LEHI (1 Ne. 10; 2 Ne. 2); NEPHI<sup>1</sup> (1 Ne. 11, 19; 2 Ne. 25, 31–33); JACOB (2 Ne. 9); ABINADI (Mosiah 13–16); BENJAMIN (Mosiah 3–5); ALMA<sup>2</sup> (Alma 5, 7, 12–13, 33, 36, 42); AMULEK (Alma 34); SAMUEL THE

LAMANITE (Hel. 14); and NEPHI<sub>3</sub> (3 Ne. 1). The apex of the Nephite record is the appearance of the resurrected Lord Jesus Christ to a congregation of 2,500 men, women, and children who had gathered at their temple in the land Bountiful. For three days, Jesus personally ministered among them (3 Ne. 11–28; *see* BOOK OF MORMON: THIRD NEPHI). The Book of Mormon ends with testimonies of Jesus by MORMON (Morm. 7; Moro. 7) and his son MORONI<sub>2</sub> (Ether 4; Moro. 10). Some 101 appellations for Jesus are found in the 3,925 references to Christ in the Book of Mormon's 6,607 verses (Black, pp. 16–30).

In addition to his visitations in 3 Nephi, Jesus appeared to Lehi (1 Ne. 1:9), Nephi<sub>1</sub>, Jacob (2 Ne. 11:2–3), King Lamoni (Alma 19:13), Mormon (Morm. 1:15), Moroni<sub>2</sub> (Ether 12:39), and the brother of Jared (Ether 3:14). Each bore personal testimony of Jesus Christ. Many others heard his voice.

From visions and revelations received before he left Jerusalem about 600 B.C., Lehi knew the tender mercies of the promised Messiah. To him the Messiah would be the Redeemer who would restore the fallen, lost, and displaced. In one vision, Lehi read a heavenly book that “manifested plainly of the coming of a Messiah, and also the redemption of the world” (1 Ne. 1:19). This knowledge focused all subsequent Nephite preaching and interpretation on the mission of the Savior. It was also revealed to Lehi that in six hundred years “a prophet would the Lord God raise up among the Jews—even a Messiah, or, in other words, a Savior of the world” (1 Ne. 10:4), the same pleading and merciful servant of whom other prophets had written, including ZENOS in his allegory of the Lord's olive tree representing Israel (Jacob 5). Being “grafted in” to that tree was interpreted by Lehi as “com[ing] to the knowledge of the true Messiah” (1 Ne. 10:14).

From the prophecies of ISAIAH as well as from his own visions, Lehi knew that a prophet would prepare the way of the Lord before his coming (1 Ne. 10:8; cf. Isa. 40:3) and that “after he had baptized the Messiah with water, he should behold and bear record that he had baptized the Lamb of God, who should take away the sins of the world” (1 Ne. 10:10; *see* JOHN THE BAPTIST). Furthermore, Isaiah spoke of the Lord's servant being “despised and rejected, . . . wounded for our transgressions, bruised for our iniquities, . . . brought as a lamb to the slaughter” (Isa. 53:3–7); and Lehi

prophesied that the Jews would slay the Messiah, adding that the Redeemer would rise from the dead (1 Ne. 10:11).

Nephi<sub>1</sub> asked the Lord for a greater understanding of his father's visions, especially for a clearer understanding of the TREE OF LIFE. He acquired a love for the CONDESCENSION OF GOD that would bring the Son of God down to dwell in the flesh, born of a beautiful virgin. Christ's goodness stands in sharp contrast with his rejection and crucifixion (1 Ne. 11:13–33; 19:10; cf. Deut. 21:22). Nephi<sub>1</sub> (who himself knew what it meant to be persecuted for righteousness' sake) referred more than sixty times to the divine offering of this sacrificial Lamb of God (1 Ne. 11:21). As ruler and teacher of his people, Nephi emphasized that they should follow the rule of Christ, the only true Savior who would ever come, the sole source of their life and law, and the only one in whom all things would be fulfilled (2 Ne. 25:16–18, 25–27).

In connection with his calling as a priest and teacher, Jacob, the brother of Nephi<sub>1</sub>, expounded on the atonement of Christ. He told how Christ would suffer and die for all mankind so that they might become subject to him through his “infinite atonement,” which overcomes the Fall and brings resurrection and incorruptibility (2 Ne. 9:5–14).

Certain terms such as “Messiah” (anointed) and “Lamb of God” were used often by Lehi, Nephi<sub>1</sub> and Jacob as designations for Christ before it was revealed by an angel that the Messiah's “name shall be Jesus Christ, the Son of God” (2 Ne. 25:19; cf. 2 Ne. 10:3; Mosiah 3:8). The name Jesus, like Joshua, derives from the Hebrew root *yasha'*, meaning “to deliver, rescue, or save”; and *christos* is the Greek equivalent of the Hebrew *mashiyach*, meaning “anointed” or “Messiah” (*see* JESUS CHRIST, NAMES AND TITLES OF). Thus, the Nephites used the intimate yet freely spoken name of the mortal Jesus as their name for God, while the ineffable YHWH (*see* JEHOVAH, JESUS CHRIST) appears only twice in the book (2 Ne. 22:2; Moro. 10:34).

Some, such as Sherem, whose cultural roots lay in the monotheistic world of Jerusalem, resisted the worship of the Messiah, alleging that this violated the law of Moses (Ex. 20:3; Jacob 7:7; *see* ANTICHRISTS). Nephi had previously declared that the Father, Son, and Holy Ghost were “one God” (2 Ne. 31:21), but Nephite challengers continued to attack the proposition that Jesus was God, to deny that his atonement could be efficacious in advance of its occurrence, and to argue that there

could not be many Gods who were still one God (e.g., Mosiah 17:8; Alma 11:28). Abinadi and others gave inspired explanations (Mosiah 14–16; see JESUS CHRIST: FATHERHOOD AND SONSHIP), but until the resurrected Jesus appeared, announced by and praying to the Father, such issues were not firmly put to rest.

About 124 B.C., King BENJAMIN received from an angel a succinct declaration of the atoning mission of Christ (Mosiah 3:2–27). It places central attention on the atoning blood of Christ and corroborates that Jesus would sweat blood from every pore in anguish for his people (Mosiah 3:7; see also Luke 22:43–44; D&C 19:18; Irenaeus, *Against Heresies* 22.2; see GETHESEMANE). Christ's blood will atone for the sins of all those who repent or have ignorantly sinned (see Mosiah 3:11, 15, 16, 18). When Benjamin's people passionately cried out in unison for God to "apply the atoning blood of Christ that we may receive forgiveness of our sins" (Mosiah 4:2), Benjamin gave them the name of Christ by covenant, the only name "whereby salvation cometh" (Mosiah 5:7–8).

Alma, the judicial and religious defender of the freedom of belief (c. 100–73 B.C.), taught faith in Jesus Christ as the master of personal CONVERSION. Alma had tasted the transforming joy that came when he called upon the name of Jesus Christ for mercy (Alma 36:18), and in his subsequent sermons he described how the "image of God" might be "engraven upon your countenances" (Alma 5:19), and how the word of God is to be planted in each convert's soul, where, if nourished, it will spring up as an everlasting tree of life (Alma 32:40; 33:22–23; for a similar image, see the early Christian *Odes of Solomon* 11:18).

About 30 B.C. a group of Lamanites were converted to Christ when God's light shone and his voice spoke out of an enveloping cloud of darkness (Hel. 5:33–43). Twenty-five years later, a prophet named Samuel the Lamanite foretold that more significant signs of light would appear at the time of Jesus' birth and that massive destruction and darkness would be seen at his death (Hel. 14:2–27). Five years after Samuel, Nephi<sub>3</sub> heard the voice of Jesus declaring that he would come into the world "on the morrow," and the signs of Jesus' birth were seen; thirty-three years and four days after that, all the land heard the voice of Christ speaking through the thick darkness on the Western Hemisphere that accompanied his crucifixion and death (3 Ne. 9).

Within that same year, they saw the resurrected Jesus Christ come down out of heaven (3 Ne. 11:8). The resurrected Christ appeared to a congregation of righteous Nephites at their temple and allowed them to feel the wounds in his hands and feet, and thrust their hands into his side (3 Ne. 11:15). They heard the voice of the Father saying, "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him" (3 Ne. 11:7).

For three days, Jesus was with these people. He called and ordained twelve disciples, and taught his gospel of faith, repentance, baptism, and the gift of the Holy Ghost. As the one who had given and fulfilled the law of Moses, he gave the people commandments of obedience, sacrifice of a broken heart, brotherly love and reconciliation, faithfulness to one's spouse, chastity, integrity, charity, and consecration (see ENDOWMENT). He taught them to fast and pray, in secret and in their families. He healed the sick, and in the presence of angels and witnesses he blessed the parents and their children. They entered into a sacred covenant with him, and he promised that if they would do his will and keep his commandments they would always have his spirit to be with them (see SACRAMENT), would personally know the Lord and would be welcomed into his presence at the last day (3 Ne. 14:21–23; see *Welch*, pp. 34–83).

As revealed in the Book of Mormon, Jesus wants all people to become like him and their Father in Heaven. Jesus said, "Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am" (3 Ne. 27:27). He invited all, saying, "I would that ye should be perfect even as I, or your Father who is in heaven is perfect" (3 Ne. 12:48). His constant and loving purpose was to make that possible.

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## JESUS CHRIST IN THE DOCTRINE AND COVENANTS

The Doctrine and Covenants is a unique collection of revelations and inspired writings bearing witness to the modern world that Jesus Christ lives. Unlike the other STANDARD WORKS of The Church of Jesus Christ of Latter-day Saints, the revelations in the Doctrine and Covenants were received in modern times by latter-day prophets and therefore are not translations of ancient documents. The central figure of the Doctrine and Covenants is indeed Jesus Christ. He identifies himself repeatedly throughout its pages with various titles expressing his Godhood and his redeeming power.

The Doctrine and Covenants presents more than sixty names or titles for Jesus. When referring to himself or his work, the Lord uses at least eighteen descriptive titles, including “Lord” (more than 300 times); “Jesus Christ” (81 times); “Redeemer” (24 times); “Savior” and “Jesus” (19 times each); “Alpha and Omega” and “Only Begotten” (13 times each); “the Beginning and the End” (12 times); “Eternal” (11 times); “Jehovah” (6 times); “Advocate,” “Endless,” and “Bridegroom” (5 times each); “Lawgiver” and “I AM” (3 times each). These titles invoke special respect for Jesus Christ. “Behold, I am from above . . . I am over all, and in all, and through all . . . and the day cometh that all things shall be subject unto me. Behold, I am Alpha and Omega, even Jesus Christ” (D&C 63:59–60; *see also* JESUS CHRIST, NAMES AND TITLES OF).

Jesus affirms his role as the Creator. “Thus saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, . . . before the world was made . . . I am the same which spake, and the world was made, and all things came by me” (D&C 38:1–3).

A unique reference is made to Jesus as the Son AHMAN. “Ahman” could be an expression in the ADAMIC LANGUAGE (D&C 78:20; 95:17; *see also* JD 2:342). Another unique passage identifies Christ as the Lord of Sabaoth, Hebrew for “hosts”—both of heaven and earth; therefore he is “creator of the first day, the beginning and the end” (D&C 95:7).

In one memorable passage Jesus describes his suffering as the Redeemer of mankind. The autobiographical details expressed here are found nowhere else in scripture: “Which suffering caused myself, even God, the greatest of all, to tremble

because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink” (D&C 19:18). He “suffered these things for all, that they might not suffer if they would repent” (19:16). True to his character, the Savior gives glory and honor to his Father in Heaven: “Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men” (D&C 19:19; cf. 78:4). Because he made the sacrifice, Christ can intercede with the Father for the penitent: “I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them” (D&C 38:4; cf. 45:1–4).

Jesus refers to himself as the Bridegroom, drawing attention to his parable of the virgins recorded in Matthew 25, when he prophesied of his second coming: “Be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom” (D&C 33:17).

In modern revelation the Lord also gives comfort: “Be of good cheer, and do not fear, for I the Lord am with you, and will stand by you” (D&C 68:6); and “Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers (D&C 112:10). Jesus also warns mankind of the necessity to be humble, stating that “although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him” (D&C 3:4).

In several sections of the Doctrine and Covenants, the Lord testifies that he is the one who gives scripture through inspiration, and he commands that his words be studied (D&C 1:29; 3:16–20; 11:22; 20:8–9; 84:57). In summary he says, “Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled” (D&C 1:37).

The Lord explains perplexing scriptural passages and concepts in the Gospel of John, 1 Corinthians, Revelation, and Isaiah (D&C 7; 77; 86; 113). Scriptural concepts concerning sacred history, priesthood, and patriarchal lineage are emphasized by him in other revelations (D&C 84:6–28; 107:1–14, 40–57). He also restored fragments of lost scriptures (e.g., D&C 7; 93:7–17).



The Lord tells why he gives these revelations to mankind: "I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness" (D&C 93:19).

The voice of Jesus Christ in the Doctrine and Covenants is the word of the Lord comforting and encouraging his Saints; testifying of his own divinity and sacred mission; warning the world of judgments to come; declaring his majesty and power; and promising forgiveness and mercy to the penitent. Latter-day Saints accept these revelations as latter-day proclamations of the mind and will of the Lord Jesus Christ.

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### JESUS CHRIST IN THE PEARL OF GREAT PRICE

The STANDARD WORK of scripture called the Pearl of Great Price contains selected materials ranging from the time of Adam to the present, including words of Adam, Enoch, Noah, Abraham, Moses, Jesus Christ, and Joseph Smith. It presents some 300 references to Jesus Christ, including such names and titles as Beginning and the End, Beloved Son, Creator, God, Jehovah, Jesus, Jesus Christ, King of Zion, Lord, Lord God, Messiah, Only Begotten, Rock of Heaven, Savior, Son, and Son of Man. A particular contribution is the fact that Jesus Christ has been the focus of every DISPENSATION from Adam to Joseph SMITH.

**JESUS THE CREATOR.** Jesus is identified as the Creator under the aegis of God the Father in Moses, chapters 2 and 3. The book of Abraham adds the clarification that Jesus did not act alone but with a council of intelligent spirits, among whom was Abraham (Abr. 3:23).

**SATAN'S REBELLION.** In the premortal estate the Father chose Jesus to become the Only Begotten and Redeemer. Satan rebelled against the Father's choice and became the archenemy of Jesus and of all who follow him (Moses 4:1-4; *also see* FIRST ESTATE; WAR IN HEAVEN).

**ADAM AND EVE AND THE PLAN OF SALVATION.** Adam and Eve (Moses 1:34; 4:26; 5:5-9) were the first to be taught and to accept the Father's PLAN OF SALVATION on this earth. Adam was commanded by God to make an offering of the firstlings of his flocks. After many days, an angel of the Lord asked why he offered sacrifices. When Adam confessed his lack of understanding, the angelic visitor explained, "This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. . . . In that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will" (Moses 5:7-9).

The ATONEMENT of Jesus Christ has applied to mankind from the beginning. Adam believed in the coming of Christ, was baptized in his name, and received the GIFT OF THE HOLY GHOST and the priesthood KEYS of a dispensation (Moses 6:51-68; D&C 107:41-42; *see also* ADAM: LDS SOURCES).

**ENOCH, A WITNESS OF THE SON OF MAN.** Enoch preached faith in Jesus Christ, repentance, baptism, receiving the gift of the Holy Ghost, growing in the knowledge of God, justification, and sanctification, all to be achieved through the atoning blood of Christ (Moses 6:46-62).

Enoch was a prophetic witness of the Lord Jesus Christ and knew that Jesus was the God of the ancient prophets, the Redeemer and Savior, the Son of the "Man of Holiness" who is God the Father. He saw, in vision, the coming of the Savior in the MERIDIAN OF TIME, his crucifixion, and his triumphal ascension unto the Father (Moses 7:47, 53, 55). Enoch the seer (Moses 6:36) saw also the coming of the "Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years" (Moses 7:65).

**NOAH, PREACHER OF DELIVERANCE THROUGH CHRIST.** Noah pleaded with the people saying, "Believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you" (Moses 8:24).



**ABRAHAM.** Abraham was visited by Jehovah (Abr. 1:16) and knew him as the one “like unto God,” the Creator, the Son of Man, and the opponent of Satan (Abr. 3:24–28).

**MOSES, DELIVERER, AND TYPE OF CHRIST.** After Moses had been tried by a confrontation with the devil and had twice stood in the presence of God (Moses 1:2–39), he was told, “And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak” (Moses 1:40). Moses was also told that he was in the “similitude” of the Only Begotten, the Savior, who was full of grace and truth (Moses 1:6). When Moses was confronted by the powers of darkness, he called upon God for strength and in the name of the Only Begotten commanded Satan to depart (Moses 1:20–22). Moses served the God of Israel, whom he knew was the Messiah, the Only Begotten, the Savior, and the Creator of “worlds without number” (Moses 1:32–33).

**MATTHEW, RECORDER OF THE LORD’S MINISTRY.** In a discourse to his disciples three days before his crucifixion, Jesus counseled them on how to survive the forthcoming destruction of Jerusalem and how future disciples should survive a similar devastation to come in the latter days as a prelude to his second coming (Matt. 24). Joseph Smith’s translation of that discourse is presented as Joseph Smith—Matthew.

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## JOHN, REVELATIONS OF

The apostle John, sometimes referred to as John the Beloved and John the Revelator, and scriptural texts linked to his name are esteemed highly by Latter-day Saints. Modern scripture adds to an understanding of the man and his writings in three important areas: John as a **TRANSLATED BEING**, an additional record of John, and clarification of the book of Revelation.

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whose state is “as flaming fire and a ministering angel” (D&C 7:1–3, 6).

**ADDITIONAL RECORD OF JOHN.** In another revelation to Joseph Smith on May 6, 1833, an excerpt of eleven verses appears from what is called the “fulness of the record of John” (D&C 93:7–18). Important similarities exist between these verses and the opening verses of John’s gospel (John 1:1–34), but links to the experiences of JOHN THE BAPTIST are also apparent (cf. D&C 93:15; John 1:32–34). Since Doctrine and Covenants 93 mentions only the name John, without annotation, it is unclear whether John the Beloved or John the Baptist is meant (cf. McConkie, 1979, Vol. 1, pp. 426–27).

Whatever the source, these few lines from the “record of John” bear important witness of the Savior, reaffirming that Jesus is the Word, “even the messenger of salvation” (D&C 93:7–8); that he is the light and the redeemer of the world and the spirit of truth (93:9–10); and that he did not receive the fulness at first, but continued “from grace to grace” until he received “all power, both in heaven and on earth” (93:11–17).

**BOOK OF REVELATION.** Two Book of Mormon passages underscore the importance of the Revelation of John for the latter days. The prophet NEPHI<sup>1</sup> (c. 600 B.C.) saw in vision many future events, but he was forbidden to write them, “for the Lord God hath ordained the apostle of the Lamb of God that he should write them. . . . [And] the name of the apostle of the Lamb was John” (1 Ne. 14:25, 27). Further, speaking of the last days, the Lord said, “Then shall my revelations which I have caused to be written by my servant John be unfolded in the eyes of all the people” (Ether 4:16).

In this connection, three important sources aid the interpretation of the Apocalypse.

1. Doctrine and Covenants section 77. Received by Joseph Smith while working on the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST), this revelation contains fifteen questions and answers about the book of Revelation. “This Revelation [D&C 77] is not a complete interpretation of the book. It is a *key*. . . . It unlocks the door through which an entrance may be gained, but after the key has been turned, the searcher for treasure must find it for himself” (Smith, p. 478).

2. The Joseph Smith Translation. In addition to the questions and answers in section 77, Joseph

Smith made significant revisions to the text of Revelation in the JST.

3. Other scriptural and prophetic writings. Much of the Apocalypse is couched in imagery. Both latter-day scripture and the writings of GENERAL AUTHORITIES provide interpretations that help unlock this imagery. Examples include the “rod of iron” as the word of God (Rev. 2:27; cf. 1 Ne. 15:23–24), the “beasts” of chapter 13 as the degenerate kingdoms of the world (*TPJS*, p. 289), and Babylon as the symbol of spiritual wickedness (Rev. 17:5; cf. D&C 133:14).

In brief, the book of Revelation is divided into two major segments—the letters to the seven churches of Asia (chaps. 2–3) and the vision of “things which must be hereafter” (4:1; see chaps. 4–22).

The seven letters written to churches in Asia are important to Christians of all ages. They outline beliefs and practices that the Lord found commendable, as well as those which displeased him. In capsule form, these chapters summarize blessings that await the faithful.

The vision of the future (Rev. 4–22) revolves around a “book,” sealed with seven seals, which was in God’s hand (5:1–8). According to Doctrine and Covenants section 77, that book represented God’s plan for this earth during the seven thousand years of its “temporal existence,” each seal representing a thousand years (D&C 77:6–7). “By the seven thousand years of temporal existence is meant the time of the earth’s duration from the fall of Adam to the end of time, which will come after the Millennium” (Joseph Fielding Smith, in Smith and Sjodahl, p. 474).

The first five seals highlight, in two or three verses (Rev. 6:1–11), each of the first five thousand years (see also McConkie, 1973, Vol. 3, pp. 476–85). In the sixth seal, representing the sixth millennium, John saw four angels holding the judgments of God (Rev. 7:1; D&C 77:8) and another angel who represented the work of the RESTORATION (Rev. 7:2–3; D&C 77:9–11; McConkie, 1973, Vol. 3, pp. 489–94).

The seventh seal opens in chapter 8. But the prediction of Christ’s return does not occur until chapter 19. Thus, a major portion of the book focuses on the time just prior to Jesus’ second coming (cf. D&C 77:13). Peter declared that Christ would not come again “until the times of restitution of all things” (Acts 3:21). It is central to this

latter-day restitution that angelic ministers (MORONI<sub>2</sub>, John the Baptist, Peter, James, John, Moses, etc.) brought back not only the fulness of the everlasting gospel and its KEYS and ORDINANCES but also the “sealing power,” which is the power to bind things on earth and have them be binding in heaven (Matt. 16:19; *see* SEALING). The restoration of the gospel and the power of sealing are important conditions for Christ’s coming. During this period three characteristics will prevail: judgments, the kingdom of Christ versus the kingdoms of the world, and the destruction of latter-day Babylon.

As trumpets sound and “vials” of destruction are poured out, one devastating scourge follows another, including vast pollutions, rampant wickedness, and the battle of Armageddon (Rev. 8–11, 16). In the midst of these judgments allowed by God, a voice declares that “the kingdoms of this world are become the kingdoms of our Lord, and of his Christ” (Rev. 11:15). Chapter 12 portrays the Church of Christ and the KINGDOM OF GOD (JST Rev. 12:7; McConkie, 1973, Vol. 3, p. 516). In chapter 13, Satan’s kingdoms oppose the Saints and the work of God. Chapter 14 then shows the triumph of Christ’s kingdom and what leads to that victory. Christ comes to Mount Zion with his servants (14:1–5), and an angel, having the everlasting gospel to preach to the earth, flies through the heavens (14:6–7). (Verse 6 provides the inspiration for the well-known ANGEL MORONI STATUE placed atop some LDS temples.) Then the fall of Babylon is announced (14:8–11). Like the angel from the east (Rev. 7:2), this angel is interpreted to represent the work of the restoration (McConkie, 1973, Vol. 3, p. 530). It is this work, directed by Christ and his servants, which brings about the eventual destruction of all worldly kingdoms. The fall of Babylon (Rev. 16–18) is so dramatic that all the hosts of heaven spontaneously shout, “Alleluia” (Rev. 19:1–6).

After Christ’s coming (Rev. 19:7–21), the vision concludes in quick succession with the Millennium (Rev. 20:1–6), the loosing of Satan for a “little season” (Rev. 20:7–10; D&C 88:111–15), the great Judgment (Rev. 20:11–15), and the celestialization of the earth (Rev. 21:22–5). Thus, the Revelation of John shows that in spite of all of Satan’s efforts to the contrary, God’s work will triumph and Christ will come again to reign with his Saints for a thousand years during the Millennium and throughout eternity.

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## JOHN THE BAPTIST

John the Baptist was born in Judea about six months before the Savior Jesus Christ. John’s primary mortal mission was to prepare the way for, and baptize, Jesus. His later role in restoring the AARONIC PRIESTHOOD in 1829 is particularly significant to Latter-day Saints.

Biblical scholars discern subtle differences in the way each of the four New Testament Gospels presents information about John the Baptist. Mark seems to emphasize how John prefigured Jesus, in that both proclaimed the gospel and then were given over to death. Luke points to personal relationships between John and Jesus, along with important links that the Baptist provides between the Old Testament and the New. Matthew records several ways in which John’s ministry parallels that of Jesus, yet at the same time makes it clear that John was subordinate to Jesus, who identifies John as “the Elias who is to come” (cf. Matt. 11:14). The Greek Gospel of John, on the other hand, seems to minimize John’s apocalyptic teachings, quotes him as denying that he was that Elias (John 1:21), and never uses the title “the Baptist,” apparently in order to emphasize John’s role as the first person at that time to know by revelation, and to witness, that Jesus was the son of God (see J. Meier, “John the Baptist in Matthew’s Gospel,” *Journal of Biblical Literature* 99 [1980]:383–86).

For Latter-day Saints, these nuances are transcended by John’s larger roles subsumed within the plan of salvation. For example, his ministry illustrates the concept of the need for a prophet, for “God will do nothing, but he revealeth his secret unto his servants the prophets” (Amos 3:7); he came as a voice of warning, proclaiming the gospel

latter-day restitution that angelic ministers (MORONI<sub>2</sub>, John the Baptist, Peter, James, John, Moses, etc.) brought back not only the fulness of the everlasting gospel and its KEYS and ORDINANCES but also the “sealing power,” which is the power to bind things on earth and have them be binding in heaven (Matt. 16:19; *see* SEALING). The restoration of the gospel and the power of sealing are important conditions for Christ’s coming. During this period three characteristics will prevail: judgments, the kingdom of Christ versus the kingdoms of the world, and the destruction of latter-day Babylon.

As trumpets sound and “vials” of destruction are poured out, one devastating scourge follows another, including vast pollutions, rampant wickedness, and the battle of Armageddon (Rev. 8–11, 16). In the midst of these judgments allowed by God, a voice declares that “the kingdoms of this world are become the kingdoms of our Lord, and of his Christ” (Rev. 11:15). Chapter 12 portrays the Church of Christ and the KINGDOM OF GOD (JST Rev. 12:7; McConkie, 1973, Vol. 3, p. 516). In chapter 13, Satan’s kingdoms oppose the Saints and the work of God. Chapter 14 then shows the triumph of Christ’s kingdom and what leads to that victory. Christ comes to Mount Zion with his servants (14:1–5), and an angel, having the everlasting gospel to preach to the earth, flies through the heavens (14:6–7). (Verse 6 provides the inspiration for the well-known ANGEL MORONI STATUE placed atop some LDS temples.) Then the fall of Babylon is announced (14:8–11). Like the angel from the east (Rev. 7:2), this angel is interpreted to represent the work of the restoration (McConkie, 1973, Vol. 3, p. 530). It is this work, directed by Christ and his servants, which brings about the eventual destruction of all worldly kingdoms. The fall of Babylon (Rev. 16–18) is so dramatic that all the hosts of heaven spontaneously shout, “Alleluia” (Rev. 19:1–6).

After Christ’s coming (Rev. 19:7–21), the vision concludes in quick succession with the Millennium (Rev. 20:1–6), the loosing of Satan for a “little season” (Rev. 20:7–10; D&C 88:111–15), the great Judgment (Rev. 20:11–15), and the celestialization of the earth (Rev. 21:22–5). Thus, the Revelation of John shows that in spite of all of Satan’s efforts to the contrary, God’s work will triumph and Christ will come again to reign with his Saints for a thousand years during the Millennium and throughout eternity.

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GERALD N. LUND

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## JOHN THE BAPTIST

John the Baptist was born in Judea about six months before the Savior Jesus Christ. John’s primary mortal mission was to prepare the way for, and baptize, Jesus. His later role in restoring the AARONIC PRIESTHOOD in 1829 is particularly significant to Latter-day Saints.

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*Baptism of Jesus Christ*, Alma B. Wright (mural in the Alberta Temple baptistry, c. 1923). John the Baptist baptized Jesus Christ in the Jordan River. John baptized by immersion, which symbolizes death, burial, and resurrection. Jesus, who was free from sin, obediently set an example for all people to follow.

of repentance, bearing testimony of Jesus Christ, baptizing by immersion, holding divine authority, promising the gift of the Holy Ghost, and enduring to the end, even by suffering martyrdom. He was the Elias who was “to prepare all things” (JST Matt. 11:15), but not the Elias “who was to restore all things” (JST John 1:22, 26).

Both of John’s parents were descendants of Aaron: Zacharias was an officiating priest in the temple of Jerusalem, and Elisabeth, of the daughters of Aaron, was a relative of Mary the mother of Jesus (Luke 1:5, 36). His birth was promised by the angel Gabriel (*see* NOAH), who visited Zacharias while he was officiating in the temple. Although Zacharias and Elisabeth had fervently prayed for children, none had been born to them. In their old age, Gabriel’s promise was received with some doubt by Zacharias. As a sign, Gabriel struck Zacharias deaf and evidently dumb until the naming of the baby eight days after John’s birth, the day John was circumcised according to the law of Moses. Contrary to the custom, by previous direction of Gabriel, the baby was named John instead of Zacharias, after his father. Zacharias gave his son a blessing on this occasion, the words of which are known as the Benedictus in Roman Catholic and Protestant terminology (Luke 1:68–79).

Little is known of John’s early life and training. When Mary visited Elisabeth during their pregnancies, John “leaped in her womb” (Luke 1:41). He was “filled with the Holy Ghost from his mother’s womb” and “was ordained by the angel of God” when he was eight days old (D&C 84:27–28). Since his parents were elderly, some wonder if he was soon orphaned or associated with religious sects in the Judean desert. Somehow he was carefully reared in gospel principles, for he came forth from the desert preaching repentance (Matt. 3:2)

and was well prepared. He knew his mission and the source of his authority.

Jesus said of him, “Among those that are born of women there is not a greater prophet” (Luke 7:28). John the Baptist was dearly loved by the Savior. John had unusual privileges: none other would proclaim the immediate coming of Jesus; none other would be privileged to baptize the Lamb of God; none other was the legal administrator in the affairs of the kingdom then on the earth and holder of the keys of power. “These three reasons constitute him the greatest prophet born of a woman” (TPJS, p. 276).

With these credentials John came forth vigorously preaching repentance and many principles of the gospel in the wilderness of Judea near the river Jordan (Mark 1:4–5). He ate ritually clean foods, locusts (Lev. 11:22), and wild honey; he drank “neither wine nor strong drink” (Luke 1:15); and he wore the traditional clothing of a prophet, camel’s hair and a leather girdle (Mark 1:6). He also fasted (Matt. 11:18). He attracted large crowds and came under the increasing condemnation of those Jewish leaders whom he challenged with his preaching.

After a time, the “One mightier than I,” even Jesus, approached John and requested baptism (*see* JESUS CHRIST: BAPTISM OF JESUS CHRIST). A humble and meek John initially resisted, declaring that he needed to be baptized by Jesus. Upon Jesus’ insistence, John baptized Jesus, following which he witnessed the sign of the dove descending from heaven upon the Christ (John 1:32).

At this juncture John alone seemed to bear the responsibility of spanning two DISPENSATIONS. He was a child of promise whose mission had been prophesied years before by Isaiah, LEHI, and NEPHI (Isa. 40:3; 1 Ne. 10:7–10; 2 Ne. 31:4–8).



John had begun his preaching and baptizing near the river Jordan probably about a year before Jesus began his public ministry. He “had no intention of founding a new sect” (Scobie, p. 131); his calling was to prepare the way for Jesus; and many of his followers became Jesus’ closest and earliest disciples. His intense preaching of repentance had deeply angered those in power. He denounced the marriage of Herod Antipas to his brother’s wife, Herodias, which clearly violated Jewish law (Lev. 20:21; Josephus, *Antiquities* 18.5.1–2). Herodias wanted John killed, but Herod Antipas had concern for John’s popularity with the people. He had John imprisoned (Mark 6:17), somewhat pacifying the Pharisees, as well as Herodias. During all of this, Jesus went to Galilee. While in prison, John sent two of his disciples to Jesus to confirm their faith in the Savior’s identity, and Jesus supported and sustained him (Luke 7:24–28). Through shrewd plotting and the beguiling dance of her daughter Salome, Herodias eventually manipulated Herod into having John beheaded.

John the Baptist was among the prophets and saints who were with Christ in his resurrection (D&C 133:55). Approximately eighteen centuries later, on Friday, May 15, 1829, this forerunner of the Savior again appeared, this time as an angel of the Lord preparing the world for the Savior’s second coming, and conferred the keys of the Aaronic Priesthood. This occurred when Joseph SMITH and Oliver COWDERY withdrew to a secluded place on the Susquehanna River near Harmony, Pennsylvania, and prayed for instruction. Hardly had they begun when a heavenly messenger appeared, introducing himself as John the Baptist. Placing his hands upon their heads, he conferred upon them the priesthood of Aaron (D&C 13). He then commanded the young men to baptize each other in the nearby Susquehanna River and then lay hands upon each other to reconfer the priesthood that he had bestowed upon them. The messenger promised that the MELCHIZEDEK PRIESTHOOD, or higher priesthood, would be given to them at a future time by the apostles Peter, James, and John (JS—H 1:72).

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LOUI NOVAK

## JOHN THE BELOVED

John the Beloved is the author of five New Testament writings—a Gospel, the Revelation (Apocalypse; see JOHN, REVELATIONS OF), and three letters. Although the author identifies himself as John in the Revelation (Rev. 1:1, 4, 9), he is known only as “the Elder” in the letters and as “the disciple whom Jesus loved” in the Gospel. Ancient tradition and elements of style have supported the common authorship of these writings, but some argue that “the Beloved” and “the Elder” were two different people.

John emphasizes spiritual qualities in his writings, including some contrasting pairs of qualities that illustrate the two opposing spiritual forces in the world. Examples include light and darkness, love and hate, truth and falsehood, and God and the devil (see OPPOSITION). John also emphasizes such ideas as bearing true witness, knowing the Lord, enduring to the end, and being raised up by the Savior.

John and his brother, James, were sons of Zebedee (some feel that Salome was Zebedee’s wife, basing their identification on Matt. 27:56 and Mark 15:40), and the men of the family were fishermen at the Sea of Galilee. Their business prospered to the extent that they employed servants (Mark 1:19–20) by the time Jesus called the brothers to the full-time ministry. Although the Gospels of Matthew and Luke list Peter, Andrew, James, and John at the beginning of their lists, Mark and Acts place Peter, James, and John at the beginning of the list of the Twelve. These three apostles were alone with Jesus on special occasions, such as at the raising of Jairus’ daughter (Mark 5:37–43), on the Mount of Transfiguration (Matt. 17:1–9), and at Jesus’ suffering in the garden of Gethsemane (Matt. 26:37–45). The Prophet Joseph SMITH taught that these three ancient apostles received the KEYS OF THE PRIESTHOOD during the transfiguration experience (*TPJS*, p. 158).

John is usually identified as one of the two disciples of John the Baptist mentioned in the Gospel of John who became disciples of Jesus after his baptism (John 1:35–40). James and John were called Boanerges (“Sons of Thunder”) by Jesus, perhaps because of their strong and impulsive personalities. Either they (Mark 10:35–40) or their mother on their behalf (Matt. 20:20–23) asked Jesus to grant them places of honor in his heavenly

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Following the resurrection of Christ, Peter and John ran to the tomb when told by Mary Magdalene that the covering stone had been removed. John ran faster and arrived first at the empty tomb (John 20:1–8). Later, the Lord told Peter that John would remain (on earth) until the Lord’s second coming (John 21:20–23), giving rise to the early Christian tradition that John did not die. The Prophet Joseph Smith confirmed and corrected that tradition in a revelation that states that John, having been given “power over death,” remains on earth “as flaming fire and a ministering angel . . . for those who shall be heirs of salvation” until the Savior returns (D&C 7; see TRANSLATED BEINGS). The resurrected Christ also mentioned John’s continued earthly ministry during his visit to the people of the Book of Mormon (3 Ne. 28:6–8).

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After Peter’s death (traditionally dated about A.D. 67), John would have been the senior and presiding apostle. Many sources state that years later John lived at Ephesus, was exiled to Patmos (c. A.D. 90) by the Emperor Domitian, and returned to Ephesus during the reign of Nerva (A.D. 96–98), Domitian’s successor. During his exile to Patmos, John received the Revelation, which he was directed to send with cover letters to seven churches of Asia Minor. The importance of the Revelation to the Latter-day Saints is underscored by the vision of NEPHI<sup>1</sup> in the Book of Mormon, where that prophet was told by an angel not to write all he had seen, for the record of the last days would be made

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C. WILFRED GRIGGS

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## JOINING THE CHURCH

Converts to The Church of Jesus Christ of Latter-day Saints have various motivations for their initial interest in the Church, and many factors influence them in the conversion process. However, they generally share three common experiences as they seek BAPTISM and membership in the Church. First, most of those interested in joining the Church meet with missionaries for a series of brief lessons on basic LDS beliefs and religious practices. Second, all prospective converts must demonstrate in a prebaptism interview with a Church representative that they are making an informed decision of their own free will and that they willingly fulfill the baptismal requirements. Third,

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every convert must receive the **ORDINANCES** of baptism and **CONFIRMATION** as performed by authorized representatives of the Church and be accepted as a member of the local **WARD** or **BRANCH** by the common consent of the members.

LDS converts come from a wide age range and from all socioeconomic groups. Often they have friends or acquaintances who are already members, but sometimes they are located by missionary contacting. They typically have a desire to improve their lives by learning correct gospel principles and by uniting themselves with others having similar needs and attitudes. Thus, the common essential in most conversions to the Church is obtaining a personal conviction that the Church today is authorized by God to teach and administer the gospel of Jesus Christ.

All who are interested in joining the Church must know and understand the responsibilities that Church membership will bring. To this end, they receive a series of lessons from LDS missionaries or from members of the Church. At this stage, prospective converts are called "investigators," because they are investigating or studying the Church. The lessons are called the missionary "discussions," because although they cover standardized topics, missionaries are encouraged to present them in an informal, conversational manner. For example, missionaries typically share their personal experiences and feelings about the topics discussed, and encourage investigators to do likewise, asking questions and giving reactions to LDS teachings. These lessons are usually taught in a home setting, to individuals or to a small group.

The lessons teach the gospel of Jesus Christ, including the nature of the godhead, the **PLAN OF SALVATION**, keeping the commandments, and living a Christlike life. They also discuss the life and mission of the Prophet Joseph Smith, the coming-forth of the Book of Mormon, the **RESTORATION** of the **PRIESTHOOD**, and the importance of following the **PROPHETS** living today.

Investigators are asked to make various commitments during their course of study, which may last a few weeks or several months, depending on their individual rate of preparation toward baptism. For example, they are challenged and encouraged to engage in daily prayer and scripture study, especially prayerful study of the Book of Mormon. Those who wish to join the Church are urged to begin living an LDS lifestyle. This includes striving for Christlike attitudes and behav-



Eight-year-old boy (standing, center) on his baptismal day, with his parents and extended family, in Logan, Utah, 1987. Joining the Church brings individuals into "the household of God" (Eph. 2:19). Courtesy Craig Law.

ior in all circumstances; attending Church meetings; abstaining from harmful substances, including tobacco, alcoholic beverages, coffee, tea, and drugs; beginning to tithe; living a moral and chaste life (*see* **CHASTITY**); and laboring to serve those in need.

In the interview customarily conducted by an authorized Church representative prior to baptism, the interviewer determines the candidate's willingness and worthiness to enter into the baptismal covenant. During this interview, baptismal candidates are asked whether they have a heartfelt **TESTIMONY** of the fundamental doctrine of the Church. All baptismal candidates also must declare whether they currently keep, and will continue to keep, God's commandments through their lives.

Baptism is required for Church membership. It represents a covenant with God whereby the candidate agrees to follow Christ and live his commandments. The requirements for baptism are described in the Doctrine and Covenants as follows: "All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be

received by baptism into his church” (D&C 20:37). Baptism symbolizes the washing away of sins as well as a rebirth and the beginning of a new life on earth leading to eternal life with God.

Baptism is followed by confirmation into the Church by the LAYING ON OF HANDS of one holding the MELCHIZEDEK PRIESTHOOD. During this ordinance, the new convert is confirmed a member of the Church and receives the gift of the Holy Ghost. This is typically a momentous and joyous occasion for all involved. Following his confirmation the convert is presented for acceptance by the local membership as a member in full fellowship and embarks on a life of spiritual growth through obedience to the laws of God and activity and service in the Church.

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LINDA A. CHARNEY

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## JOSEPH OF EGYPT

[This entry consists of three articles:

Joseph, Son of Jacob  
Writings of Joseph  
Seed of Joseph

*Latter-day Saint scripture portrays a broader interest in Joseph of Egypt than the Bible does. The article Joseph, Son of Jacob deals with the resulting wide sweep of LDS interests in Joseph, including the promises of the Lord about the latter-day importance of Joseph's posterity and his ancestral relationship to the Prophet Joseph Smith. The article Writings of Joseph treats specifically the matter of the writings of Joseph preserved in LDS scripture. The article Seed of Joseph focuses on the ancestral connection between Book of Mormon peoples and Joseph, son of Jacob.]*

### JOSEPH, SON OF JACOB

The Book of Mormon prophet NEPHI<sup>1</sup> said of Joseph, son of Jacob, “He truly prophesied concerning all his seed. And the prophecies which he wrote, there are not many greater” (2 Ne. 4:2). Latter-day Saints hold Joseph to be a progenitor of a branch of the house of Israel, including certain BOOK OF MORMON PEOPLES about whom he prophesied. Additionally, he is honored as an ancestor of the Prophet Joseph SMITH and many Church

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The current Bible text preserves little scripture attributed to Joseph of Egypt. However, some writings of Joseph were recorded on the PLATES of brass, a scriptural record brought to the Western Hemisphere from Jerusalem by the prophet LEHI, and known among the Book of Mormon people. Another prophecy, restored by Joseph Smith, is now found in the JOSEPH SMITH TRANSLATION (JST) Genesis 50. In this text, the ancient Joseph prophesied the bondage of his father's family in Egypt and their eventual deliverance by Moses, and specifically names him and his brother, Aaron. Moses was to deliver Israel from Egypt, have power over the Red Sea, receive commandments from God, and be assisted by Aaron as his spokesman (JST Gen. 50:24, 29, 34–35).

The same source indicates that the Lord visited Joseph, promising him a righteous posterity, a branch of which would be separated from their kindred and taken to a distant country (JST Gen. 50:25–26). According to the Bible, Jacob had already prophesied that Joseph's branches—Ephraim and Manasseh—would inherit the “utmost bound of the everlasting hills” (Gen. 49:26). Moses described the new land of their inheritance as containing riches of both heaven and earth (Deut. 33:13–15). The Book of Mormon records the partial fulfillment of these prophecies with the exodus of the families of Lehi, a descendant of Manasseh (Alma 10:3), and Ishmael, a descendant of Ephraim (JD 23:184), to the western continents. The Book of Mormon is called “the stick of Ephraim” in modern revelation (D&C 27:5) and both “the stick of Ephraim” and “the STICK OF JOSEPH” (Ezek. 37:15–28, esp. verses 16 and 19).

Notwithstanding Israel's anticipated deliverance from Egypt under the leadership of Moses, Joseph of Egypt also foresaw that the Israelites would eventually be scattered. Still he was assured that they would be remembered by the Lord and that he would bring their descendants out of “bondage” in the LAST DAYS. A “choice seer” was to be raised up, a descendant of Joseph, who would bear his name and whose father would also bear the same name. The prophecy stated that this latter-day Joseph would be highly esteemed by Joseph's descendants and would bring them knowledge of their progenitors. Moreover, he would be like both Joseph and Moses. As the ancient Joseph gathered his father's family in Egypt



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and supplied them with bread during famine, so the latter-day Joseph would gather their descendants from the ends of the earth to feast upon the words of everlasting life. Like Moses, he would bring forth the word of God (the Book of Mormon and other revelations), which would testify of, and sustain, other words of God that had already gone forth (the Bible), thereby confounding false doctrines and laying contentions to rest. As Moses would liberate Israel from Egyptian bondage, the “choice seer” of the last days would liberate them from the bondage of false traditions; as Moses would reveal a new COVENANT and prepare Israel to enter the PROMISED LAND, so his latter-day counterpart would reveal a NEW AND EVER-LASTING COVENANT and prepare modern Israel, the Church, for the day of Christ’s millennial reign (JST Gen. 50:24–38; cf. 2 Ne. 3; JST Gen. 48:11).

When Joseph Smith’s father, Joseph SMITH, Sr., acting in his office of PATRIARCH, gave his son a PATRIARCHAL BLESSING, he further illuminated what was known to the ancient Joseph.

I bless thee with the blessings of thy fathers Abraham, Isaac and Jacob; and . . . thy father Joseph, the son of Jacob. Behold, he looked after his posterity in the last days, when they should be scattered and driven by the Gentiles, and wept before the Lord; he sought diligently to know from whence the Son should come who should bring forth the word of the Lord, by which they might be enlightened, and brought back to the true fold, and his eyes beheld thee, my son; . . . and he said, As my blessings are to extend to the utmost bounds of the everlasting hills; as my father’s blessing prevailed, over the blessings of his progenitors, and as my branches are to run over the wall, and my seed are to inherit the choice land whereon the Zion of God shall stand in the last days, from among my seed, scattered with the Gentiles, shall a choice Seer arise, whose bowels shall be a fountain of truth, whose loins shall be girded with the girdle of righteousness, whose hands shall be lifted with acceptance before the God of Jacob to turn away his anger from his anointed, whose heart shall meditate great wisdom, whose intelligence shall circumscribe and comprehend the deep things of God, and whose mouth shall utter the law of the just . . . and he shall feed upon the heritage of Jacob his father [*Utah Genealogical and Historical Magazine* 23 (Oct. 1932):175].

A blessing pronounced by Joseph Smith on Oliver COWDERY (Dec. 18, 1833) notes that Joseph of Egypt had seen Oliver in vision and knew of his scribal role in the translation of the Book of Mormon. Oliver was also told that Joseph of Egypt

knew that Oliver would be present when the AARONIC PRIESTHOOD, or lesser priesthood, was restored and again when the MELCHIZEDEK PRIESTHOOD, or higher priesthood, was restored by messengers who received it from Jesus during his earthly ministry (Joseph F. Smith, *IE* 7 [Oct. 1904]:943). With the restoration of these priesthoods in 1829 and the publication of the Book of Mormon in 1830, the stage was set for fulfilling Moses’ promise that the posterity of Ephraim and Manasseh would “push” or gather scattered Israel from the four quarters of the earth (cf. Deut. 33:17).

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JOSEPH FIELDING MCCONKIE

#### WRITINGS OF JOSEPH

Certain prophecies of Joseph of Egypt were preserved on brass plates carried by NEPHI<sup>1</sup> from Jerusalem to the Americas in approximately 590 B.C. The Book of Mormon makes available some of these prophecies. Although it is not known when Joseph’s prophetic texts were recorded, they are doubtless very ancient. By contrast, the *History of Joseph, Prayer of Joseph, Testament of Joseph, and Joseph and Asenath* are considered to be Hellenistic Jewish writings, dating between 200 B.C. and A.D. 200, and are of unknown authorship (see Charlesworth). Joseph SMITH noted “writings of Joseph” on papyri that he owned (*HC* 2:236).

According to Alma 46:24, Jacob the patriarch saw that part of Joseph’s coat would be preserved, symbolizing a remnant of Joseph’s seed (cf. *CWHN* 6:211–21). In addition, two similar though not identical texts from Joseph are preserved in 2 Nephi 3 and JST Genesis 50. Both prophesy that Moses will arise, that writings from “the fruit of the loins of Judah shall grow together” with writings of Joseph’s descendants, and that a seer named Joseph—whose father would also be named Joseph—would appear in the last days (2 Ne. 3:6–17; JST Gen. 50:24–35; for similar expectations in pseud-epigraphic texts, see McConkie). Associates of Joseph Smith saw him as the predicted seer, as did Joseph Smith himself. For instance, President John TAYLOR affirmed:

God called [Joseph Smith] to occupy the position that he did. How long ago? Thousands of years ago . . . Prophets prophesied about his coming, that a man should arise whose name should be Joseph, and that his father's name should be Joseph, and also that he should be a descendant of that Joseph who was sold into Egypt [JD 26:106].

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JAMES R. CLARK

#### SEED OF JOSEPH

The Book of Mormon teaches that Joseph, son of Jacob, "obtained a promise of the Lord" that his seed would become a "righteous branch unto the house of Israel" (2 Ne. 3:5) and that a latter-day descendant also named Joseph would have a rôle in bringing Joseph's seed and all the house of Israel "unto salvation" (2 Ne. 3:15).

While many of Joseph's posterity were among the ten tribes of Israel taken into captivity about 722 B.C. (2 Kgs. 17:5–6), a few descendants had settled in Jerusalem some 200 years earlier (cf. 2 Chr. 15:9–10). From those came the Book of Mormon leaders LEHI and ISHMAEL, who, about 600 B.C., led their families to the Western Hemisphere. Their descendants were later called "a remnant of the seed of Joseph" (Alma 46:23–24). Lehi reported that Joseph's prophecies concerning his seed included the following: (1) they would become a righteous people; (2) the Messiah would manifest himself to them; (3) a latter-day SEER like Moses, raised up by God from Joseph's seed, would himself be called Joseph (2 Ne. 3:1–25); and (4) the righteous seed of the ancient Joseph who accept the gospel will help in building the NEW JERUSALEM and will participate in events of the LAST DAYS (3 Ne. 20:10–28; 21:2–26).

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LIESEL C. MCBRIDE

#### JOSEPH SMITH—HISTORY

The account called Joseph Smith—History, as it appears in the Pearl of Great Price, tells of the Prophet's experiences from his early years through May 1829. Franklin D. Richards, an early apostle, extracted this part of Joseph SMITH's history from the much longer HISTORY OF THE CHURCH printed in the TIMES AND SEASONS (T&S 3:726), and published the extract in 1851. In the preface of the first edition of the Pearl of Great Price, Richards expressed a hope that this collection of precious truths would increase the members' ability to defend the faith. Joseph Smith—History, the name now given to the historical extract, became canonized scripture to the members of the Church when they accepted the Pearl of Great Price by vote at the October 10, 1880, General Conference (see PEARL OF GREAT PRICE: CONTENTS AND PUBLICATION).

This account in the Pearl of Great Price was not the first attempt to record the Prophet's early experiences. From the organization of the Church in 1830, he understood the importance of keeping records but his efforts were hindered by lawsuits, imprisonments, poverty, and mobs. John Whitmer kept a history between 1830 and 1832 that was lost for many years but is now available again, and Oliver COWDERY wrote eight letters about Joseph Smith's early visions that were published in MESSENGER AND ADVOCATE in 1834–1835. Joseph Smith began work on a history between July and November 1832; it opened with the words "A History of the life of Joseph Smith, Jr., an account of his marvilous [sic] experience," and described his early visions. Various clerks and historians made three more beginnings between 1834 and 1836. In the trying years 1837 and 1838, Joseph Smith and the First Presidency worked on the history of the Church, sometimes taking a grammar lesson before the writing sessions. Finally, in June 1839, Joseph undertook the work again. Materials from the previous efforts were assimilated into this new history, which eventually was published in the *Times and Seasons*, beginning March 1, 1842 (T&S 3:706). Joseph Smith—History, as we now have it in the Pearl of Great Price, was part of this 1839 version of the history of the Church.

The history introduces Joseph by giving a brief record of his ancestry and his own birth on December 23, 1805, in the township of Sharon, Windsor County, Vermont, one of eleven children

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On March 7, 1831, Joseph Smith was directed to begin a translation of the New Testament "that ye may be prepared for the things to come" (D&C 45:60–61). In Matthew 24, Jesus foretold the impending destruction of Jerusalem. He also spoke of his own SECOND COMING and the destruction of the wicked.

The following are some of the significant additions and clarifications of Joseph Smith—Matthew to the King James text:

1. Jesus' disciples clearly understood that he would come again in glory "in the clouds of heaven, and all the holy angels with him" (JS—M 1:1).
2. Verses 4–22 of the King James text refer to "things I have spoken unto you concerning the Jews" (JS—M 1:21).
3. Verses 6, 7, and 14 of KJV are repositioned from the early part of the chapter, which deals with the Jews of New Testament times, to the latter part of the chapter, which concerns the second coming.
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## JOSEPH SMITH—MATTHEW

Joseph Smith—Matthew is an extract from the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST), as revealed to the Prophet Joseph SMITH in 1831, and comprises a revision of Jesus' discourse on the Mount of Olives recorded in Matthew 23:39 through chapter 24. First published in Ohio in the mid-1830s as a broadside, Joseph Smith—Matthew was republished in 1851 as part of the original PEARL OF GREAT PRICE (Matthews, p. 52).

On March 7, 1831, Joseph Smith was directed to begin a translation of the New Testament "that ye may be prepared for the things to come" (D&C 45:60–61). In Matthew 24, Jesus foretold the impending destruction of Jerusalem. He also spoke of his own SECOND COMING and the destruction of the wicked.

The following are some of the significant additions and clarifications of Joseph Smith—Matthew to the King James text:

1. Jesus' disciples clearly understood that he would come again in glory "in the clouds of heaven, and all the holy angels with him" (JS—M 1:1).
2. Verses 4–22 of the King James text refer to "things I have spoken unto you concerning the Jews" (JS—M 1:21).
3. Verses 6, 7, and 14 of KJV are repositioned from the early part of the chapter, which deals with the Jews of New Testament times, to the latter part of the chapter, which concerns the second coming.
4. The end of the world is not the end of the earth, but the "destruction of the wicked" (JS—M 1:4, 55).
5. The parable in KJV verse 28 is completed to read, "Whosoever the carcass is, there will the eagles be gathered together; so likewise shall mine elect be gathered from the four quarters of the earth" (JS—M 1:27).
6. The "abomination of desolation, spoken of by Daniel the prophet," applies both to conditions at the destruction of Jerusalem and to Jesus' second coming (JS—M 1:12, 32).

The plainness and clarity of Joseph Smith—Matthew eliminate much of the confusion that has surrounded Matthew 24. It states that the gospel must be preached in all the world and the elect gathered before the second coming (JS—M 1:31). Finally, the elect will know the signs of the times and will be prepared and preserved during the events of the last days.

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## JOSEPH SMITH TRANSLATION OF THE BIBLE (JST)

Joseph SMITH, the first PROPHET of The Church of Jesus Christ of Latter-day Saints, made a "new translation" of the Bible, using the text of the King James Version (KJV). This work differs from the KJV in at least 3,410 verses and consists of additions, deletions, rearrangements, and other alterations that cause it to vary not only from the KJV

but from other biblical texts. Changes range from minor details to fully reconstituted chapters. This article presents statements by Joseph Smith telling why he made a Bible translation, gives information relating to the development and production of the work, examines a number of the significant variants, and considers some doctrinal results and historical implications.

**VIEW OF THE BIBLE.** The official position of the Church is stated in its eighth ARTICLE OF FAITH: “We believe the Bible to be the word of God as far as it is translated correctly.” The message of the Bible is held to be true, while details of accuracy and completeness are accepted within certain limits. The Prophet Joseph Smith explained: “I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors” (*TPJS*, p. 327). And again, “From sundry revelations which had been received, it was apparent that many points touching the salvation of men, had been taken from the Bible, or lost before it was compiled” (*TPJS*, pp. 9–10).

Joseph Smith often used the words “translated” and “translation,” not in the narrow sense alone of rendering a text from one language into another, but in the wider senses of “transmission,” having reference to copying, editing, adding to, taking from, rephrasing, and interpreting. This is substantially beyond the usual meaning of “translation.” When he said the Bible was not translated correctly, he not only was referring to the difficulties of rendering the Bible into another language but he was also observing that the manuscripts containing the text of the Bible have suffered at the hands of editors, copyists, and revisionists through centuries of transmission. Thus, the available texts of the Bible are neither as complete nor as accurate as when first written.

The Book of Mormon presents an account of a vision in which an angel, looking to the future, describes the Bible as a “record of the Jews” containing writings of “the prophets” and of the “Twelve Apostles of the Lamb.” The vision asserts (1) that the ancient authors wrote under the inspiration of the Holy Ghost, (2) that originally their words contained the fulness of the gospel and were plain and easy to understand, but (3) that many things which were plain and precious, and many covenants, would be “taken away” from the original manu-

scripts; as a result, afterward (4) a great many persons, even with a Bible, would not understand the fulness of the gospel, but (5) the lost material would be restored through “other records” that the Lord would bring forth (1 Ne. 13:21–41). A somewhat parallel statement came to Joseph Smith in June 1830 while he was restoring a revelation received by Moses, declaring that many things would be taken “from the book” which Moses would write, but that the missing information would be restored through another prophet and thus be “had again” among those who believe (Moses 1:41). Latter-day Saints believe that the “other records” referred to include the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, the JST, and other records still to come forth, and that the prophet divinely raised up to begin restoring the lost material is Joseph Smith (*see* SCRIPTURES: FORTHCOMING SCRIPTURES). In light of the foregoing statements, it is worth observing that the principal difficulty in the Bible apparently has been omissions. The remaining text may be generally correct in itself, but many important doctrinal items (resulting from the loss of a single word, a verse, a longer passage, or even whole books in some instances) are now missing.

**AUTHORITY TO TRANSLATE.** The Prophet Joseph Smith claimed a divine appointment to make an inspired rendition or, as he termed it, a “new translation” of the Bible. This appointment can be illustrated by excerpts from his writings. After laboring off and on for ten months on the early chapters of Genesis, Joseph Smith received a revelation from the Lord on March 7, 1831, directing him to begin work on the New Testament: “It shall not be given unto you to know any further concerning this chapter, until the New Testament be translated, and in it all these things shall be made known; wherefore I give unto you that ye may now translate it” (D&C 45:60–61). The manuscript of the JST shows that Joseph Smith began the translation of Matthew the next day. On December 1, 1831, the Prophet entered the following in his journal: “I resumed the translation of the Scriptures, and continued to labor in this branch of my calling with Elder Sidney Rigdon as my scribe” (*HC* 1:238–39). On February 16, 1832, he reported a revelation concerning the RESURRECTION of the dead that includes the following reference to his divine commission to translate: “For while we [Joseph Smith and Sidney Rigdon] were doing the work of trans-



lation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John" (D&C 76:15). On March 8, 1833, he reported the word of the Lord to him as follows: "And when you have finished the translation of the [Old Testament] prophets, you shall from thenceforth preside over the affairs of the church" (D&C 90:13). On May 6, 1833, Joseph Smith reported the following revelation: "It is my will that you should hasten to translate my scriptures" (D&C 93:53). Although not a complete list, the foregoing items illustrate Joseph Smith's claim to a divine appointment to translate the Old and New Testaments.

**PROCEDURE AND TIME FRAME.** When he began his work in 1830, Joseph Smith did not have a knowledge of biblical languages. His translation was not done in the usual manner of a scholar, but was a revelatory experience using only an English text. He did not leave a description of the translating process, but it appears that he would read from the KJV and dictate revisions to a scribe.

Joseph Smith was assisted by various scribes. The manuscript shows that Oliver COWDERY was the first, serving between June and October 1830; he recorded an introductory revelation (Moses 1) and the translation of KJV Genesis 1:1 to Genesis 4:18. John Whitmer served second, from October until December 1830, recording the translation of KJV Genesis 4:19 to approximately Genesis 5:20. Sidney RIGDON was next, becoming the main scribe from early December 1830 until the translation was finished on July 2, 1833. He recorded most of the translation from KJV Genesis 5:21 to the end of the Bible, although others recorded small portions.

They used a large edition of the KJV (9 inches by 11 inches by 2½ inches), printed in 1828 by H. and E. Phinney Company of Cooperstown, New York, that included the Old Testament Apocrypha. (A notation on the flyleaf, in what appears to be Joseph Smith's handwriting, states that it had been purchased from the Egbert B. Grandin Bookstore in Palmyra, New York, on October 8, 1829, for \$3.75). In this copy of the Phinney Bible are hundreds of pencil and ink notations consisting primarily of checks or crosses marking off passages to be revised. Likewise, a number of italicized words in the KJV text—which usually represent words implicitly understood in the Greek or Hebrew—are lined out. Words of the revision were not writ-

ten on the pages of the Bible itself, but were recorded on sheets of paper and identified by the appropriate citation. The manuscript is written in full from Genesis 1:1 through Genesis 24 and from Matthew 1:1 through John 5, including entire chapters in which there are no corrections. A more rapid and efficient system was eventually used in which only the actual points of revision were written. These sometimes consisted of only one or two words. The markings in the Bible that designate verses to be translated appear only in those portions where the shorter method was used. The manuscript sheets, 17 inches by 14 inches folded to produce surfaces 8½ inches by 14 inches, were once sewn together at the fold in convenient thicknesses. The entire manuscript consists of 477 pages.

The exact date on which the translation was begun is not known, but it is closely associated with the June 1830 revelation that contains an account of visions given to Moses before he composed the book of Genesis (see Moses 1). The work proceeded from June 1830 until July 2, 1833. Genesis 1–17 was translated first, being done between June 1830 and March 7, 1831. On the latter date Joseph Smith received the revelation instructing him to "translate" the New Testament (D&C 45:60–62), which he began at Matthew 1:1. It appears that for a few days the translation may have continued in both Genesis and in Matthew, but the Old Testament was subsequently laid aside, possibly at the end of Genesis 24, in favor of working on the New Testament. The work then proceeded consecutively through the entire New Testament until February 2, 1833. The remainder of the Old Testament (Genesis 25 through Malachi) was then translated, being completed five months later. In response to prayer as to whether he should translate the Apocrypha, Joseph Smith reported a revelation dated March 9, 1833, to the effect that he need not attend to it: "It is mostly translated correctly," though there are some errors and "interpolations by the hands of men" (D&C 91:1–2).

The dates on the JST manuscripts, when compared with dates of related revelations in the Doctrine and Covenants and with dates and events entered in Joseph Smith's personal journal, indicate the movement back and forth between the Old and New Testaments, as explained above, rather than a straight-line progress from Genesis through Revelation. Likewise, the varying styles of

handwriting in the manuscript reflect the known coming and going of those who served as scribes. Although the bulk of the translation was accomplished by July 2, 1833, that work represented a preliminary draft. As the manuscript was later reviewed and prepared for publication, further revisions, refinements, and alterations were made.

After Joseph Smith's death in June 1844, the marked Phinney Bible and the 477-page manuscript were kept by his widow, Emma SMITH. She permitted Dr. John M. Bernhisel to examine the materials in the spring of 1845 at NAUVOO, Illinois. Bernhisel later reported that he made a complete copy of the markings in the Bible and an extensive but incomplete copy of the manuscript entries (Matthews, 1975, p. 118). The Bernhisel manuscript is in the Historian's Library of the LDS Church in Salt Lake City, but the location of the Bernhisel marked Bible is not known. Emma Smith gave the Phinney Bible and the original manuscript to a publication committee representing the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS (RLDS Church) in 1866. These are now in the custody of the RLDS Church at Independence, Missouri.

**PUBLICATION.** Although excerpts from the JST were published in Church newspapers and as a broadside tract during the lifetime of Joseph Smith, the entire work was not published in his day, even though he had intended and had expended considerable effort to accomplish it. The distraction of persecution, the demands of Church business, and the lack of financial means prevented him from completing and authorizing a manuscript ready for the press (Matthews, pp. 57–63).

In 1867, after considerable effort and expense, the RLDS Church published a copyrighted edition of the Bible, under the title *Holy Scriptures*, which incorporated the Prophet's translation into the format of a King James text. This was followed by many subsequent printings, all from the same stereotype plates. In 1936 a teacher's edition containing study helps was published by the RLDS Church. At that time a subtitle, "Inspired Version," was added, although the text remained the same as the 1867 edition. In 1944 a "New Corrected Edition" was published by the RLDS Church in which at least 352 verses were amended to correct typographical and judgment errors in the 1867 edition. These corrections were matters of detail, although in a few instances they signifi-

cantly affected the meaning of the passages and brought the printed text into closer harmony with the manuscript. In 1970 a parallel column edition consisting of the Inspired Version and the King James Version was issued by the RLDS Church publishing house.

The Church of Jesus Christ of Latter-day Saints has never published the entire Joseph Smith translation of the Bible. Portions of Genesis and of Matthew, distributed during the time of Joseph Smith in Kirtland and in Nauvoo, are included in the Pearl of Great Price under the title *BOOK OF MOSES* (JST Gen. 1 through 8:18) and *JOSEPH SMITH—MATTHEW* (JST Matt. 24). Extensive portions of JST Genesis 1–5 and a single excerpt each from Romans and Hebrews were used in the *LECTURES ON FAITH* and are still published therein. In 1979 the LDS Church published an edition of the King James Version with hundreds of JST footnotes and a seventeen-page appendix containing JST excerpts (see *LDS PUBLICATION OF THE BIBLE*).

**EXTENT OF THE CHANGES.** Joseph Smith made extensive corrections and additions to the books of Genesis, Exodus, Psalms, Isaiah, Matthew, Luke, Romans, 1 Corinthians, Galatians, Hebrews, James, 2 Peter, and Revelation. He also made many alterations in the writings of the Old Testament prophets and in Mark, John, Acts, and several of the epistles. He made no changes in Ruth, Ezra, Esther, Ecclesiastes, Lamentations, Obadiah, Micah, Habakkuk, Zephaniah, Haggai, Malachi, Philemon, 2 John, and 3 John. He made some corrections in all other books of the Bible, and rejected the Song of Solomon as not being inspired scripture.

**TITLE.** Joseph Smith's work with the Bible has been known by various titles. The revelations in the Doctrine and Covenants call it a "translation" (D&C 37:1; 90:13). Joseph Smith called it the "new translation," and it is known by this title in the early literature of the Church. It was published by the RLDS Church under the title "Holy Scriptures," with the later subtitle, "Inspired Version." Many call it an "inspired revision." In 1978 the LDS Church officially labeled it the "Joseph Smith Translation," abbreviated JST.

**CONTRIBUTIONS OF THE JST.** Assessing the contributions of the JST requires a differentiation between the process and the product. The translation

process was revelatory and educational, and was a means of expanding the Prophet Joseph Smith's knowledge and doctrinal awareness (cf. D&C 45:60–61). The contributions, therefore, go beyond the particular biblical text that may have initiated the process. Among the doctrines of the LDS Church that arose from the JST translation process are the building of Zion, patterned after Enoch's city; the age of accountability of children, with baptism at eight years; the extensive revelation about the DEGREES OF GLORY and plural marriage (including celestial, eternal MARRIAGE); and various items of priesthood organization and responsibility. These and other doctrines were often introduced during the translation process and later developed through subsequent revelations now contained in the Doctrine and Covenants. Revelations in the Doctrine and Covenants received during the translation process are sections 76, 77, 86, and 91, and parts of 107 and 132. In this way the JST has affected the spiritual life of every member of the Church, even though most of the members have not known of the JST.

The tangible product—the printed JST—consists of a Bible with thousands of unique corrections, additions, and readings. Although many Latter-day Saints regard this as the most correct version of the Bible now available, and therefore use it as a valuable source for biblical understanding, the wider contribution has probably been the enlightening effect that the process had upon Joseph Smith and the subsequent revelations through him that have shaped Church doctrine and practice. Most of the doctrinal and organizational revelations that have governed the Church, and that are now published in the Doctrine and Covenants, came to Joseph Smith during the period that he was translating the Bible (1830–1833).

Many items in the Doctrine and Covenants relate directly to the process of the JST. These gave direction to the Prophet concerning matters related to the translation, the selection of scribes, when to proceed with the translation, which portions of the Bible to do next, when to lay the work aside for other matters, and other such information, but do not contain *texts* of the JST. This type of related information is seen in the editorial headnotes to sections 35, 71, 76, 77, 86, and 91; and in the text of D&C 9:2; 35:20; 37:1; 41:7; 42:56–58; 45:60–62; 73:3; 76:15–18; 77:1–15; 86:1–11; 93:53; 94:10; 104:58; and 124:89. The Pearl of Great Price presents part of the *product*, and contains two ex-

tracts from the text of the JST, the book of Moses and Joseph Smith—Matthew.

**MAIN DOCTRINAL THEMES.** Most of the passages revised or added by Joseph Smith are of doctrinal significance. While many individual topics are involved, some main themes are (1) an emphasis in both the Old and New Testaments on the mission and divinity of Jesus Christ; (2) the nature of God; (3) the innocence of CHILDREN; (4) the PLAN OF SALVATION; (5) PREMORTAL LIFE; (6) the holy PRIESTHOOD and credentials of the patriarchs; (7) the ministries of ENOCH and of MELCHIZEDEK; and (8) clarification of ambiguous passages, elimination of some contradictions between biblical texts, and explanations of terms and phrases.

Representative passages of the types of information found only in Joseph Smith's translation of the Bible constitute the remainder of this article.

The purpose of the JST is to provide knowledge not found in other Bibles. Thus it is by nature declarative and informative.

1. **Emphasis on Jesus Christ.** The JST emphasizes that the gospel of Jesus Christ was taught in the earliest ages of mankind. According to JST Genesis 1–8 (published as Moses 1–8 in the Pearl of Great Price), Adam, Enoch, Noah, and the other patriarchs were preachers of righteousness and taught the gospel of Jesus Christ, including faith, repentance, baptism, and receiving the Holy Ghost.

The JST states that Adam was taught by a heavenly angel to offer animal sacrifice as a type and symbol of the atoning sacrifice that the Son of God would accomplish. He was instructed to do all things in the name of the Son. Adam was taught the gospel, was baptized by immersion, received the Holy Ghost, and was born of the Spirit (Moses 5, 6).

Enoch likewise knew the gospel of Jesus Christ, was ordained to the same priesthood that Adam held, and he taught these principles to others. To Enoch was given a vision that included the spirit world and future events upon the earth from his day to the second coming of Jesus Christ. He presided in a city of righteous people called Zion, which was translated and taken into heaven (Moses 6–7; *see TRANSLATED BEINGS*).

Noah was also a preacher of righteousness, ordained to the same priesthood held by Adam and Enoch, and taught the gospel of Jesus Christ to his contemporaries, including faith in Jesus Christ,

baptism, and the reception of the Holy Ghost (Moses 8:12–25).

The New Testament JST portrays a slightly stronger image of Jesus than does the KJV. Examples include the following: In the KJV the wise men ask Herod about the birth of the “King of the Jews” (Matt. 2:2); in the JST they pose a more searching question: “Where is *the child* that is born, *the Messiah* of the Jews?” (JST Matt. 3:2). [JST variants here and hereafter are in italics.] When Herod inquires of the scribes, he is told that it is written that Christ should be born in Bethlehem, “For out of thee shall come a Governor, that shall rule my people Israel” (Matt. 2:6); the JST reads, “for out of thee shall come *the Messiah, who shall save* my people Israel” (JST Matt. 3:6).

In the JST a transitional passage without a KJV equivalent is inserted between the end of KJV Matthew chapter 2 and the beginning of Matthew chapter 3:

*And it came to pass that Jesus grew up with his brethren, and waxed strong, and waited upon the Lord for the time of his ministry to come. And he served under his father, and he spake not as other men, neither could he be taught; for he needed not that any man should teach him. And after many years, the hour of his ministry drew nigh [JST Matt. 3:24–26].*

At age twelve, when Jesus was teaching in the temple, the KJV (Luke 2:46) records that Jesus was “sitting in the midst of the doctors, both hearing them, and asking them questions.” The JST reads, “*they were hearing him, and asking him questions*” (JST Luke 2:46).

The KJV account of Jesus’ forty days in the wilderness states that Jesus went there “to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered” (Matt. 4:1–2). The JST reads: “Then Jesus was led up of the Spirit, into the wilderness, to be *with God*. And when he had fasted forty days and forty nights, *and had communed with God*, he was afterwards an hungered, *and was left to be tempted of the devil*” (JST Matt. 4:1–2). Luke’s record (KJV) says that Jesus was “forty days tempted of the devil” (Luke 4:2). The JST reads, “*And after forty days, the devil came unto him, to tempt him*” (JST Luke 4:2).

The KJV states that “the devil taketh” Jesus to a “pinnacle of the temple” and also to a “high mountain” (Matt. 4:5–8; Luke 4:5–9). The JST says

it was “the Spirit” who transported Jesus to these places (JST Matt. 4:5–8; Luke 4:5–9).

In the KJV John 3:23 states that Jesus performed baptisms, but John 4:2 largely negates Jesus’ activity as a baptizer by stating: “Though Jesus himself baptized not, but his disciples.” The JST reads, “Though *he himself baptized not so many as his disciples; For he suffered them for an example, preferring one another*” (JST John 4:3–4).

Jesus’ parables are touched upon in many JST passages. One of the most important is a statement, presented as the words of Jesus himself, explaining why he used parables to veil the spiritual message when speaking to certain individuals: “Hear another parable; *for unto you that believe not, I speak in parables; that your unrighteousness may be rewarded unto you*” (JST Matt. 21:34).

In Mark 7:22–24 (KJV) Jesus enters a house “and would have no man know it: but he could not be hid.” JST Mark 7:22–23 reads, “and would *that* no man should come unto him. But he could not deny them; *for he had compassion upon all men.*”

Luke reports that while Jesus was on the cross, he cried out, “Father, forgive them; for they know not what they do” (KJV Luke 23:34). The JST adds a parenthetical clarification: “(*meaning the soldiers who crucified him*)” (JST Luke 23:35).

2. God’s Dealings with Mankind. JST passages bearing on God’s dealings with mankind include the following: Genesis 6:6 (KJV) states that “It repented the Lord that he had made man on the earth, and it grieved him at his heart.” JST Genesis 8:13 (Moses 8:25) renders this passage thus: “And it repented Noah, and *his heart was pained*, that the Lord had made man on the earth.” Exodus 7:3, 13; 9:12; 10:1, 20 (KJV) all state that God will harden Pharaoh’s heart. In each of these the JST reads that Pharaoh will harden his own heart:

Isaiah 63:17 (KJV) reads “O Lord, why hast thou made us to err from thy ways, and hardened our heart?” The JST reads, “O Lord, why hast thou suffered us to err, . . . and *to harden our heart?*”

Matthew 6:13 (KJV) reads, “And lead us not into temptation,” whereas the JST reads “*suffer us not to be led into temptation*” (JST Matt. 6:14).

3. Innocence of Children. Many passages bear on man’s nature in relation to the fall of Adam, his agency, and accountability to God. For instance, concerning the innocence of little children, the JST states that in the days of Adam the Lord re-

vealed that “the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world” (JST Gen. 6:56; Moses 6:54). To Abraham the Lord said, “Children are not accountable before me until they are eight years old” (JST Gen. 17:11). Matthew 18:11 in the KJV states with reference to children: “For the Son of man is come to save that which is lost.” The JST adds, “and to call sinners to repentance; but these little ones have no need of repentance, and I will save them.”

4. Paul’s Writings. The JST offers many clarifications regarding teachings attributed to Paul in the New Testament. Some of these are as follows:

First Corinthians 14:35 (KJV) reports Paul writing “it is a shame for women to speak in the church.” The JST reads “for women *to rule* in the church.”

Hebrews 6:1 (KJV) reads “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection.” The JST reads “*not* leaving . . .”

Hebrews 7:3 (KJV) gives the impression that the prophet Melchizedek was “without father, without mother, without descent, having neither beginning of days, nor end of life.” The JST states that it was not Melchizedek the man, but his priesthood, that was without lineage or descent, being thus contrasted to the Levitical priesthood.

In 1 Timothy 3:15–16 (KJV) Paul is reported to have written that the church is the “pillar and ground of the truth.” In the JST it is Jesus, as God manifested in the flesh, who is the “pillar and ground of the truth.”

[See also other passages from the JST in the appendices, Vol. 4.]

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## JOURNAL OF DISCOURSES

The *Journal of Discourses* was a sixteen-page semi-monthly subscription publication privately printed in Liverpool, England, in 1854–1886. It served as the printed word of The Church of Jesus Christ of Latter-Day Saints, particularly for members who had no access to the Salt Lake City *Deseret News*. While the *Journal* most often published sermons of Church leaders, these speeches were not always considered to be official statements of doctrine. Many different kinds of speeches were printed, including the prayer given at the laying of a cornerstone of the SALT LAKE TEMPLE, a report of a HIGH COUNCIL court decision, a funeral sermon, and a plea for the defendant and the charge to the jury in a murder trial. In all, the collected *Journal of Discourses* contains 1,438 speeches given by fifty-five people, including Presidents of the Church, members of the QUORUM OF THE TWELVE APOSTLES, members of the SEVENTY, and sixteen other speakers. Brigham YOUNG gave 390; John TAYLOR, 162; Orson Pratt, 127; Heber C. KIMBALL, 113; and George Q. Cannon, 111. Twenty-one people gave a single speech, and the rest gave from 2 to 66 speeches. The semimonthly issues have been bound into twenty-six annual volumes and are currently available in a lithograph reprinting “of the original edition.”

The origin of the *Journal of Discourses* is tied to George D. Watt, an English convert baptized in 1837 by Heber C. Kimball. Before immigrating to the United States in 1842, Watt learned Pitman shorthand. He used this new skill in his adopted land to record the proceedings of conferences of the Church. He also recorded the trial of the accused murderers of the Prophet Joseph SMITH.

After 1852 Watt transcribed Church conference addresses for the *Deseret News*. But because the *News* was not generally available outside central Utah and because Watt received little pay for his work, he proposed to publish privately and sell sixteen-page semiweekly issues of the *Journal of Discourses* containing selected sermons of the GENERAL AUTHORITIES. The sale of these to the Saints at large would enable Watt to earn a living with his shorthand skill. He was supported in this proposal by Brigham Young, who authorized him to print his sermons.

David W. Evans, also an English convert, an associate editor of the *Deseret News*, and the first violinist in the Salt Lake Theatre Orchestra, suc-

vealed that “the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world” (JST Gen. 6:56; Moses 6:54). To Abraham the Lord said, “Children are not accountable before me until they are eight years old” (JST Gen. 17:11). Matthew 18:11 in the KJV states with reference to children: “For the Son of man is come to save that which is lost.” The JST adds, “and to call sinners to repentance; but these little ones have no need of repentance, and I will save them.”

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ROBERT J. MATTHEWS

## JOURNAL OF DISCOURSES

The *Journal of Discourses* was a sixteen-page semi-monthly subscription publication privately printed in Liverpool, England, in 1854–1886. It served as the printed word of The Church of Jesus Christ of Latter-Day Saints, particularly for members who had no access to the Salt Lake City *Deseret News*. While the *Journal* most often published sermons of Church leaders, these speeches were not always considered to be official statements of doctrine. Many different kinds of speeches were printed, including the prayer given at the laying of a cornerstone of the SALT LAKE TEMPLE, a report of a HIGH COUNCIL court decision, a funeral sermon, and a plea for the defendant and the charge to the jury in a murder trial. In all, the collected *Journal of Discourses* contains 1,438 speeches given by fifty-five people, including Presidents of the Church, members of the QUORUM OF THE TWELVE APOSTLES, members of the SEVENTY, and sixteen other speakers. Brigham YOUNG gave 390; John TAYLOR, 162; Orson Pratt, 127; Heber C. KIMBALL, 113; and George Q. Cannon, 111. Twenty-one people gave a single speech, and the rest gave from 2 to 66 speeches. The semimonthly issues have been bound into twenty-six annual volumes and are currently available in a lithograph reprinting “of the original edition.”

The origin of the *Journal of Discourses* is tied to George D. Watt, an English convert baptized in 1837 by Heber C. Kimball. Before immigrating to the United States in 1842, Watt learned Pitman shorthand. He used this new skill in his adopted land to record the proceedings of conferences of the Church. He also recorded the trial of the accused murderers of the Prophet Joseph SMITH.

After 1852 Watt transcribed Church conference addresses for the *Deseret News*. But because the *News* was not generally available outside central Utah and because Watt received little pay for his work, he proposed to publish privately and sell sixteen-page semiweekly issues of the *Journal of Discourses* containing selected sermons of the GENERAL AUTHORITIES. The sale of these to the Saints at large would enable Watt to earn a living with his shorthand skill. He was supported in this proposal by Brigham Young, who authorized him to print his sermons.

David W. Evans, also an English convert, an associate editor of the *Deseret News*, and the first violinist in the Salt Lake Theatre Orchestra, suc-



ceeded Watt as the main reporter to the *Journal* from 1867 to 1876. Another major reporter was George F. Gibbs, who was born in Wales and was the secretary to the FIRST PRESIDENCY of the Church for fifty-six years. In all, twelve people reported sermons for the *Journal of Discourses*, including one of Brigham Young's daughters, "Miss Julia Young," who reported one of his speeches.

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RONALD G. WATT

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## JOURNALS

Journal writing among the early Latter-day Saints took impetus from a divine charge to the Prophet Joseph SMITH on the day the Church was organized: "There shall be a record kept among you" (D&C 21:1). Although that was an official charge to the Church, individual members took it as a personal charge and began keeping journals. Joseph Smith himself worked regularly with scribes until his death, directing the recording of his daily activities. Much of what is known about the early events of the Church comes from the many personal journals kept by leaders and members.

Careful and complete records served as a protection against opponents of the Church. In instructions to the Quorum of the Twelve in 1835, Joseph Smith urged them to note down the procedures of meetings held, for "the time will come, when, if you neglect to do this thing, you will fall by the hands of unrighteous men. . . . If you will be careful to keep minutes of these things . . . it will be one of the most important records ever seen" (HC 2:198–99). Joseph Smith stated that the Saints had been somewhat delinquent in this charge.

In addition to Joseph Smith's comprehensive journal, which he kept with the aid of personal scribes, several early converts began to keep personal diaries, most of them sketchy but some very ambitious. It has been a common practice of missionaries to keep journals of their activities, though most of these early journals tended to be factual

rather than reflective, and followed a quite standard format: the call, travel particulars, names of companions and Church members, lists of letters from home, sightseeing, release, and the return home. A frequent topic of Latter-day Saint journals is the writer's conversion to the Church.

Early journals usually are also quite reportorial, matter-of-fact in tone, sparing in detail, and often repetitive; yet they are valuable for historical reference, if not engaging in content or style, though some passages are eloquent in their plainness. Feelings and introspection are more characteristic of twentieth-century journals. Yet all journals are important resources for FAMILY HISTORY information.

Most Presidents of the Church have kept a journal of some type—either historical or personal, with or without the assistance of a secretary. From the founding of the Church, there was a steady flow of journal writing, the quantity increasing during times of reformation, as in 1856–1857, or when leaders urged the practice of journal keeping. Perhaps best known of the early diarists was Wilford WOODRUFF, who kept a meticulous personal record (including many drawings)—fifteen volumes covering the years 1833–1898. His record is rich in detail and personal insight on many important events in the early Church.

In 1977, in his *Guide to Mormon Diaries & Autobiographies*, Davis Bitton identified and cataloged some 3,000 pieces of LDS autobiographical writing, consisting largely of journals, mostly by men, in repositories throughout the United States, though mainly in the state of Utah. Many more uncataloged journals remain in the possession of individuals and families, and Bitton suggested that his bibliography be updated from time to time.

Twentieth-century LDS journals tend to be longer and more numerous, reflecting increased literacy, more time to write, and greater openness. Both Joseph F. SMITH and Heber J. GRANT, Church presidents from 1901 to 1918 and 1918 to 1945, respectively, left multivolume journal records. LDS journal writing received special stimulus during the presidency of Spencer W. KIMBALL (1973–1985), who himself kept an extensive journal of about eighty volumes. Typical of his many admonitions to Church members is a short remark in the 1977 October General Conference: "A word about personal journals and records: We urge every person in the Church to keep a diary or a



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Also in recent years, a new reason for journal writing has been voiced: the value of journals as a gift to descendants—a linking of the generations. President Kimball said: "I promise you that if you will keep your journals and records, they will indeed be a source of great inspiration to your families, to your children, your grandchildren, and others, on through the generations. . . . Rich passages . . . will be quoted by your posterity" (p. 61).

Because of the admonitions of scripture and leaders, journal writing, especially in recent decades, has become an integral part of the religious experience of many Latter-day Saints. Parents have been encouraged to write their own personal journals and to help their children begin writing theirs, to make the experience pleasant. President Kimball said in 1980: "Those who keep a personal

journal are more likely to keep the Lord in remembrance in their daily lives" (p. 61).

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DON E. NORTON  
JOANNE LINNABARY

## JOY

The Prophet Joseph SMITH declared, "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it" (*TPJS*, p. 255). The concept of true joy to be experienced in this life and in the life to come lies at the core of LDS thought. The Book of Mormon prophet LEHI taught, "Adam fell that men might be; and men are, that they might have joy" (2 Ne. 2:25; cf. Alma 42:8).

Latter-day Saints believe in a PREMORTAL LIFE in which all lived with God, the literal father of the spirits of humankind. Part of God's plan for the growth and progress of his children—the goal of which is to help everyone become as God himself is and to know the joy that he knows—involves a mortal experience. Therein people obtain a physical body, the power of procreation, and an independence and AGENCY that allow experiences of diverse kinds and thereby enhance the powers of self-determination.

In this light, Latter-day Saints view the physical body, the mortal environment, the procreative power, and the freedom of choice as essential elements of joy. Thus, Heavenly Father created this earth and sent his children to it that they might know joy. In this profound sense, joy and happiness arise from combinations of experience, responsibility and service, and pain and grief, along with pleasure and enjoyment. At the center of God's plan to make maximum joy accessible to his children is the ATONEMENT of Christ (2 Ne. 2:10–14, 22–27).

One can identify aspects of joy that are available in this life. First are the simple joys of being



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LDS doctrine teaches that joy is obtained only by RIGHTEOUSNESS (Mosiah 4:3, 20). Consequently, Latter-day Saints view God's COMMANDMENTS as loving counsel from a wise Father—a Father whose goal is human happiness. They believe that lives which conform to God's will and are governed by his standards will create the most joyful response to all of life's circumstances, bringing both a fulfillment in life's accomplishments and a sweet resolve in life's sorrows.

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RICHARD M. EYRE

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## JUDGMENT

All humankind shall stand before Jesus, "and he shall separate them from one another, as a shepherd divideth his sheep from the goats" (Matt. 25:32). The verb "separate" reflects the Lord's determination of exact boundaries between good and evil, since he "cannot look upon sin with the least

degree of allowance" (D&C 1:31). The Greek New Testament word for judgment (*krino*) means to separate or to decide, and refers not only to God's decisions but to those made by man as well (Matt. 7:1–2).

AMULEK warned that this life is the time to prepare to meet God (Alma 34:32). MORTALITY requires basic decisions of a moral and spiritual character, in which individuals are free to choose for themselves yet are accountable to God for their choices. In turn, God will render a perfect and just decision to determine blessings or punishments. In the judgment there will be a perfect restoration of joy for righteous living and of misery for evil (Alma 41:3–5). After death is not the time to repent: "Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God; . . . for that same spirit which doth possess your bodies at the time that ye go out of this life . . . will have power to possess your body in that eternal world" (Alma 34:34).

Judgment applies to "the whole human family" (Morm. 3:20; cf. John 5:25–29; *TPJS*, p. 149). Every soul will come before the bar of God through the power of the ATONEMENT and the RESURRECTION (Jacob 6:9). Indeed, as Christ was lifted up on the cross, he will raise all men before him in judgment (3 Ne. 27:14–15; *TPJS*, p. 62). Christ has been given the responsibility for judgment. He taught, "The Father judgeth no man, but has committed all judgment unto the Son" (John 5:22). Others have been given some role in judgment, such as the twelve apostles in Palestine and the twelve disciples among the Nephites as described in the Book of Mormon (Morm. 3:18–19). Individuals will also judge themselves either by having a perfect knowledge of their joy and righteousness or by having a perfect knowledge of their guilt and unrighteousness (2 Ne. 9:14, 46). All have the assurance, however, that final judgment is in the hands of Christ (2 Ne. 9:41).

Three sets of records will be used in judgment: the records kept in heaven, the records kept on earth (D&C 128:6–7), and the records embedded in the consciousness of each individual (*MD*, p. 97; cf. Alma 11:43). Individuals are judged according to their works, thoughts, words, and the desires of their hearts (Alma 12:14; D&C 137:9).

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There can be no pretense or hypocrisy in the manner in which people accept and live the gospel (2 Ne. 31:13). The Lord will judge members of the

Church as to whether they have sought to deny themselves all ungodliness (Moro. 10:32) and whether they have served others with their whole soul (D&C 4:3). Other criteria for judgment include their concern for the needs of others, both spiritual and physical, and the use they make of the light and talents that they have been given (D&C 82:2–3). To merit God's approval, everyone must live and serve according to his will (Matt. 7:21–23) and do all things the Lord commands (Abr. 3:26). Yet, since all have sinned and come short of the glory of God (Rom. 3:23), except Jesus only, all are dependent on the Atonement and on repentance to escape the demands of justice (*see* JUSTICE AND MERCY).

Judgment is an expression of the love of God for his children and is exercised mercifully. Mercy takes into account the variety and differing circumstances of human life. For instance, many of God's expectations are relative to the opportunity that individuals have had to know the gospel. Nevertheless, "mercy cannot rob justice," and those who rebel openly against God merit punishment (Alma 42:25; Mosiah 2:38–39; 2 Pet. 2:9). Although the "Lord's arms of mercy are extended to all" (Alma 5:33), only those who repent have claim on mercy through the Son (Alma 12:33–34). God's judgment reflects the truth that he is "a perfect, just God, and a merciful God also" (Alma 42:15). Eventually all persons will acknowledge that God's judgment is just: "every nation, kindred, tongue, and people shall see eye to eye and shall confess before God that his judgments are just" (Mosiah 16:1).

The principle of judgment was operative in the premortal estate, is continuously operative during mortal life, and will continue in the spirit world and beyond, through resurrection and final judgment. In the premortal state Satan and "a third part" of God's children were denied the opportunity of mortality because they rebelled against God (Abr. 3:24–28; D&C 29:36–38). In mortal life nations and peoples have been destroyed or scattered when they have become ripened in iniquity and the judgments of God have thereby come upon them (1 Ne. 17:37).

Judgment during mortality is a continuous process to assess people's worthiness to participate in the saving ordinances of the gospel and to serve in the Church. This is done by means of interviews with local Church leaders. Priesthood leaders are called upon to judge the deeds of member's who

transgress God's commandments to determine their standing in the Church (*see* DISCIPLINARY COUNCILS). Judgment also occurs at death as individuals are received into the SPIRIT WORLD either in happiness or in misery (Alma 40:9–14).

In LDS doctrine, individual destiny after the final judgment is not limited to either HEAVEN or HELL. Although the wicked will be thrust into hell (D&C 76:106); nevertheless, all humankind (except those who deny the Holy Ghost and become SONS OF PERDITION) will be redeemed when Christ perfects his work (D&C 76:107). Thus, nearly everyone who has lived on the earth will eventually inherit a degree of glory, it being that amount of heavenly bliss and glory that they have the capacity and the qualifications to receive.

Concerning those who die without an opportunity to hear the gospel, the Lord revealed to Joseph SMITH that "all who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom" (D&C 137:7–8). Little children who die also receive the full blessings of salvation (Moro. 8:11, 22). All mankind will be taught the gospel, either on earth or in the spirit world. All necessary ordinances will be performed on the earth vicariously by living proxies in the TEMPLE for those who did not have the opportunity to receive the gospel while in this life, so that they may accept or reject the gospel in the spirit world and be judged on the same basis as those who receive the gospel on earth and remain faithful (1 Pet. 4:6). Such doctrine is not only just; it is also a merciful expression of the pure love of Christ (TPJS, p. 218; Moro. 7:44–47).

[*See also* Baptism for the Dead; Plan of Salvation; Purpose of Earth Life; Salvation of the Dead; Spiritual Death; Temple Ordinances; Voice of Warning.]

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DEAN JARMAN



## JUDGMENT DAY, FINAL

A purpose of the final judgment is to judge every person, to provide a separation of the faithful from the wicked, and to make available the promised blessings of eternal reward to God's faithful children. Jesus Christ is the judge.

The concept of a final judgment requires that it be deferred until the entire mortal experience is completed. The PLAN OF SALVATION teaches of a partial judgment at the time of death, when the spirit leaves the mortal body and enters the world of spirits (Alma 40:11–14), of another partial judgment at the time of resurrection, when the spirit and the physical body are permanently resurrected and reunited (Alma 11:45); and of a final judgment (Rev. 20:12; D&C 38:5) that will consign individuals to an eternal status (D&C 29:27–29; 3 Ne. 26:4). Thus, this final judgment will take place following the reuniting of body and spirit in the RESURRECTION (Alma 11:44; 12:12). By that time, every person will have been given an opportunity to receive an understanding of the gospel of Jesus Christ (1 Pet. 3:19–20; Luke 4:18; Isa. 42:7).

At the Judgment, each person will be required to give an accounting of the use of his or her moral agency during mortality (D&C 101:78). The final judgment is the final point of eternal accountability for all voluntary actions, words, thoughts, desires, and works of the individual. The full significance of such an accounting cannot be adequately assessed unless it is realized that all judgments granted from the seat of God's justice are of infinite scope and eternal consequence (3 Ne. 26:4; D&C 76:112).

Every person born to mortality will be brought to a final judgment (Morm. 3:18–20). No mortal act, no matter how righteous or wicked, will provide exemption from this judgment.

Each individual is to be judged according to the degree of knowledge and opportunity available during mortal probation (2 Ne. 2:10). On the basis of records kept both on earth and in heaven (Rev. 20:12; 2 Ne. 29:11; D&C 128:7), each individual will be judged according to works, desires, and intent of the heart (Mosiah 4:6; 1 Ne. 15:33; D&C 33:1; 137:7–9; Alma 41:3) and assigned to an eternal kingdom. In this solemn responsibility, the Savior will apply both justice and mercy, such that every individual will know and declare that his or her reward is just (2 Ne. 9:46; Mosiah 27:31). Every soul will recognize that the record pre-

sented is true and that the Judgment constitutes a proper decision (Mosiah 16:1; 29:12) at the hand of a loving yet impartial judge (Mosiah 29:12–13; Alma 41:3–7; cf. *TPJS*, p. 218).

Not all, however, will be held equally responsible for personal mortal acts. Speaking of the Judgment, the Prophet Joseph SMITH taught that God “will judge them, ‘not according to what they have not, but according to what they have,’ those who have lived without law, will be judged without law, and those who have a law, will be judged by that law” (*TPJS*, p. 218).

Each brings his or her own record to this judgment, as stated by Church President John TAYLOR: “Because that record that is written by the man himself in the tablets of his own mind—that record that cannot lie—will in that day be unfolded before God and angels, and those who shall sit as judges” (*JD* 11:79; cf. Alma 41:7). Jesus Christ will be at the judgment bar, for he is the judge of both the living and the dead (Alma 11:44; Moro. 10:34; D&C 76:68).

Others will also participate in the process, but the final judgment rests with Christ. The twelve apostles of the Lamb will judge the righteous among the twelve tribes of Israel (D&C 29:12; Matt. 19:28; 1 Ne. 12:9–10), and the twelve Nephite disciples will judge the Nephites (3 Ne. 27:27). Still other prophets and righteous Saints have been appointed to help judge the works and deeds of their fellow sojourners in mortality (1 Cor. 6:2; Morm. 3:18–20). Thus, “there will be a whole hierarchy of judges who, under Christ, shall judge the righteous. He alone shall issue the decrees of damnation for the wicked” (McConkie, p. 520).

The Lord Jesus Christ earned the right to judge every earthly soul as he ensured the plan of redemption through the Atonement (3 Ne. 27:14–16; Alma 42:23). That this responsibility was explicitly given to the Son by the Father (John 5:22, 27) is attested in the Book of Mormon: “My Father sent me that I might be lifted up upon the cross; . . . that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works” (3 Ne. 27:14). Evidence of the Father's divine trust is shown in giving Jesus the responsibility of pronouncing eternal judgment on the Father's own children. Christ will judge in accordance with the will of the Father (John 5:30).

The basis of justice carried out at the final judgment lies in the agency granted to mortals so



that “every man may be accountable for his own sins in the day of judgment” (D&C 101:78). There would be little value to agency without accountability. Just as Cain was counseled by the Lord, “If thou doest well, shalt thou not be accepted?” (Gen. 4:7), so each person has full option in making moral choices.

As a result of this final judgment, the wicked will be eternally separated from the righteous (D&C 76; Alma 41:5). This separation will be the desired state for both, for neither the wicked nor the righteous could enjoy the constant presence of others so unlike themselves. As stated by Moroni, “Ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell” (Morm. 9:4). And to the righteous, judgment will bring fulfillment of the promise that “they who have believed in the Holy One of Israel, they who have endured the crosses of the world, and despised the shame of it, they shall inherit the kingdom of God, which was prepared for them from the foundation of the world, and their joy shall be full forever” (2 Ne. 9:18).

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DONALD N. WRIGHT

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## JUSTICE AND MERCY

Justice and mercy are attributes of deity. They are also eternal principles. The “justice of God” (Alma 41:2; 42:14) is a principle so fundamental that without it, “God would cease to be God” (Alma 42:13). Of equivalent significance is God’s mercy, which, broadly, is the ultimate source of all of the blessings of the human race and, specifically, is the principle that allows mankind’s redemption. The competing demands of justice’s claim for punishment and mercy’s claim for forgiveness are reconciled by the unifying power of the ATONEMENT OF JESUS CHRIST.

On one hand, justice rewards righteousness. “And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated” (D&C 130:21, see also D&C 82:10). On the other, justice requires penalties as a consequence of disobedience to the laws of God, for “I the Lord cannot look upon sin with the least degree of allowance” (D&C 1:31). Just as obedience to divine law leads to blessings, justice affixes a punishment to each violation of the Lord’s commandments (Alma 42:17–18, 22), and men and women will be “punished for their own sins” (A of F 2). Each person will thus be judged according to his or her works (Rom. 2:5–6; 3 Ne. 27:14; Alma 41:2–6), although the degree of accountability varies according to the extent of each person’s knowledge and culpability (2 Ne. 9:25; Mosiah 3:11). Yet the principle of mercy allows the atonement of Jesus Christ to pay the demands of justice on a repentant transgressor’s behalf in a way that reconciles the principles of mercy and justice.

Not just any person may invoke mercy on behalf of another: “Now there is not any man that can sacrifice his own blood which will atone for the sins of another . . . therefore there can be nothing which is short of an infinite atonement which will suffice for the sins of the world” (Alma 34:11–12). Jesus Christ alone can achieve such an infinite atonement “once for all” (Hebrews 10:10) because of his nature as the actual son of God in the flesh and because he was himself without sin (see ATONEMENT OF JESUS CHRIST; JESUS CHRIST: ONLY BEGOTTEN IN THE FLESH).

Mercy is not extended arbitrarily. To protect individuals from the undeserved effects of sins for which they are not responsible, the Atonement unconditionally paid the penalty for the transgression of Adam and Eve in the Garden of Eden. It pays similarly for sins committed in ignorance (Mosiah 3:11; see also Moses 6:54). However, the Atonement removes the penalty for personal sins for which one is accountable only on the condition of individual repentance.

In this way, the concepts of justice, mercy, and the Atonement retain both a specific integrity and a logically consistent relationship: “The plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and merciful God also. . . . But there is a law given, and a

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punishment affixed, and a repentance granted; which repentance mercy claimeth; otherwise, justice claimeth the creature. . . . For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved" (Alma 42:13, 15, 22, 24).

Mercy is thus rehabilitative, not retributive or arbitrary. The Lord asks repentance from a transgressor, not to compensate the Savior for paying the debt of justice, but to induce the transgressor to undertake a meaningful process of personal development toward a Christlike nature.

At the same time, mercy depends ultimately on the Lord's extension of unmerited grace. Even though conditioned on repentance for personal sins, mercy is never fully "earned" by its recipients. Repentance is a necessary, but not a sufficient, condition of salvation and exaltation. "For we know that it is by grace that we are saved, after all we can do" (2 Ne. 25:23). The unearned nature of mercy is demonstrated by the Atonement's having unconditionally compensated for the disabilities imposed on mankind by the FALL OF ADAM. Adam and Eve and their posterity were utterly powerless to overcome the physical and spiritual deaths that were introduced by the Fall. Moreover, transgressors do not "pay" fully for their sins through the process of repentance. Even though repentance requires restitution to the extent of one's ability, most forms of restitution are beyond any person's ability to achieve. No matter how complete our repentance, it would all be to no avail without a mediator willing and able to pay our debt to justice, on condition of our repentance. Thus, even with sincere and complete repentance, all are utterly dependent on Jesus Christ.

Through the atonement of Jesus Christ, justice and mercy are interdependent and interactive, demonstrating that God cannot be just without being merciful, nor merciful without being just.

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BRUCE C. HAFEN

## JUSTIFICATION

Although the word "justify" has several meanings, its main meaning in the latter-day scriptures is inseparably intertwined with the concepts of GRACE (Rom. 3:28; Gal. 2:16; 2 Ne. 2:5; Mosiah 14:11; D&C 20:30; Moses 6:60), FAITH, REPENTANCE, RIGHTEOUSNESS, and SANCTIFICATION.

Justification is a scriptural metaphor drawn from the courts of law: a judge justifies an accused person by declaring or pronouncing that person innocent. Likewise, God may treat a person as being "not guilty" of sin. All mortals individually need to be justified because they fall short of perfect obedience to God, becoming "carnal, sensual, and devilish" through transgression (Moses 5:13; Mosiah 16:3), are "cut off" from God, and are in jeopardy of becoming "miserable forever" (2 Ne. 2:5). In this plight, they of themselves cannot be justified through subsequent obedience to the law and cannot change their own nature to become obedient. Furthermore, they are severed from the source of the divine power that can change, or sanctify, them (2 Ne. 9:5–9).

However, through the ATONEMENT OF JESUS CHRIST, when men, women, or children have faith in Jesus, are truly penitent, call upon his name, and are baptized, they become eligible for the redeeming grace extended through Jesus Christ. In this sense they become justified. This is given as a gift by grace, since fallen man must rely "alone upon the merits of Christ" (1 Ne. 10:6; Moro. 6:4). The faith by which one receives this grace manifests itself in an active determination to follow Christ in all things. It is demonstrated by obedience to the commandments to repent and be baptized, followed by a life of submission, obedience, and service to God and others (2 Ne. 31:16–20; Moro. 8:25–26; *see* GOSPEL OF JESUS CHRIST).

Justification directly opens the way to sanctification by establishing a "right" relationship of mortals with God. Thus, God, without denying justice, can bless them with the sanctifying power of the Holy Ghost (Mosiah 5:1–2; 3 Ne. 27:20). Justification starts the believer on the path toward righteousness.

Because justified, and even sanctified, persons can fall from that state of grace, believers are admonished to "take heed and pray always" (D&C 20:30–33) and to meet together often to fast and partake of the sacrament of the Lord's Supper, thereby renewing and personally reviewing their

punishment affixed, and a repentance granted; which repentance mercy claimeth; otherwise, justice claimeth the creature. . . . For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved" (Alma 42:13, 15, 22, 24).

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covenants with God, including baptism and its cleansing effect (Moro. 6:5–6), and to endure to the end (D&C 53:7).

The person whom God justifies has not yet necessarily received the promise of eternal life (*see* HOLY SPIRIT OF PROMISE; JESUS CHRIST: SECOND COMFORTER). To obtain that promise, the justified must continue in the path of faith, wherein nothing can separate the faithful from the love of God.

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COLIN B. DOUGLAS

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## JUVENILE INSTRUCTOR

The *Juvenile Instructor* began publication in January 1866 and was the first children's magazine published between the Mississippi River and the West Coast of the United States. Its first issue identified its primary audience as the children of The Church of Jesus Christ of Latter-day Saints, and its purpose was to help prepare them for future responsibilities. It was originally published as a 10½-by-15½-inch four-page, three-column, semimonthly publication.

The magazine was initiated, owned, edited, and published by Elder George Q. Cannon until shortly before his death in 1901. During his lifetime he was the general superintendent of the Church's Sunday School, a member of the Quorum of the Twelve Apostles, a Counselor in the First Presidency of the Church, and also a territorial delegate from Utah to the U.S. Congress. The *Juvenile Instructor* published editorials, poetry (some by Eliza R. SNOW), and a monthly column, "Voices from Nature," by Karl G. Maeser (president of Brigham Young Academy, later Brigham Young University). It also printed essays, stories, and biographical sketches that often focused on moral issues or the history of other cultures.

Officially owned and published by the Sunday School from 1901 to 1929, the *Juvenile Instructor* contained important organization and business matters of the Sunday School as well as adult and youth stories and essays. As its interests turned more toward filling the needs of teachers, it became the teachers' magazine of the Church and was renamed *The Instructor* in 1929.

[*See also* Instructor.]

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RUEL A. ALLRED





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## KANE, THOMAS L.

A courageous friend of the Latter-day Saints, Thomas Leiper Kane was born in Philadelphia on January 27, 1822. His great-grandfather John Kane (O'Kane) came to America from Ireland before the American Revolution. John's grandson John Kintzing Kane married June Duval Leiper, and they became the parents of Thomas L. Kane.

After completing his college training in Philadelphia in 1840, Thomas studied in England. Returning to America, he studied law under his father's direction and was admitted to the Pennsylvania bar in 1846. Then came a period of service with the U.S. Army, following which he became known as Colonel Kane.

Kane's introduction to the Mormon cause came in his native Philadelphia at a conference in May 1846 held under the direction of Jesse C. Little, presiding elder in the East, who was soliciting support for the Latter-day Saints' WESTWARD MIGRATION. Colonel Kane gave Little helpful letters of recommendation and later joined him in Washington, D.C., where they called on the secretary of state, secretary of war, and President James K. Polk. As a result of their negotiations, the United States agreed to enlist a battalion of 500 LDS men to serve in the campaign against Mexico (see MORMON BATTALION).

Later, after carrying government dispatches to Fort Leavenworth, Kane rejoined Little in the

Mormon camp on the Missouri, where he became seriously ill with pulmonary tuberculosis. The Saints nursed him back to health, and during his long convalescence he abandoned plans for a political career and decided to devote himself to helping the Latter-day Saints and other downtrodden people. The Saints later named their principal Iowa settlement Kaneshville (present-day COUNCIL BLUFFS) in recognition of his service. Although he was not a member of the Church, Colonel Kane received a PATRIARCHIAL BLESSING from the Church's patriarch, John Smith, an uncle of Joseph SMITH. This blessing furnished encouragement, and it also provided a bond with the Saints.

Kane rendered his most significant service by assisting the Saints during the Utah War. Responding to reports from federal officials in Utah, President James Buchanan ordered the UTAH EXPEDITION of 2,500 U.S. Army troops to Utah. Traveling under the alias of Dr. Osborne, supposedly a botanist from Philadelphia, Dr. Kane came to Utah in 1858 and served as a mediator. He succeeded in convincing the newly appointed territorial governor, Alfred Cumming, that the Saints were not in a state of rebellion, and helped arrange a solution to the conflict that avoided a violent confrontation and preserved the peace.

Colonel Kane continued for many years as a friend and political adviser to the Saints. He promoted UTAH STATEHOOD in the nation's capital



Thomas Leiper Kane (1822–1883) was known for his philanthropy. He helped those in prison and was kind to the Quakers. He was a loyal friend to the Latter-day Saints for almost forty years.

throughout the 1850s and defended the Church, its leaders, and its interests at every opportunity. After outstanding service in the Civil War, Kane was promoted to major general. In 1872 he and his wife, Elizabeth, spent the winter in Utah. They traveled throughout the territory and stayed as guests of Brigham YOUNG at his winter home in St. George.

When Brigham Young died in 1877, Kane returned to Utah to express his sorrow and to assure the Church of his continued support. Upon Kane's death in 1883, Church leaders eulogized him for his staunch friendship and assistance. Today the Church helps maintain as a historic site the Thomas L. Kane Memorial Chapel, in Kane, Pennsylvania, where Kane is buried.

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DONALD Q. CANNON

## KEYS OF THE PRIESTHOOD

The keys of the priesthood refer to the right to exercise power in the name of Jesus Christ or to preside over a priesthood function, quorum, or organizational division of the Church. Keys are necessary to maintain order and to see that the functions of the Church are performed in the proper time, place, and manner. They are given by the laying on of hands in an ordination or setting apart by a person who presides and who holds the appropriate keys at a higher level. Many keys were restored to men on earth by heavenly messengers to the Prophet Joseph SMITH and Oliver COWDERY.

The keys of the kingdom of God on earth are held by the APOSTLES. The PRESIDENT OF THE CHURCH, who is the senior apostle, holds all the keys presently on earth and presides over all the organizational and ordinance work of the Church (D&C 107:8–9, 91–92). He delegates authority by giving the keys of specific offices to others (D&C 124:123). Only presiding priesthood officers (including General Authorities, stake presidents, mission presidents, temple presidents, bishops, branch presidents, and quorum presidents) hold keys pertaining to their respective offices. Latter-day Saints distinguish between holding the priesthood and holding keys to direct the work of the priesthood: one does not receive additional priesthood when one is given keys (Joseph F. Smith, *IE* 4 [Jan. 1901]:230).

The Prophet Joseph Smith taught that "the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom" (*TPJS*, p. 21). "The keys have to be brought from heaven whenever the Gospel is sent"; they are revealed to man under the authority of ADAM, for he was the first to be given them when he was given dominion over all things. They have come down through the DISPENSATIONS OF THE GOSPEL to prophets, including NOAH, ABRAHAM, MOSES, ELIJAH; to PETER, JAMES, and JOHN; and to Joseph



Thomas Leiper Kane (1822–1883) was known for his philanthropy. He helped those in prison and was kind to the Quakers. He was a loyal friend to the Latter-day Saints for almost forty years.

throughout the 1850s and defended the Church, its leaders, and its interests at every opportunity. After outstanding service in the Civil War, Kane was promoted to major general. In 1872 he and his wife, Elizabeth, spent the winter in Utah. They traveled throughout the territory and stayed as guests of Brigham YOUNG at his winter home in St. George.

When Brigham Young died in 1877, Kane returned to Utah to express his sorrow and to assure the Church of his continued support. Upon Kane's death in 1883, Church leaders eulogized him for his staunch friendship and assistance. Today the Church helps maintain as a historic site the Thomas L. Kane Memorial Chapel, in Kane, Pennsylvania, where Kane is buried.

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DONALD Q. CANNON

## KEYS OF THE PRIESTHOOD

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The First Presidency (1910–1918). Left to right: Anthon H. Lund, President Joseph F. Smith, Charles W. Penrose. The keys of the priesthood are held by the apostles; as the senior apostle, the President of the Church exercises all those keys and presides over the Church.

Smith and the designated prophets of the latter days (*HC* 3:385–87). Keys to perform or preside over various priesthood functions were bestowed upon Joseph Smith and Oliver Cowdery by JOHN THE BAPTIST (*see* AARONIC PRIESTHOOD: RESTORATION OF AARONIC PRIESTHOOD), by Peter, James, and John (*see* MELCHIZEDEK PRIESTHOOD: RESTORATION OF MELCHIZEDEK PRIESTHOOD), and by Moses, Elias, and Elijah in the Kirtland Temple (*see* DOCTRINE AND COVENANTS: SECTIONS 109–110).

Many types of keys are mentioned in the scriptures of the Church (*see MD*, pp. 409–13). Jesus Christ holds all the keys. Joseph Smith received the keys pertaining to the RESTORATION OF THE GOSPEL OF JESUS CHRIST (D&C 6:25–28; 28:7; 35:18), and through him the FIRST PRESIDENCY holds the “keys of the kingdom,” including the SEALING ordinances (D&C 81:1–2; 90:1–6; 110:16; 128:20; 132:19). Specific mention of certain keys and those who hold them include the following: The QUORUM OF THE TWELVE APOSTLES exercises the keys “to open the door by the proclamation of the gospel of Jesus Christ” in all the world (D&C 107:35; 112:16; 124:128). Adam holds “the keys of salvation under the counsel and direction of the Holy One,” and “the keys of the universe” (D&C 78:16; *TPJS*, p. 157); Moses, “the keys of the gathering of Israel” (D&C 110:11); Elias, the keys to bring to pass “the restoration of all things” (D&C 27:6); and Elijah, “the keys of the

power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers” (D&C 27:9). Holders of the Melchizedek Priesthood are said to have “the keys of the Church,” “the key of knowledge,” and “the keys of all the spiritual blessings of the church” (D&C 42:69; 84:19; 107:18), while belonging to the Aaronic Priesthood are “the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins” (D&C 13:1; 84:26). All these stewardships will eventually be delivered back into the hands of Jesus Christ (*TPJS*, p. 157).

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Heber C. Kimball's residence (center) in Salt Lake City in the block northeast of Temple Square. This 1864 photograph also shows the wall around Temple Square (left), the Tithing Office inside Brigham Young's enclosure (right), and Indian tents outside the old city wall (top right). Photographer: C. R. Savage.

was ordained one of the original members of the QUORUM OF THE TWELVE APOSTLES in 1835, and experienced the spiritual manifestations that attended the dedication of the KIRTLAND TEMPLE in 1836. He served two missions to Great Britain, in 1837–1838 and 1839–1841 (*see* MISSIONS OF THE TWELVE TO THE BRITISH ISLES). Blunt, honest, loyal, and believing, Heber served the struggling Church well when steadfastness was among the most needed qualities. This is reflected in Joseph Smith's saying, "Of the Twelve Apostles chosen in Kirtland, . . . there have been but two [who have not] lifted their heel against me—namely Brigham Young and Heber C. Kimball" (HC 5:412).

Heber C. Kimball was born June 14, 1801, near Sheldon, Vermont, to Solomon F. and Anna Spaulding Kimball. In 1811 the family moved to western New York, where, after scanty schooling, young Heber became a potter. He grew to be a physically impressive man, six feet tall and weighing more than two hundred pounds, barrel-chested, and dark-eyed. He married Vilate Murray in 1822. He, his friend Brigham Young, and their wives joined the Church in 1832, after a two-year period of inquiry, and in 1833 they moved to Church headquarters in KIRTLAND, OHIO.

In 1837 Elder Kimball received an assignment from the Prophet Joseph Smith to lead a group of missionaries to England. As the ship arrived in Liverpool, Kimball leapt ashore, thus becoming the first Latter-day Saint in Europe. His simplicity and spirit suited the men and women who heard him preach, and within a week nine persons sought baptism. On the morning of the baptism, Elder Kimball and his companions reported they experienced an attack by evil spirits, whom they saw distinctly in their room. Calling on God, they received deliverance from the dark power. Through their efforts groups of hundreds of English converts, commencing in 1840, began sailing to the United States to be with the main body of the Church.

After a year Elder Kimball returned to the United States and to Missouri, where the Saints experienced persecution. While Joseph Smith sat imprisoned in the LIBERTY JAIL (Missouri), Heber and Brigham Young organized the removal of approximately 12,000 LDS refugees to Illinois.

When the Prophet Joseph Smith rejoined the Saints in Illinois and established NAUVOO on the Mississippi River, Elder Kimball prepared to return to England. On the appointed day he and

Brigham Young took their leave from sick wives, each with a new baby, and were themselves so ill they had to be lifted into the wagon. Elder Kimball was gone from home for almost two years, until 1841.

Kimball participated in the building of the Nauvoo Temple and received the temple ordinances. Joseph Smith taught him privately that God required him to enter into PLURAL MARRIAGE. After initial resistance, Elder Kimball married Sarah Noon. His anguish at keeping this secret from Vilate ended when she told him that the Lord had shown her that plural marriage was right, and that she accepted his participation in it. Kimball married a total of forty-three women (in many cases a caretaking rather than an intimate relationship), and by seventeen of them he had sixty-five children. He perceived his plural marriages as a religious obligation; Vilate accepted the other wives as sisters. Heber C. Kimball's grandson Spencer W. KIMBALL was President of the Church from 1973 to 1985.



Daguerreotype of Heber C. Kimball (1801–1868). One of the original Quorum of the Twelve Apostles ordained February 14, 1835, he served as first counselor to President Brigham Young from 1847 until 1868. Photograph, c. 1853, attributed to Marsena Cannon.

After Joseph Smith's assassination in 1844, Church leadership was carried forth by the Quorum of the Twelve Apostles under its president, Brigham Young. Elder Kimball stood next in leadership. The Saints soon had to abandon their homes in Nauvoo and flee to the Great Basin.

The brutal trek across Iowa, temporary settlement in Winter Quarters, and the pioneer journey of 1847 to the Great Salt Lake Valley occurred under Brigham Young's supervision, with Kimball as his assistant. In December 1847, at Kanesville (Council Bluffs, Iowa), the First Presidency was organized, with Brigham Young as president and Heber C. Kimball and Willard Richards as his counselors. In summer 1848 President Kimball led one of three large companies of Saints to the Salt Lake Valley, where he established his families and supported them by farming, ranching, milling, freighting, and Church and civic administration.

The organization of Utah Territory in 1850 brought hostile federal appointees, but since the population was predominantly LDS, Church leaders had de facto control of the legislature. Heber served as leader of the legislature. Friction between the federally appointed judges and the Latter-day Saints led to U.S. President James Buchanan's sending federal troops to suppress a supposed "rebellion" of the Mormons. President Kimball helped direct the resistance.

A notably outspoken preacher, President Kimball often urged self-sufficiency, resistance to the corrupting influences of the larger society, and faithfulness to the kingdom of God. He frequently used metaphors from his experience as a potter. He prophesied accurately many times, including a prediction that Parley P. Pratt would go on a mission to Toronto, Canada, and find a people prepared for his message. He likewise prophesied that from there the gospel would spread to England. He correctly predicted that Pratt's invalid wife would bear him a son, even though the couple had been childless for ten years (Whitney, p. 135). He also prophesied to hungry pioneers in early 1849 that "in less than one year there will be plenty of clothes and everything that we shall want sold at less than St. Louis prices" (Kimball, 1981, p. 190). That summer, people traveling to the California gold fields dumped their excess supplies and equipment on the market in Salt Lake City and the prophecy was true.

President Kimball also shouldered special responsibility for the British mission and for all tem-



ple ordinances. His journals constitute important sources of Church history.

Heber C. Kimball died June 22, 1868, from the effects of a carriage accident, ending thirty-six years of unexcelled, dependable service to the Church.

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EDWARD L. KIMBALL

### KIMBALL, SARAH GRANGER

Sarah Melissa Granger Kimball (1818–1898) was founder of the Ladies' Society of Nauvoo, a suffragist, an advocate of women's rights, ward RELIEF SOCIETY president for forty years, and a strong presence in the history of The Church of Jesus Christ of Latter-day Saints for much of the nineteenth century. Described by one of her associates as possessing "the courage to say what she thought," Sarah Kimball labored for the advancement of women, arguing that "education and agitation are our best weapons of warfare" (*Woman's Exponent* 20 [1 May 1892]:159 and 18 [15 Feb. 1890]:139, respectively). Such militancy was tempered, however, by her strong commitment to the Church and her loyalty to its leaders. Indeed, she saw little discrepancy between her devotion to the Church and her dedication to women's rights, since Joseph SMITH's "turning of the key" of power to women in 1842 had, in her view, led to the beginnings of the national women's rights movement.

Born December 29, 1818, in Phelps, New York, to Oliver and Lydia Dibble Granger, Sarah joined the Church and moved with her family to KIRTLAND, OHIO, in 1833 at age fifteen. While she did not detail her own conversion, a dramatic vision of the Book of Mormon prophet MORONI<sup>2</sup> experienced by her father made a lasting impression on her. She, however, was never content to live vicariously, either intellectually or spiritually. She was one of the twenty-three women known to have attended Joseph Smith's SCHOOL OF THE PROPHETS in Kirtland, and she later urged the in-

clusion of substantive courses of study in her ward Relief Society, delivered strong addresses expounding doctrine, and spoke in tongues.

Perhaps most significant in her early adulthood was her formation of the Ladies' Society of Nauvoo, the antecedent of the Relief Society. Married at age twenty-one to Hiram Kimball, a wealthy Nauvoo merchant who later converted to the Church, she sought to help build the kingdom of God, which the Saints then saw as embodied in Nauvoo, especially in the temple. She and her seamstress, a Miss (Margaret?) Cook, determined to sew shirts for the temple workmen and subsequently invited other women to join forces with them in a ladies' society. When they approached Joseph Smith for his approval of the society's constitution, written by Eliza R. SNOW, he stated that although the constitution was excellent, the Lord wanted the women organized "under the priesthood after the pattern of the priesthood." According to Sarah Kimball's recollection, Joseph continued, "The Church was never perfectly organized



Sarah Melissa Granger Kimball (1818–1898), founder of a Nauvoo women's group, the precursor of the Relief Society, and president of the Utah Woman Suffrage Association. Photograph c. 1890, C. M. Bell.

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Sarah Melissa Granger Kimball (1818–1898), founder of a Nauvoo women's group, the precursor of the Relief Society, and president of the Utah Woman Suffrage Association. Photograph c. 1890, C. M. Bell.

until the women were thus organized" (Kimball, p. 51).

In light of her important early involvement with the Relief Society, it is not surprising that Sarah spent much of her life actively engaged in its work. After her 1851 move to Salt Lake City, where she taught school to support her family while her husband recovered from some serious financial losses, she was called in 1857 as president of the Fifteenth Ward Relief Society. She continued in that position until her death in 1898, also serving during twelve of those years as general secretary of the Relief Society under President Eliza R. Snow and later as a vice-president of the organization after its incorporation in 1892.

Sarah Kimball's tenure as ward Relief Society president was noted for its innovation and attention to the complete development of women. Her compassion and charity were legendary, and she organized the women of her ward to provide for the poor and needy. She directed their efforts to fund the first Relief Society hall, which functioned both as a store in which the women sold their items of home manufacture and as a meeting house devoted to secular and sacred education.

During her years of greatest involvement in the Relief Society, Sarah Kimball also became a major force in the suffrage fight as president of the Utah Woman Suffrage Association. Compared by one of her contemporaries to Susan B. Anthony, Sarah Kimball displayed the same courage and forthrightness in contending for women's rights. She argued not only for suffrage but for equal esteem of women with men. Further, many of her sermons spoke of the ultimate and divine equality of "the Father and Mother God" (*Woman's Exponent* 8 [1 July 1879]: 22; see also MOTHER IN HEAVEN).

Sarah Kimball died in Salt Lake City on December 1, 1898. A widow for thirty-five years following her husband's death in a steamship explosion while en route to a mission in the Sandwich Islands (Hawaii), she was survived by three sons and one adopted daughter.

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MARY STOVALL RICHARDS

#### KIMBALL, SPENCER W.

Spencer Woolley Kimball (1895-1985), twelfth President of The Church of Jesus Christ of Latter-day Saints (1973-1985), came to the Presidency at the age of seventy-eight. Little new had been expected of his administration because of his age and long history of serious health problems, but his personal energy, broad vision, and openness to change produced a dynamic period consistent with the Church's growing awareness of itself as an increasingly international institution. Under his leadership, access to the TEMPLE and the PRIESTHOOD was extended, regardless of race; the number of missionaries greatly increased; administrative innovations significantly changed Church governance; and a burst of temple building occurred. His tenure proved to be one of the



Spencer W. Kimball (c. 1935) was a businessman and stake president in Safford, Arizona, when he was called as a member of the Quorum of the Twelve Apostles in 1943. Courtesy Edward L. Kimball.

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most active periods in twentieth-century Church history.

Spencer Woolley Kimball was born March 28, 1895, in Salt Lake City, Utah. His father, Andrew Kimball, was a son of Heber C. Kimball, a counselor to President Brigham YOUNG, and his mother, Olive, was the daughter of Bishop Edwin D. Woolley, Brigham Young's business manager. At that time, Andrew was serving as president of the Indian Territory Mission in what is now Missouri and Oklahoma, overseeing missionary work by correspondence and periodic visits while supporting his family as a traveling dry goods salesman through Utah and southern Idaho.

When Spencer was three, his father received a call from the FIRST PRESIDENCY to move to Thatcher, a Mormon settlement in the Gila Valley of southeastern Arizona, to become president of the St. Joseph STAKE. Andrew earned his living by farming and business while he presided over several thousand Latter-day Saints in the valley and the vast surrounding area.

As a child, Spencer suffered from typhoid fever and facial paralysis and once nearly drowned. Four of his sisters died in childhood, and his mother died when he was eleven. After high school, he served as a missionary in the Central States Mission from 1914 to 1916. During his second year in the mission, he served in the St. Louis area as a supervisor of twenty-five missionaries, all older than himself.

In 1917 he attended the University of Arizona for one semester. He then received an induction notice for army service in World War I. Although expecting to leave any day, he married Camilla Eyring, a school teacher, on November 16, 1917. They eventually had four children: Spencer L., Olive Beth, Andrew E., and Edward L.

Delay in organizing the army contingent from his area resulted in his being deferred, and he obtained work in a bank. When the bank failed in 1923, wiping out the Kimballs' life savings, another bank hired him almost immediately as chief teller. In 1927 he left that bank and, with Joseph W. Greenhalgh, established an insurance and real estate agency in Safford, Arizona. Despite hard times caused by the Great Depression, Kimball said he would set up a peanut stand before he would become another person's employee again. Operating his own business gave him flexibility to attend to Church responsibilities and, with his wife, to engage in many community activities—PTA, library,

elections, city council, Red Cross, Boy Scouts, the local college, and the organization of a radio station. He was selected as statewide leader of the Arizona Rotary Club in 1936.

In the Church, Spencer Kimball served as his father's stake clerk from 1917 until the latter's death in 1924. He then became counselor to the new STAKE PRESIDENT. In 1938, when the St. Joseph Stake was divided, he was called as president of the new Mount Graham Stake, extending 250 miles from Safford, Arizona, where he lived, to El Paso, Texas. As stake president, he supervised Church Welfare Services relief for victims of a major flood in Duncan, Arizona, in 1943.

On July 8, 1943, the First Presidency notified President Kimball of his call to fill a vacancy in the QUORUM OF THE TWELVE APOSTLES. Though he had a slight premonition of the call, he felt shocked, knowing so well his own limitations. With assurance from Camilla and after a long personal struggle, he received spiritual confirmation several days later that the call came from God. He sold his business, moved his family to Salt Lake City, and at the October General Conference in 1943 received the sustaining vote of the Church's membership and was that same day ordained an APOSTLE by President Heber J. GRANT.

For thirty years Kimball served in the Quorum of the Twelve Apostles helping with Church administration, dealing with the personal problems of individuals, visiting stakes and missions, and teaching the gospel of Jesus Christ. In 1946, President George Albert SMITH gave him the responsibility of working with Indians. Soon afterwards, he awoke sensing a horrible enemy, unseen but very real, trying to destroy him. After a struggle, he rebuked the evil spirit and obtained relief. He concluded that perhaps the work he had just begun presented a special threat to the powers of darkness. He publicized the suffering of Navajos during the harsh winter of 1947 and organized relief for them, but concluded that improved roads and education were the keys to long-term improvement. He helped establish the Church's INDIAN STUDENT PLACEMENT SERVICES, under which LDS families with access to good schools took Indian children from the reservations into their homes for the school year on a voluntary basis. The program grew in two decades from one child to nearly 5,000 a year, before improved schools among the Indians reduced the need. He preached vigorously against racial prejudice.

Among other assignments, Elder Kimball also headed the missionary committee. As he traveled about the Church he gave hundreds of twelve-year-old boys a dollar each to begin a mission saving fund. He visited all the missions of Europe in 1955, circled the world in 1960, supervised the Church in South America for four years—where he began missionary work among the Indians of the Andes—and then supervised the missions in Great Britain.

His experience in counseling hundreds of individuals about personal problems, especially sexual immorality, moved him to write *The Miracle of Forgiveness*, a book on the process of REPENTANCE that has been well received among Church members.

Elder Kimball suffered a heart attack in 1948 and throat cancer a few years later. Removal of most of his vocal cords left him with a distinctive weak, raspy voice. In 1972 successful open-heart surgery replaced an obstructed artery and a failing valve. Since he was then age seventy-seven, he considered foregoing the surgery, but President Harold B. LEE said his work was not finished, and he should have the operation.

On December 26, 1973, when President Lee died, Spencer W. Kimball succeeded him. Though already seventy-eight, President Kimball led energetically until 1979, when a cerebral hemorrhage required two brain surgeries. He recovered well, but in mid-1981 a third such operation left him seriously weakened. From that time until his death in 1985, he left active leadership to his counselors, especially President Gordon B. Hinckley. On November 5, 1985, at age ninety, President Kimball died, and was succeeded as Church President by Ezra Taft BENSON. Camilla, notable in her own right, survived to age ninety-two.

Spencer W. Kimball's remarkable resolution and purity of spirit grew from a solid religious background provided by parents and a strong community. In his early teens he met a challenge to read the entire Bible. At age fourteen he taught Sunday School. Given a believing heart, he was serious but not solemn. Short but strong and quick, he enjoyed sports, especially basketball. He played the piano, sang, and all his life was the center of fun and activity. Annually his classmates elected him president of his small high school class. His verbal humor turned to wordplay rather than anecdote, his quick wit usually directed



Elder Kimball was deeply concerned for the Native American people. President George Albert Smith charged him to "watch after the Indians in all the world." Photograph, 1947, *Deseret News*.

against himself. He often joked about his being short.

He greatly missed his mother and always desired to be a credit to his parents. He hungered for approval. His capacity for hard work as a GENERAL AUTHORITY was legendary. He had the ability to nap for a few minutes and start afresh. Despite his serious illnesses, including typhoid fever, smallpox, two bouts of Bell's palsy, a heart attack and later heart failure, recurring throat cancer, three subdural hematomas, minor strokes, and scores of boils, he never slackened his efforts. He was relatively uncomplaining in suffering and ever grateful for medical help.

Because his formal education ended at marriage, President Kimball feared people might judge the Church negatively because of his inadequacies. He compensated by working doubly hard. In fact, he was well educated by his wide reading. His addresses were carefully prepared, with his own poetic eloquence. A humble man, he felt completely at home with common folk. He expressed



appreciation and love easily and generously. There was no presumptuousness in him; he made no demands. He encouraged publication of a candid biography that portrayed him as an imperfect man striving to meet a divine challenge.

He and Camilla celebrated sixty-eight years of devoted marriage. She was well-spoken, forthright, highly intelligent, and a committed Christian. Ever supportive, she perfectly complemented President Kimball in his calling.

People sometimes perceived him as a strict moralist because of his seriousness in preaching, but he understood individuals' failings. He was the soul of kindness and unfailingly thoughtful. He carried on a massive correspondence, answering children's letters and writing to people he had counseled. He had great compassion for those struggling physically, socially, and spiritually. He expended huge energies trying to improve the conditions of the American Indians. As President and Prophet of the Church, he sought and obtained revelation that Church members of black ancestry could be full participants in all aspects of the Church. Few Church leaders called forth the affection that this unassuming man did.

Many changes resulted from the explosive Church growth during his twelve-year administra-

tion: from 630 stakes to about 1,500; from organization in 50 countries to 96; and from 3.3 million members to nearly 6 million. At the time of his death, nearly half the Church's membership had known no other president.

Many of the accomplishments of President Kimball's administration came from the effort to cope with this growth, and particularly the expansion into new areas of the globe. He organized the First Quorum of the Seventy (see SEVENTY: FIRST QUORUM) to enlarge the number of General Authorities and called as members of that quorum men from Europe, Asia, and South America. The world was divided into areas with a presidency made up of General Authorities in each area (see AREA, AREA PRESIDENCY). He held numerous regional conferences and solemn assemblies. All of this reflected an effort to give the members closer contact with the general Church leadership. To meet leadership needs, additional General Authorities were called for limited terms of approximately five years and others were given emeritus status.

An influential address in 1974 set out his vision of expanded missionary effort. The total number of full-time missionaries increased during President Kimball's administration by more than 50 percent, with many young women and older couples swelling the ranks. The fastest growth of the Church occurred in Latin America and Asia, but the Church also began organized activity in Communist-dominated countries and in sub-Saharan Africa. A center established in Jerusalem under the aegis of Brigham Young University stirred up protest by some orthodox Jews. The fifteen temples in operation when he became President grew to thirty-one around the world at his death, with eleven more under construction or announced. The use of computers to maintain records greatly increased the efficiency of temple work.

All of this activity exemplified his challenge to the Church to "lengthen your stride," and his personal motto was *Do It!*

Despite all this growth, in his preaching and policies President Kimball emphasized the return of the Church to the simple basics of good living and Church service. He articulated a threefold mission for the Church: to proclaim the gospel, to redeem the dead, and to perfect the Saints. He preached about improved family life, planting gardens, cleaning up yards, maintaining personal journals, and writing family history. Church meetings were compressed into three hours on Sunday to reduce the demands on members and to allow



President Spencer W. Kimball, shown here with his wife Camilla Eyring Kimball at a 1980 Church area conference in Los Angeles, was the President of the Church from 1973 to 1985. Photographer: Jutti Marsh.



more time for family activity. Streamlined Church organization was approved for small groups. He urged Church members to give charitable service and backed up his preaching with Church relief for victims of a burst dam in Idaho, an earthquake in Mexico City, and famine in Ethiopia.

Ironically, this peace-loving and kindly man became involved in a number of contentious public issues. First Presidency statements addressed the issues of homosexuality, abortion, and pornography, evincing serious concern about the permissiveness of American society. The First Presidency opposed installation of an MX missile system in the United States and objected doubly because it was projected for the Utah-Nevada desert. Controversy arose over the role of Church historical writing and was accentuated by the purported discovery of significant historical documents by forger Mark Hofmann (see FORGERIES OF HISTORICAL DOCUMENTS). The First Presidency endorsed equal rights for women but opposed the Equal Rights Amendment as an improper means to a desirable end. Sensitivity to women's issues resulted in Churchwide meetings for women and for girls, a statuary park in Nauvoo as a monument to women, authorization for women to pray in all meetings, speaking by women leaders in general conference.

No event in the twentieth-century Church matched the excitement attending President Kimball's announcement of receiving a revelation on priesthood in 1978, ending more than a century of limitation on admission of Church members of black African ancestry (see BLACKS) to priesthood office and temple ordinances. The announcement made no doctrinal statement, but simply said that the Lord had indicated that the time for change had come. The change was implemented immediately, giving great impetus to missionary work in Africa. The announcement of this revelation was added to the Doctrine and Covenants as Official Declaration—2.

From a man of whom little more than a brief caretaker administration was expected, remarkable achievements came. President Spencer W. Kimball's energetic leadership and willingness to break new ground produced twelve years of unequaled growth and change in the modern Church.

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## KINDERHOOK PLATES

In April 1843 some alleged New World antiquities were presented to Joseph SMITH for his opinion. The six 2 7/8-by-2 1/4-inch bell-shaped brass plates with strange engravings were reported to have been excaavated in Kinderhook, Illinois, about seventy miles south of NAUVOO (HC 5:372–79). They were shown to Smith because of his claim to have translated the Book of Mormon from ancient GOLD PLATES taken from a New York hill in 1827.

The Kinderhook plates created a stir in Nauvoo; articles appeared in the Church press, an illustrated handbill was published, and some Latter-day Saints even claimed Joseph Smith said he could and would translate them. No translation exists, however, nor does any further comment from him indicating that he considered the plates genuine. After his assassination in June 1844, the incident was largely forgotten. Decades later two of the alleged discoverers announced that the plates were a hoax; an attempt to discredit Smith. By then, however, the Church was headquartered in Utah and little attention was paid to these strange disclosures.

Interest was kindled again in 1920 when the Chicago Historical Society acquired what appeared to be one of the original Kinderhook plates. Later the Chicago plate was subjected to a number of nondestructive tests, with inconclusive results. Then in 1980, the Chicago Historical Society gave permission for destructive tests, which were done at Northwestern University. Examination by a scanning electron microscope, a scanning auger microprobe, and X-ray fluorescence analysis proved conclusively that the plate was one of the

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One of the Kinderhook Plates, a forgery used to try to embarrass Joseph Smith. Decorative and Industrial Arts Department, Chicago Historical Society.

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STANLEY B. KIMBALL

## KINGDOM OF GOD

### IN HEAVEN

The kingdom of God in HEAVEN is the place where God lives. It is a CELESTIAL KINGDOM, organized under "the divinely ordained system of government and dominion in all matters, temporal and spiritual" (*JC*, p. 789). It is a purposeful state of

existence, composed of intellectual and physical effort. It is a place of perfect order, ETERNAL PROGRESSION, everlasting family, and a fulness of joy.

The Savior taught his disciples to pray, "Our Father which art in heaven, . . . Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:9-10). The kingdom of God is set up on the earth to prepare for the kingdom of God in heaven (D&C 65:5-6). The Lord revealed to the Prophet Joseph SMITH that this earth shall be "sanctified from all unrighteousness, that it may be prepared for the celestial glory, . . . that bodies who are of the celestial kingdom may possess it forever and ever" (D&C 88:17-20). When this occurs, this glorified celestial earth will become the kingdom of heaven for the Saints who have lived upon it, and then shall the meek and the righteous inherit it (Matt. 5:5; D&C 88:25-26; 130:9; *TPJS*, p. 181).

The purpose of The Church of Jesus Christ of Latter-day Saints is to help prepare its members to live forever in the kingdom of God in heaven.

GEORGE W. PACE

### ON EARTH

The kingdom of God on earth exists wherever the priesthood of God is (*TPJS*, pp. 271-74). At present it is The Church of Jesus Christ of Latter-day Saints. The Church was established by divine authority to prepare its members to live forever in the CELESTIAL KINGDOM or kingdom of God in heaven. Its nature is ecclesiastical and nonpolitical. It "asserts no claim to temporal rule over nations; its scepter of power is that of the Holy Priesthood, to be used in the preaching of the gospel and in administering its ordinances for the salvation of mankind living and dead" (*JC*, p. 788).

The kingdom of God on the earth is the stone, spoken of by Daniel, that in the latter days would roll forth to fill the earth and never be destroyed (Dan. 2:34-45). It is the kingdom that the Savior prayed would come (Matt. 6:10), and he taught us to pray in like manner. In the MERIDIAN OF TIME Jesus set up the kingdom of God on earth, called and ordained apostles and prophets, bestowed the necessary priesthood authority (Matt. 16:19; John 15:16), and charged them with the responsibilities of the Church. After an APOSTASY removed that priesthood from earth, the authority to reestablish the kingdom of God on the earth was given to the



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Prophet Joseph Smith by heavenly messengers (see RESTORATION OF THE GOSPEL OF JESUS CHRIST). Through Joseph Smith the Lord said:

The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth. . . . Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth. Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come [D&C 65:2, 5–6].

GEORGE W. PACE

## KING FOLLETT DISCOURSE

The King Follett Discourse is the name given to an address the Prophet Joseph SMITH delivered in Nauvoo, Illinois, on April 7, 1844, at a general conference of the Church. It was a commemorative oration for a Church member named King Follett, who had died in an accident on March 9, 1844. The discourse may be one of the Prophet's greatest sermons because of its comprehensive doctrinal teachings. It was his last general conference address, delivered less than three months before he was martyred. Key doctrinal topics in the sermon include the character of God, man's potential to progress in God's likeness, the Creation, and the tie between the living and their progenitors.

Joseph Smith delivered the sermon to several thousand people in a grove west of the Nauvoo Temple in a natural amphitheater, where benches and a rostrum had been placed. He spoke for two hours and fifteen minutes. Four experienced scribes took synoptic notes: Willard Richards, Wilford WOODRUFF, William Clayton, and Thomas Bullock.

The spring of 1844 was a time of tension and turmoil in the Prophet's life. On the one hand, the Church was flourishing in Nauvoo and abroad, construction of the Nauvoo Temple was proceeding apace, and generally men and women were serving in the Church with dedication and effectiveness. On the other hand, apostates, political factions in Illinois and Missouri, and other groups were conspiring against Joseph Smith.

Of the kinship between God and man, Joseph Smith taught, "If men do not comprehend the character of God, they do not comprehend themselves" (*TPJS*, p. 343). "It is the first principle of the Gospel to know for a certainty the Character of God, and to know that we may converse with him as one man converses with another" (*TPJS*, p. 345). Echoing his FIRST VISION, the Prophet taught what he called the "great secret": "If the veil were rent today, and . . . God . . . [were] to make himself visible, . . . if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man" (*TPJS*, p. 345).

Creation, he taught, was not by mere fiat or ex nihilo. God's role was to bring harmony to primal, unorganized elements and to "institute laws" whereby weaker INTELLIGENCES might have the privilege of advancing like himself (*TPJS*, p. 354).

Of man's potential, the Prophet said that even as God is eternal and self-existent, so the intelligence of man is also eternal. The Father has become what he is through eternities of progress. Christ, who did nothing but what he had seen the Father do (cf. John 5:19), followed identical paths and patterns. Since all mankind have a divine Father, they are potential "heirs of God and joint-heirs with Jesus Christ" (*TPJS*, pp. 346–47; cf. Romans 8:17). In this sense, all the children of God are embryonic gods or goddesses. Obedience to the fulness of the gospel is the perfecting process through which they may go "from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation . . . until [they] arrive at the station of a God" (*TPJS*, pp. 346–47).

On the link between the living and their progenitors, the Prophet asked, "Is there nothing to be done?—no preparation—no salvation for our fathers and friends who have died without having had the opportunity to obey the decrees of the Son of Man?" (*TPJS*, p. 355). He answered, "God hath made a provision that every spirit in the eternal world can be . . . saved unless he has committed [the] unpardonable sin" (*TPJS*, p. 357). He explained these provisions as they apply both in mortality and in the world beyond. To the mourners, the Prophet testified, "We have reason to have the greatest hope and consolations for our dead of any people on the earth; for we have seen them walk worthily in our midst, and seen them sink asleep in the arms of Jesus; and those who have died in the

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On the link between the living and their progenitors, the Prophet asked, "Is there nothing to be done?—no preparation—no salvation for our fathers and friends who have died without having had the opportunity to obey the decrees of the Son of Man?" (*TPJS*, p. 355). He answered, "God hath made a provision that every spirit in the eternal world can be . . . saved unless he has committed [the] unpardonable sin" (*TPJS*, p. 357). He explained these provisions as they apply both in mortality and in the world beyond. To the mourners, the Prophet testified, "We have reason to have the greatest hope and consolations for our dead of any people on the earth; for we have seen them walk worthily in our midst, and seen them sink asleep in the arms of Jesus; and those who have died in the



faith are now in the celestial kingdom of God" (*TPJS*, p. 359).

The Prophet indicated some of his concerns: threats on his life, his love of the Saints, the loneliness of leadership ("You never knew my heart"), the wonderment he felt in retrospect ("I don't blame anyone for not believing my history. If I had not experienced what I have, I could not have believed it myself" [*TPJS*, p. 361]). He finished with a plea for peace and invoked God's blessing on the assembly.

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DONALD Q. CANNON

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## KING JAMES VERSION

See: Bible: King James Version

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## KIRTLAND ECONOMY

[This article reports the main facts and points of interest regarding the economic events in Kirtland in the 1830s and the significance of this historical development in the overall growth of the Church.]

In early 1830, Kirtland, Ohio, was a small rural trading center of approximately 1,000 people, none of whom was LDS (see *HISTORY OF THE CHURCH*: c. 1831–1844). Six years later, it was a bustling community of 3,000, with commercial, mercantile, and small manufacturing firms, and a temple serving the 2,000 Latter-day Saints in the town. Despite its rapid growth and apparent prosperity, within another two years Joseph SMITH departed Kirtland, leaving behind disgruntled creditors, warrants for his arrest, a failed banking experiment, and a divided Mormon population preparing to leave the temple and their homes. By 1840, only 200 Latter-day Saints remained in Kirtland.

The study of the Kirtland economy between 1830 and 1840 continues to generate controversy among historians. One question has to do with the precipitous increases in the land prices between 1832 and 1837. Were they the result of "reckless land speculation" by Joseph Smith and other Church leaders? The average price per acre of land sold in Kirtland rose from approximately \$7 in 1832 to \$44 in 1837, only to fall back to \$17.50 in 1839. These dramatic changes, however, were related to movements in the general price level, trends in the value of land in neighboring communities, and the impact of population growth. Probably between 25 and 40 percent of the change in the nominal price of land was associated with generalized inflation during this period. As much as 84 percent of the remaining change in the real price of land was correlated with the rise and fall in population. Joseph Smith was primarily responsible for the call to gather to Kirtland; naturally, the newcomers needed land. An examination of land transactions reveals nothing in the buying, selling, or subdividing of land that was unusual for a frontier community.

Another question has to do with Joseph Smith's debts. Was his use of credit "irresponsible"? Early studies of the economic difficulties in Kirtland emphasized debts and ignored assets. Actually, Joseph Smith's potential cumulative indebtedness during this period, including all purchases of land and merchandise, totaled a little over \$100,000, considerably below earlier estimates by some historians. At least \$60,000 of this debt was eventually settled, and probably much more, since the remainder produced no lawsuits and primarily represented debt for land, which would likely have been paid for or the land reclaimed. At the same time, because of the increase in prices, President Smith and his associates held almost \$60,000 equity in land. In the environment of rapid population growth from 1830 to 1837, many New York, Buffalo, and Cleveland merchants willingly extended Joseph Smith credit. His position of leadership in an expanding community, the value of his current assets, and the expectation of continued growth made these transactions reasonable at the time.

The financial problems of Church leaders arose from two circumstances. First, their debts were largely in the form of 90-to-180-day notes, while their assets were primarily in nonliquid land. Second, Joseph Smith found it very difficult to



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demand cash from the sale of land or goods to his followers, many of whom were impoverished by the costly migration to Kirtland. The resulting cash-flow problem, common in frontier communities, could have been alleviated by a bank with the capacity to transfer long-term assets into short-term liquidity.

In the fall of 1836, Joseph Smith and his associates drew up a charter for such a bank, the Kirtland Safety Society. The question of fraud has long hovered over the Society. Its timing was unfortunate. During 1836 and 1837, the Ohio legislature, dominated by the hard-money wing of the Democratic party, refused all applications for bank charters. Within a week of realizing the hopelessness of their request for a charter, Church leaders, probably with legal counsel judging from the language of the document, formed a joint stock company and began issuing notes sometimes stamped "anti-banking" notes.

Because an 1816 Ohio law forbade the issuance of unauthorized money, some have thought that the Kirtland Safety Society notes were illegal. But the definition of what constituted "unauthorized" money remained controversial as late as 1873. Several other commercial institutions in Ohio issued notes or scrip, including the Ohio Railroad Company, which issued almost \$100,000 of scrip during the same year as the Kirtland Safety Society. Whigs, soft-money Democrats, and several newspapers encouraged such action in opposition to what they considered the unlawful and unconstitutional behavior of the hard-money majority in the legislature.

Heavy demand for redemption of the Kirtland Safety Society's notes led to the suspension of specie payments within its first month of operation. Thereafter, the notes were backed by land values, rather than specie, and almost immediately its notes circulated at a heavy discount. It was further buffeted by the nationwide banking panic of May 1837, when all Ohio banks suspended specie payment. The tenacious Kirtland bank, or anti-bank, continued its faltering operations until November, when it closed its doors for the last time.

The Kirtland Safety Society's first note issue during January 1837 was probably not for more than \$15,000. Subsequent note issues may have totaled as much as \$85,000 in face value, but the increasing discounts against these issues probably kept the real value of outstanding notes at about the January level or lower. At the time of the initial

issue, paid-in subscriptions were also approximately \$15,000. That amount, plus the unusual loyalty of the LDS community and a \$3,000 loan from the Bank of Geauga, might have provided resources sufficient for a legally chartered bank in Kirtland to experience modest success.

Whatever might have been, the institution did not have a bank charter and did not survive, thereby adding substantially to Joseph Smith's financial woes. He bought more stock, paid more per share than 85 percent of the other investors, and continued to add his own money to the assets of the bank as late as April 1837, well after it had suspended specie payments. After the banking panic of May, Joseph Smith transferred his interests in the bank and other financial assets to Oliver Granger and Jared Carter, who continued to attempt to settle Joseph's financial obligations as late as 1843.

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LARRY T. WIMMER

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## KIRTLAND, OHIO

[This entry presents the history of LDS settlement in Kirtland and gives an idea of what it would have been like to have lived among the Saints in this community in the 1830s.]

During most of the 1830s there were two gathering places for Latter-day Saints, one in western Missouri and the other in northeastern Ohio. Although more members gathered to the Missouri frontier, Kirtland, Ohio, was the principal administrative headquarters of the Church and the major base for directing missionary work from 1831 until early 1838.

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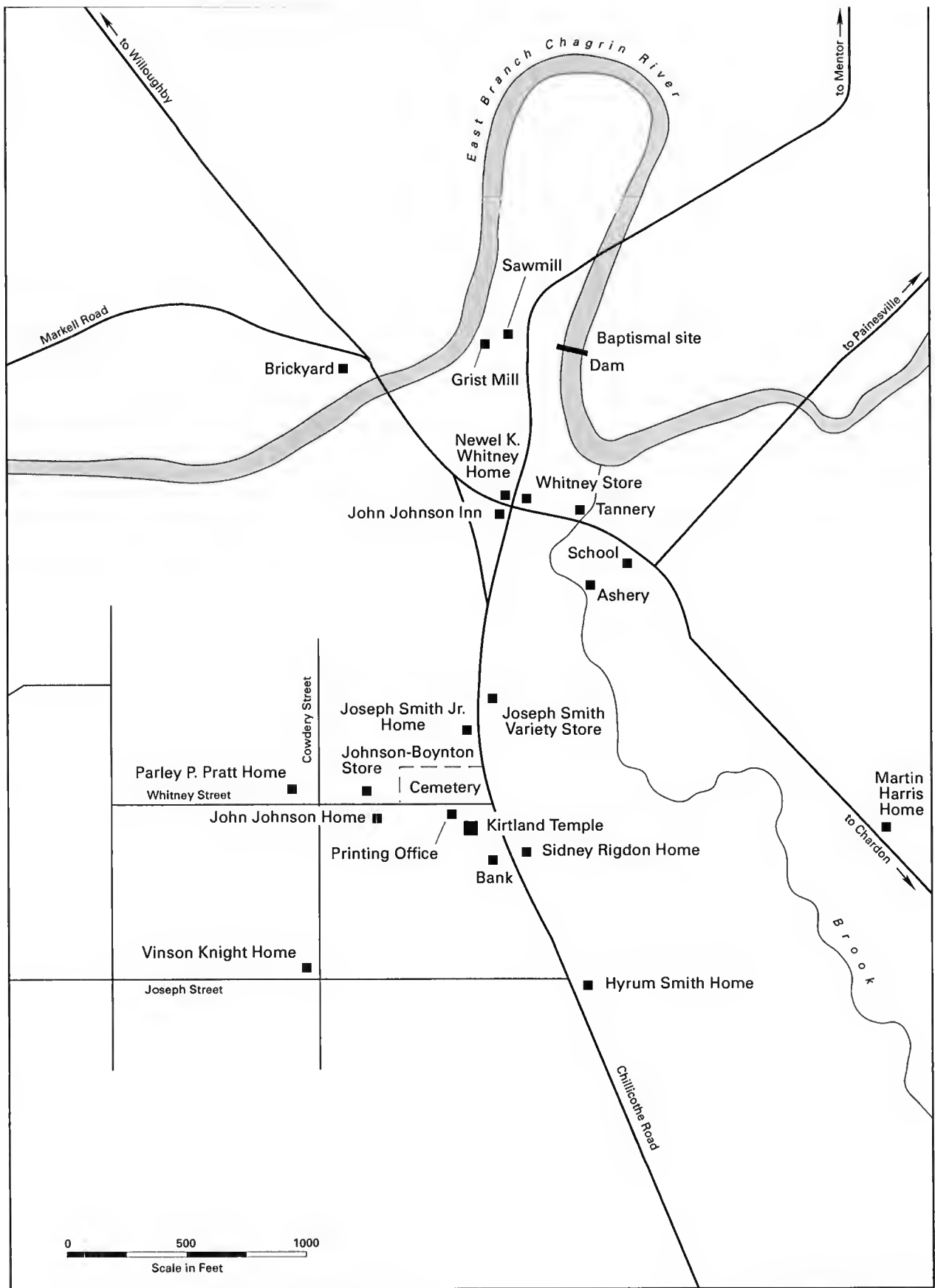
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BYU Geography Department

Latter-day Saint growth in northeastern Ohio began not long after the Church was organized in 1830. The Church was introduced into Ohio in late October 1830 and within a month gained 135 new members, of whom about 35 lived in Kirtland township (see LAMANITE MISSION). Joseph SMITH and his family moved there early in 1831, and in the spring and early summer of that year, other Latter-day Saints, primarily from Ohio and New York, followed. Although the Prophet made two trips to Missouri and lived for a time in nearby Hiram, Ohio, from the summer of 1832 until 1838 the Kirtland area was his primary residence.

The larger part of the first wave of Latter-day Saint settlers in Kirtland moved to Missouri before the end of 1831. The major growth of the LDS population in Kirtland began in 1833. The number rose from approximately 100 in that year to 2,000 in 1838. During the decade preceding the Mormon immigration, the population of the township doubled, increasing from 481 in 1820 to 1,018 in 1830. During the ensuing seven years, primarily as a result of immigration of Latter-day Saints, the population tripled.

Describing conditions in the Kirtland community in the mid-1830s, one contemporary wrote, "They came, men, women, and children, in every conceivable manner, some with horses, oxen, and vehicles rough and rude, while others had walked all or part of the distance. The future 'City of the Saints' appeared like one besieged. Every available house, shop, hut, or barn was filled to its utmost capacity. Even boxes were roughly extemporized and used for shelter until something more permanent could be secured" (*History of Geauga and Lake Counties, Ohio*, p. 248).

The sudden influx of Latter-day Saints to Kirtland had a major impact on the community. One of the visible changes was the increase of small temporary dwellings. Although log and small frame houses dotted the landscape during the first two decades of colonization, larger and more permanent frame and brick structures were erected before 1830. Squatters or renters, comprising half of the population in 1830, lived in small frame houses. As Mormon immigration increased, however, clusters of small unadorned cabins, a throwback to the dwellings of the earliest settlers, ap-

peared primarily in the northwestern section of the township.

Most Latter-day Saints were poorer than the older settlers, partly because the Mormons were recent immigrants. Prior to joining the Church, most members were not transients, nor were they from the lowest economic classes in the East. Many, however, lost economic ground by migrating to Kirtland. Some sold farms in New York or New England for less than the market value, and many left equipment in the East because of the expense of transporting it. All spent a portion of the money derived from such sales on moving their families and supplies westward. The few Saints who moved from Jackson County, Missouri, to Kirtland were also in a difficult economic situation. In the course of their expulsion from that county in 1833, their homes were burned and their property was stolen. On arrival in Kirtland the new settlers faced inflated land values. Since the price of land increased in relation to the growth of population, most newcomers (both Mormon and non-Mormon) could not afford to buy sufficient land to support their families.

After arriving in Kirtland, Latter-day Saints fell further behind economically as a result of contributing labor and scarce resources to Church projects. The Church erected a variety of buildings in Kirtland between the east branch of the Chagrin River and the eastern portion of a plateau that overlooked the river. The principal structure was the KIRTLAND TEMPLE. For almost three years, between the summer of 1833 and the spring of 1836, nearly all members united in building the three-story "House of the Lord" to be used as a meetinghouse and school. While women and girls were carrying on their usual household duties, preparing food for their families, caring for young children, knitting and making clothes, and working in kitchen gardens, they also provided food and clothing for temple workers and drove supply wagons to the temple site. Meanwhile, men and boys worked on farms, cut wood for winter, tanned hides, hunted game, and fished, in addition to hauling stone to the temple site. They also cut, milled, and transported lumber for the construction.

While working on the temple, Latter-day Saints constructed a smaller building to the west



Cemetery across the street to the north of the Kirtland Temple (1907). Louisa and Thaddeus (the twins born to Joseph and Emma Smith), as well as Jerusha Smith (Hyrum's wife) and Mary Duty Smith (grandmother of the Prophet), are buried in this cemetery. Photographer: George E. Anderson.

that was used as a school, printing establishment, and office building. They also erected a sawmill to assist with their building program, established a tannery and ashery, and constructed shops and stores that provided settlers with merchandise and employment opportunities.

Along with all these sacrifices, many of the men postponed improvement of their standard of living to serve on MISSIONS without pay. During the 1830s, traveling elders preached the gospel throughout the United States and eastern Canada, and Heber C. Kimball led a group of missionaries (many of them from Kirtland) to England in 1837.

While constructing the temple and supporting missionary work, the Kirtland Saints found time for school. Although growing out of their New England culture and impulses in the Ohio environment, the Saints' educational efforts received their greatest impetus from revelations recorded in Kirtland by Joseph Smith. While living in an apartment above the Newel K. WHITNEY STORE, the Prophet received a revelation that declared, "Teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith" (D&C 88:118; cf. D&C 88:78-79, 93:36).

As a result of this and other divine commands, Joseph Smith in 1833 invited about twenty elders

to attend a SCHOOL OF THE PROPHETS. Following the initial sessions of that school, Church leaders and members established a school of the elders, a grammar school, and various private schools, in which adults and youth studied theology, philosophy, government, literature, history, geography, English grammar, penmanship, arithmetic, Latin, Greek, and Hebrew. In 1836 more than one hundred Latter-day Saints commenced studying Hebrew. Women attended and taught school in Kirtland, and studied various subjects with their husbands.

To assist the Latter-day Saints in their educational pursuits and to promote missionary work, Church leaders sponsored a major publishing program in Kirtland beginning in 1834. Within four years, the Saints published a periodical, the *Latter-day Saints' Messenger and Advocate*; a secular and political paper, *Northern Times*; a hymnal (1835); a second edition of the Book of Mormon; and a collection of 102 sections of revelations recorded by Joseph Smith in the first edition of the Doctrine and Covenants (1835), which included the "Lectures on Faith." Historical and doctrinal information that is now included in the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST) and portions of the Pearl of Great Price (book of Moses) were also printed in Missouri and Kirtland during the early 1830s.

In addition to working long hours and studying, Latter-day Saints participated in regular worship services. The first day of the week (Sunday) was observed as the Lord's Day, during which members rested from their daily labors. Meetings were initially held in homes and schools. Following the construction of the Kirtland Temple, meetings were also held there. By the mid-1830s a pattern of Sunday worship had been established. Members attended morning and afternoon services during which they sang, prayed, and listened to sermons delivered by leaders and other members. They generally partook of the Lord's Supper not only during the afternoon meetings but also sometimes during the week in their homes. Confirmations of new members and marriages were also performed on Sunday in the temple and in homes on other days. On the first Thursday of each month, a FAST AND TESTIMONY MEETING was held in the temple, and many of these meetings continued from 10:00 A.M. to 4:00 P.M., with members singing, praying, bearing testimonies, and teaching one another.

During this decade Church members also participated in an unusual pentecostal season. Shortly before and after the dedication of the Kirtland Temple, many Latter-day Saints wrote of seeing visions, speaking in tongues, and receiving the spirit of prophecy. During a series of meetings held between late January and early May 1836, several Latter-day Saints declared that they saw the Savior, and many claimed to have communed with other heavenly messengers. Many also testified that they sang accompanied by a choir of heavenly personages.

Along with their other activities, Latter-day Saints found time for recreation. Hunting, fishing, swimming, sleighing, skating, wrestling, horseback riding, and riding in carriages were among the most popular leisure pursuits. Although children had few toys, they played with balls, marbles, whistles, and homemade dolls (Backman, pp. 275–83).

Some of the non-Mormon residents considered the intrusion of Latter-day Saints into the community a threat to their traditional pattern of living. Some complained that the Mormon practice of living in harmony with revelations recorded by a prophet was hostile to the American spirit of democracy. Residents not only rejected LDS beliefs regarding visions, revelations, and the restoration but also claimed that the Latter-day Saints had increased the poverty of the community and were a political and economic threat. The political competition reached a peak in 1837 when Latter-day Saints were elected to all local township offices except for the office of constable. Prior to that year, only four Latter-day Saints had been elected to a major office, and there had been a tendency for the citizens to reelect the earliest settlers. In addition to gaining control of the local government, Latter-day Saints transformed the township's voting pattern from Whig to Democratic. Since Kirtland was located in a Whig section of Ohio and all townships in Geauga County in the mid-1830s, except Kirtland, supported that party, Whigs in northeastern Ohio united in opposition to the Mormons. Complaints and charges escalated into threats and mob action.

Early in 1838, amid intensifying pressures from outside the Church and apostasy within, accentuated by the demise of the Kirtland Safety Society and the Panic of 1837 (see KIRTLAND ECONOMY), the exodus of Latter-day Saints from Kirtland and vicinity began. Joseph Smith, Sidney



Ten-dollar note issued by the Kirtland Safety Society, March 1837, signed by Joseph Smith, Jr., and Sidney Rigdon. Three months later Joseph Smith disassociated himself from this private financial institution, which failed to gain public confidence. It closed in 1837. Some of these notes were later countersigned and validated by Brigham Young and Heber C. Kimball in Salt Lake City. Courtesy Rare Books and Manuscripts, Brigham Young University.

RIGDON, and other leaders fled from mobs in January. Other members gradually followed.

In most instances small groups of less than fifty traveled westward. On July 5, 1838, however, more than 500 members left in a stream of fifty-nine wagons—with twenty-seven tents, ninety-seven horses, twenty-two oxen, sixty-nine cows, and one bull. As this long wagon train, known as Kirtland Camp, moved across the states of Ohio, Indiana, Illinois, and Missouri, spectators gathered to watch the sight. Some gave encouragement, while others jeered and threatened violence. Because of financial problems, many in this group were asked by the leaders to leave the camp, so that only a portion of them reached the Missouri frontier.

By mid-July 1838, more than 1,600 Latter-day Saints in the Kirtland area had reluctantly left the temple, vacated their homes, and headed westward. Only a few Latter-day Saints remained in a neighborhood of predominantly empty cabins, and most of these people moved westward before the mid-1840s.

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*History of Geauga and Lake Counties, Ohio*. Philadelphia, 1878.

MILTON V. BACKMAN, JR.

## KIRTLAND TEMPLE

The divine command that led to the building of the Kirtland Temple was given to the Prophet Joseph SMITH in January 1831 when the Church was beset by poverty and turmoil. At that time, the Saints were to gather to Ohio, where the Lord promised he would endow them "with power from on high" (D&C 38:32; cf. D&C 88:119; 95:3, 8, 11). Thus they began to build the first of the Latter-day Saint TEMPLES.

The Church then consisted of only a few hundred members, men, women, and children who labored together for the temple and contributed, as Eliza R. SNOW wrote, "brain, bone and sinew" and "all living as abstemiously as possible" so that "every cent might be appropriated to the grand object" (Tullidge, p. 82). According to Benjamin F. Johnson, "there was not a scraper and hardly a plow that could be obtained among the Saints," to prepare the ground for the foundation of the temple (Benjamin Johnson, *My Life's Review*, p. 16). Lumber was brought from nearby forests. Stone was hewn from a local quarry.

As the exact patterns of the Tabernacle of Moses and Solomon's temple had been revealed from on high (Ex. 25:9; 1 Chr. 28:11–12), so also were the design, measurements, and functions of the Kirtland Temple revealed. Its interior was to be fifty-five feet wide and sixty-five feet long and have a lower and a higher court. The lower part of the inner court was to be dedicated "for your sacrament offering, and for your preaching, and your fasting, and your praying, and the offering up of your most holy desires unto me, saith your Lord." The higher part of the inner court was to be "dedicated unto me for the school of mine apostles" (D&C 95:13–17).

The cornerstone was laid on July 23, 1833. Brigham YOUNG later explained that the first stone was laid at the southeast corner, the point of greatest light, and at high noon, the time of the greatest sunlight (*JD* 1:133). This was a symbolic reminder

that the House of the Lord is a center of light and truth.

The external design of the Kirtland Temple is typical of other contemporary houses of worship at that time, but the arrangement of the interior is unique. On each of the two main floors are two series of four-tiered pulpits, one on the west side, the other on the east. These are symbolic of the offices of the Melchizedek and Aaronic Priesthoods and accommodated their presidencies.

The construction of the temple was abruptly slowed with the call of ZION'S CAMP to Missouri, though many of the women, older men, and the infirm remained in Kirtland. Sidney RIGDON, of the First Presidency, recorded walking the walls of the temple "by night and day and frequently wetting the walls" with his tears, praying for the completion of the temple. At other times the work was slowed because of harassment and threats by enemies of the Church. Elder George A. Smith recalled that sometimes guards attended the temple day and night and worked with a trowel in one hand and a gun in the other.

The women—who, Joseph once remarked, were "first in temple labors"—did spinning, knitting, and sewing so that temple laborers would have clothes to wear. To give the exterior glaze a sparkling appearance, the women contributed glassware to be broken in bits and applied to the plaster. In his dedicatory prayer, Joseph referred to the sacrifice of the Saints: "For thou knowest that we have done this work through great tribulation; and out of our poverty we have given of our substance to build a house to thy name, that the Son of Man might have a place to manifest himself to his people" (D&C 109:5).

An estimated 1,000 people attended the dedication on March 27, 1836. A repeat dedication ceremony was held on March 31. It was a time of great rejoicing. Dedicatory anthems were sung, including "The Spirit of God Like a Fire Is Burning," which was written for the occasion. The sacrament was administered. The inspired dedicatory prayer, filled with Hebraic overtones, became the pattern for all subsequent temple dedications. In it, the Prophet pleaded with the Lord for the visible manifestation of his divine presence (the *Shekhinah*), as in the Tabernacle of Moses, at Solomon's temple, and on the day of Pentecost, "And let thy house be filled as with a rushing mighty wind, with thy glory" (D&C 109:37; cf. Ex. 29:43; 33:9–10; 2 Chr. 7:1–3; Acts 2:1–4). Many recorded the fulfillment

Hill, S. Marvin; Keith Rooker; and Larry T. Wimmer. "The Kirtland Economy Revisited: A Market Critique of Seetarian Economics." *BYU Studies* 17 (Summer 1977):389–475.

*History of Geauga and Lake Counties, Ohio*. Philadelphia, 1878.

MILTON V. BACKMAN, JR.

## KIRTLAND TEMPLE

The divine command that led to the building of the Kirtland Temple was given to the Prophet Joseph SMITH in January 1831 when the Church was beset by poverty and turmoil. At that time, the Saints were to gather to Ohio, where the Lord promised he would endow them "with power from on high" (D&C 38:32; cf. D&C 88:119; 95:3, 8, 11). Thus they began to build the first of the Latter-day Saint TEMPLES.

The Church then consisted of only a few hundred members, men, women, and children who labored together for the temple and contributed, as Eliza R. SNOW wrote, "brain, bone and sinew" and "all living as abstemiously as possible" so that "every cent might be appropriated to the grand object" (Tullidge, p. 82). According to Benjamin F. Johnson, "there was not a scraper and hardly a plow that could be obtained among the Saints," to prepare the ground for the foundation of the temple (Benjamin Johnson, *My Life's Review*, p. 16). Lumber was brought from nearby forests. Stone was hewn from a local quarry.

As the exact patterns of the Tabernacle of Moses and Solomon's temple had been revealed from on high (Ex. 25:9; 1 Chr. 28:11–12), so also were the design, measurements, and functions of the Kirtland Temple revealed. Its interior was to be fifty-five feet wide and sixty-five feet long and have a lower and a higher court. The lower part of the inner court was to be dedicated "for your sacrament offering, and for your preaching, and your fasting, and your praying, and the offering up of your most holy desires unto me, saith your Lord." The higher part of the inner court was to be "dedicated unto me for the school of mine apostles" (D&C 95:13–17).

The cornerstone was laid on July 23, 1833. Brigham YOUNG later explained that the first stone was laid at the southeast corner, the point of greatest light, and at high noon, the time of the greatest sunlight (*JD* 1:133). This was a symbolic reminder

that the House of the Lord is a center of light and truth.

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Interior of the Kirtland Temple, facing the Melehizedek Priesthood pulpits. Photograph, 1911, by C. R. Savage Co.

of that prayer. Eliza R. Snow wrote, “The ceremonies of that dedication may be rehearsed, but no mortal language can describe the heavenly manifestations of that memorable day. Angels appeared to some, while a sense of divine presence was realized by all present, and each heart was filled with ‘joy inexpressible and full of glory’” (Tullidge, p. 95). After the prayer, the entire congregation rose and, with hands uplifted, shouted hosannas “to God and the Lamb” (see HOSANNA SHOUT).

The climax of the spiritual outpouring occurred on April 3, 1836, when the Savior appeared in the Kirtland Temple to Joseph Smith and Oliver COWDERY and said, “For behold I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house” (D&C 110:7). Then three other personages of former dispensations, or eras, came and restored KEYS OF THE PRIESTHOOD: Moses restored the keys of the gathering of Israel, Elias restored keys of the GOSPEL OF ABRAHAM, and Elijah restored the keys of SEALING. These keys represent three different aspects of the mission of the Church.

Without the keys restored in the Kirtland Temple, the Latter-day Saints would not have authority to perform the ordinances in their many temples. WASHINGS AND ANOINTINGS had been given in January 1836. After attending to the washing of feet, Joseph assured the quorums that he “had given them all the instruction they needed” to go forth and build up the kingdom of God, having “passed through all the necessary ceremonies” (TPJS, p. 110). These ceremonies were preliminary to the fulness of the ordinances and the tem-

ple endowment later administered in the Nauvoo Temple.

Abandoned by the Saints after severe persecution, the Kirtland Temple was for a time in the hands of dissidents. Today it is owned by the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS and is used as a visitors center. It has been recognized as a National Historic Site.

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KEITH W. PERKINS

## KNOWLEDGE

Latter-day Saints believe that certain forms of knowledge are essential for salvation and eternal life (John 17:3). The Prophet Joseph SMITH taught that “a man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity,” and thus human beings have a need for “revelation to assist us, and give us knowledge of the things of God” (TPJS, p. 217). One of the purposes of the priesthood, which is the authority to administer the gospel, is to make this saving “knowledge of God” available to all (D&C 84:19). Those who die without a chance to obtain a knowledge of the gospel of Jesus Christ will be given opportunity to receive and accept the gospel in the life after death to become “heirs of the celestial kingdom” (D&C 128:5; 137:7–9; 138:28–34; see SALVATION OF THE DEAD).

Knowledge makes possible moral agency and freedom of choice (John 8:32; 2 Ne. 2:26–27; Hel. 14:30–31; Moro. 7:15–17). Those who receive knowledge are responsible to live in accordance with it. Those who sin after having received knowledge of the truth by revelation bear greater condemnation than those who sin in ignorance (Heb. 10:26–27; 2 Pet. 2:20–21; Mosiah 2:36–39; Alma 24:30), while mercy is extended to those who sin in ignorance, or without knowledge of the truth (Mosiah 3:11; Alma 9:14–17; Hel. 7:23–24).



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Knowledge is one of the gifts of the spirit that all people are commanded to seek (1 Cor. 12:8; Moro. 10:9–10; D&C 46:17–18). Knowledge of the truth of the gospel of Christ is conveyed as well as received by the power of the Holy Ghost (Moro. 10:5; 1 Cor. 2:9–16; D&C 50:19–21). Similarly, knowledge of the mysteries of God also comes through personal revelation. Shared knowledge of the things of God is available in the scriptures and other teachings of his prophets.

Knowledge is closely associated in scripture with other virtues such as meekness, long suffering, temperance, patience, godliness, kindness, and charity (2 Pet. 1:5–7; D&C 4:6; 107:30–31; 121:41–42). It is intimately related to truth; genuine knowledge is truth (D&C 93:24). Knowledge is understood to be an active, motivating force rather than simply a passive awareness, or collection of facts. This force is seen, for example, in acts of faith (Alma 32:21–43) and obedience (1 Jn. 2:4). The word “knowledge” is also used to refer to vain or false knowledge, and to the pride that often comes with knowledge based on human learning unaccompanied by righteousness and the spirit and knowledge of God (1 Cor. 8:1–2; 2 Tim. 3:7; 2 Ne. 9:28–29).

All people are encouraged to seek deeply and broadly to gain knowledge of both heavenly and earthly things (D&C 88:77–80). Such knowledge comes by study of the works of others, and also by faith (D&C 88:118). The LDS Church has traditionally encouraged and supported the pursuit of knowledge and education by its members. Knowledge gained through study and also by faith is obtained “line upon line and precept upon precept” (D&C 98:11–12; 128:21). All knowledge gained in this life stays with those who attain it and rises with them in the resurrection, bringing some advantage in the life to come (D&C 130:18–19). The next life holds the promise of “perfect knowledge” or understanding (2 Ne. 9:13–14).

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RICHARD N. WILLIAMS

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#### KSL RADIO

KSL is a clear-channel Salt Lake City radio station, 1160 on the dial. Originally an independent KZN, it went on the air May 6, 1922. The Church bought controlling interest in the station on April 21, 1925.

Earl J. Glade, pioneer broadcaster, was general manager of the station for its first twenty years. He set standards and policies that continue to the present: a strong local and international news service, community and cultural interdependence, and sponsorship of quality-of-life improvements.

In 1932 KSL changed affiliation from NBC to CBS and, in the same year, increased its power to 50,000 watts. The station reaches into all the United States west of the Mississippi and, by occasional “skips,” is heard as far away as New Zealand and Norway.

On December 26, 1946, KSL began broadcasting the first FM radio signal in Utah under the call letters of KSL-FM, and on June 1, 1949, KSL Television went on the air. The FM station was sold in 1978. KSL-TV has a survey area that includes seven western states.

In 1961, BONNEVILLE CORPORATION was created to give unified leadership to KSL and other BROADCASTING entities acquired and developed by the Church.

ARCH L. MADSEN

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## LAMAN

Laman was the eldest of six sons of LEHI and Sariah. Lehi was the patriarchal head and prophet at the beginning of the Book of Mormon, and Laman opposed his father and his younger brother NEPHI<sup>1</sup>. Unlike the family conflicts in the book of Genesis between Esau and Jacob and between Joseph and his jealous brothers, the hostilities between Laman and Nephi were never quieted or reconciled.

Laman's opposition to the things of God arose from a combination of conflicting spiritual values and a common reaction against the favor he perceived going to a younger brother. The record of Nephi portrays Laman as strong-willed, hard-hearted, impulsive, violent, judgmental, and lacking in faith. Though Laman followed his father in their journeyings, he never shared in the spiritual calling that inspired Lehi.

In his rebelliousness, Laman charged that Lehi was a visionary and foolish man (1 Ne. 2:11). Still Lehi continued to exhort him "with all the feeling of a tender parent," even though he feared from what he had seen in a vision that Laman and Lemuel would refuse to come into God's presence (1 Ne. 8:36-37).

Laman objected to leaving Jerusalem and the family's lands, possessions, and security, and to traveling to a new land (1 Ne. 2:11). Throughout

their journey he complained of the hardships and was resentful that God had selected Nephi to become "a ruler and a teacher" ahead of him (1 Ne. 2:21-22; 16:36-38). Laman and Lemuel beat Nephi with a rod (1 Ne. 3:28), attempted to leave him tied up in the wilderness to die (1 Ne. 7:16), bound him on board ship, and treated him harshly (1 Ne. 18:11). On various occasions, Laman was rebuked by an angel, chastened by the voice of the Lord, or "shocked" by divine power. Still, he longed for the popular life of Jerusalem even though Lehi had prophesied the city would be destroyed.

Laman was supported in his stance by his wife and children, by Lemuel (the next eldest son) and his family, and by some of the sons of ISHMAEL and their families. Before he died, Lehi left his first blessing with Laman and Lemuel on the condition that they would "hearken unto the voice of Nephi" (2 Ne. 1:28-29), but they so opposed Nephi that he was instructed by God to lead the faithful to settle a new land away from Laman and Lemuel in order to preserve their lives and religious beliefs.

Laman and his followers became the LAMANITES, persistent enemies of the NEPHITES. Stemming from these early personal conflicts, the Lamanites insisted for many generations that Nephi had deprived them of their rights. Thus, the Lamanites taught their children "that they should hate [the Nephites] . . . and do all they could to

destroy them” (Mosiah 10:17). When Laman’s descendants were converted to faith in Christ, however, they were exemplary in righteousness; and Book of Mormon prophets foretold a noteworthy future for them in the latter days.

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ALAN K. PARRISH

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### LAMANITE MISSION OF 1830–1831

The mission to western Missouri in 1830–1831 was important for three reasons: it demonstrated the Church’s commitment to preach to the descendants of the LAMANITES of the Book of Mormon; it helped establish a stronghold for the Church in KIRTLAND, OHIO, where the missionaries found numerous unexpected converts; and it ultimately brought Joseph SMITH to Jackson County, Missouri, to lay the foundation of ZION, or the NEW JERUSALEM.

This mission, one of the Church’s earliest missionary expeditions, commenced in October 1830 in New York State with the call of Oliver COWDERY, “second elder” in the Church; Peter Whitmer, Jr.; Parley P. PRATT; and Ziba Peterson (D&C 28:8; 32:1–3). It initiated the long continuing Church practice of taking the gospel to NATIVE AMERICANS. The Book of Mormon, in part a record of American Indian origins, prophesies that the Lamanites will assist in building the millennial New Jerusalem (3 Ne. 20–21), to be located in the Western Hemisphere (Ether 13:3–6; cf. D&C 28:9).

In the early 1800s the U.S. government began removing eastern Indians to the American frontier west of all existing states. In May 1830 the U.S. Congress passed the Indian Removal Law, further ensuring that the missionaries’ ultimate destination was just west of Independence, Missouri, the last American outpost before “Indian country.” To arrive there, the elders traveled on foot from New York, a distance of fifteen hundred miles, in mid-winter.

These brethren soon found audiences of white settlers and some Indians. First, at nearby Buffalo,

New York, they taught the Catteraugus Indians, who accepted two copies of the Book of Mormon. In northeastern Ohio they preached widely, and their message excited public curiosity. While visiting Mentor, Ohio, Cowdery and Pratt contacted Sidney RIGDON, a dynamic Reformed Baptist minister who was promoting New Testament restorationist beliefs in his congregation and was Pratt’s friend and former pastor. They challenged Rigdon to read the Book of Mormon, which he promised to do. Rigdon also allowed the elders to speak in his Mentor church and to his congregation in Kirtland. Positive response to their message was almost immediate. Many members of the congregation, including Rigdon, were baptized. News of their success spread rapidly, sparking intense public feelings and leading to more conversions.

In four weeks in northeastern Ohio, the elders baptized approximately 130 converts, 50 of them from Kirtland. These new members made Kirtland their headquarters. Among the converts were men who would become leaders in the Church: Sidney Rigdon, Frederick G. Williams, Lyman Wight, Newel K. Whitney, Levi Hancock, and John Murdock. Two other prominent men, Edward Partridge and Orson HYDE, joined the Church soon after the missionaries departed. By the end of 1830, membership in Ohio had reached 300, nearly triple the number of members in New York. In December, after learning of the great Ohio harvest, Joseph Smith received a revelation directing the New York Saints to gather to the Kirtland area (D&C 37:1, 3), which most did in 1831.

Joined by Frederick G. Williams, a Kirtland physician, the four missionaries continued west in late November 1830, preaching as they traveled. They visited the Wyandot Indians at Sandusky, Ohio, where their hearers rejoiced over their message. However, during several days at Cincinnati, they were unable to interest other audiences. In late December, the elders took passage down the Ohio River toward St. Louis until encountering ice near Cairo, Illinois, which forced them to walk overland. Thereafter, their journey became increasingly arduous. Because of storms of rare severity, the winter of 1830–1831 is referred to in midwestern annals as “the winter of the deep snow.” Food was scarce, and the missionaries were forced to survive on meager rations of frozen bread and pork.

In late January 1831, still in the midst of intense cold, the missionaries arrived at Jackson

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Joined by Frederick G. Williams, a Kirtland physician, the four missionaries continued west in late November 1830, preaching as they traveled. They visited the Wyandot Indians at Sandusky, Ohio, where their hearers rejoiced over their message. However, during several days at Cincinnati, they were unable to interest other audiences. In late December, the elders took passage down the Ohio River toward St. Louis until encountering ice near Cairo, Illinois, which forced them to walk overland. Thereafter, their journey became increasingly arduous. Because of storms of rare severity, the winter of 1830–1831 is referred to in midwestern annals as “the winter of the deep snow.” Food was scarce, and the missionaries were forced to survive on meager rations of frozen bread and pork.

In late January 1831, still in the midst of intense cold, the missionaries arrived at Jackson



*Joseph Smith Preaching to the Indians*, by William Armitage (late nineteenth century, oil on canvas, 10' × 16'). In revelations given through the Prophet Joseph Smith in 1830, the Lord appointed several early Church leaders to preach the gospel to the Lamanites. They visited Native Americans in New York, Ohio, and Missouri. Several Native Americans visited Joseph Smith in the early 1840s in Nauvoo, which gave him an opportunity to tell them about the Book of Mormon. Church Museum of History and Art.

County (see MISSOURI: LDS COMMUNITIES IN JACKSON AND CLAY COUNTIES). Independence, the county seat, was a ragged and undisciplined frontier village twelve miles from the state's western border. Here the missionaries separated. Whitmer and Peterson set up a tailor shop to earn needed funds, while Cowdery, Pratt, and Williams crossed the state boundary, called by them "the border of the Lamanites," into Indian country. After first contacting the Shawnees, the elders crossed the frozen Kansas River and walked to the Delaware Indian village located about twelve miles west of the Missouri state line.

The Delaware Indians had arrived there only the previous November after a toilsome journey of their own. Because of their present poverty and mistreatment at the hands of whites, the aged Delaware chief, known to the white man as William Anderson Kithtilhund, viewed any Christian missionaries with suspicion. After his initial hesitation, however, Kithtilhund summoned his chiefs into council. For several days, through an interpreter,

Cowdery shared with the receptive Delawares the Book of Mormon account of their ancestors.

Plans to establish a permanent school among the Delawares and to baptize converts were soon interrupted by an order to desist from the federal Indian agent, Richard W. Cummins. After issuing a second warning, he threatened to arrest the elders if they did not leave Indian lands. Pratt believed that the jealousy of the missionaries of other churches and Indian agents precipitated the order. In a letter to William Clark, superintendent of Indian affairs in St. Louis, Cummins indicated that the elders did not possess a certificate authorizing their presence on government Indian lands. Later in Independence, Cowdery wrote the superintendent requesting a license to return to Indian lands, but the request was never granted, and that effectively ended the Lamanite Mission.

From Independence, Oliver Cowdery dispatched Parley P. Pratt to the East to report on the mission while the remaining four missionaries preached to white settlers in Jackson County. In

the summer of 1831, Joseph Smith led a group from Kirtland to Jackson County to meet the missionaries. Through revelation the Prophet identified a site a half mile from Independence as the temple lot for the New Jerusalem (D&C 57:1–3).

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MAX H PARKIN

## LAMANITES

The name Lamanite refers to an Israelite people spoken of in the Book of Mormon, who were descendants of LEHI and Ishmael, both of whom were descendants of JOSEPH OF EGYPT (1 Ne. 5:14). They were part of the prophet Lehi's colony, which was commanded of the Lord to leave Jerusalem and go to a new promised land (in the Western Hemisphere). The Lamanite peoples in the Book of Mormon during the first 600 years of their history are all linked in some way to LAMAN and Lemuel, Lehi's oldest sons. At times the name refers to "the people of Laman"; at other times it can identify unbelievers and ignore ancestral lines, depending on contextual specifics regarding peoples, time, and place.

**LAMANITES IN THE BOOK OF MORMON.** After the death of the prophet Lehi (c. 582 B.C.), the colony divided into two main groups, Lamanites and NEPHITES, (2 Ne. 5), each taking the name from their leader. These patronyms later evolved into royal titles (Mosiah 24:3; cf. Jacob 1:11). The Book of Mormon, though a Nephite record, focuses on both Lamanites and Nephites, by means of complex contrasts between the two groups. In the text, other peoples are generally subsumed under one of these two main divisions:

Now the people which were not Lamanites were Nephites; nevertheless, they were called Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites. But I, Jacob, shall not hereafter distinguish them by these names, but I shall call them Lamanites that seek to destroy the people of Nephi, and those who are friendly to Nephi I shall call Nephites, or the people of Nephi, according to the reigns of the kings [Jacob 1:13–14].

In the beginning, political and religious disagreements arose between the Lamanites and the Nephites. Subsequently, an increasing cultural differentiation of the Lamanite people from the Nephites seems to have resulted from their different responses to Lehi's religious teachings. Social change quickly took place along many lines. Consequently, the name Lamanite can refer to descendants of Laman and his party; to an incipient nationality based upon an ideology, with its own lineage history and religious beliefs (Mosiah 10:12–17); or to one or more cultures. The Book of Mormon describes several Lamanite cultures and lifestyles, including hunting-gathering (2 Ne. 5:24), commerce (Mosiah 24:7), sedentary herding, a city-state pattern of governance (Alma 17), and nomadism (Alma 22:28). The politicized nature of early Lamanite society is reflected in the way in which dissenters from Nephite society sought refuge among Lamanites, were accepted, and came to identify themselves with them, much as some Lamanites moved in the opposite direction.

Early in the sixth century of Lamanite history (c. 94–80 B.C.), large-scale Lamanite conversions further divided the Lamanite peoples as many embraced the messianic faith in Jesus Christ taught by Nephite missionaries (Alma 17–26). The Lamanite king Lamoni, a vassal; his father, the suzerain king; and many of their subjects accepted the prophesied Christ and rejected their former lifestyles. They took upon themselves a covenant of pacifism, burying their weapons and renouncing warfare, and moved into Nephite territory for their safety (Alma 27:21–26; 43:11–12). This pattern of Lamanite conversion lasted for at least eighty-four years and through several generations (cf. Alma 24:5–6, 15–19, 20–24; 26:31–34; 44:20; Hel. 5:51; 15:9). This major division of Lamanite society had significant political impact: the identity of some of these converts remained Lamanite, but distinct from those who rejected the religion; others chose to be numbered among the Nephites (3 Ne. 2:12, 14–16); and the unconverted Lamanites were strengthened by numerous dissenters from Nephite subgroups (Alma 43:13), some of whom chose explicitly to retain their former identities (3 Ne. 6:3).

After the destructions that occurred at the time of Christ's crucifixion and the subsequent conversions (3 Ne. 11–28), a new society was established in which ethnic as well as economic differences were overcome, and there were no

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It had been prophesied that eventually only Lamanite peoples and those who joined them would remain of the original groups (Alma 45:13–14). After the final battles between Lamanites and Nephites, only those who accepted Lamanite rule survived in Book of Mormon lands (Morm. 6:15).

**LAMANITES IN EARLY LDS HISTORY.** At the beginning of LDS Church history, one reason the Book of Mormon was published was so that it could be taken to the Lamanites (D&C 19:26–27). Within six months of the Church's organization, missionaries were sent to people thought to have Lamanite ancestry (D&C 28:8; 32:2; *see also* LAMANITE MISSION).

[*See also* Book of Mormon Peoples; Indian Student Placement Services; Native Americans.]

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GORDON C. THOMASSON

## LAST DAYS

The term "last days" refers to the current period of time, the preparatory era before the second coming of the Christ. This period is marked by prophetic signs (D&C 45:37–40). "The end of the world" is not the end of the earth, but the end of evil and the triumph of righteousness (JS—H 1:4). At the conclusion of these last days, the Lord Jesus Christ will come again and personally reign upon the renewed "paradisiacal" earth (A of F 10).

During the last days, many marvelous events will occur that are signs that this preparatory period has begun (Isa. 29:14). These include the RESTORATION OF THE GOSPEL OF JESUS CHRIST, the preaching of his gospel among all nations, the coming forth of modern scripture, and the gathering of scattered Israel. The restoration of the gospel before the coming of the Lord (Acts 3:19–21) includes the revealing anew of lost truths, priesthood power, temple worship, and the full organization of the Church of Jesus Christ, including apostles and prophets.

Christ prophesied that his gospel would be preached "in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:1, 4). The Savior also foretold to Enoch that in the last days righteousness would come "down out of heaven," and truth will come "forth out of the earth" to bear testimony of Jesus Christ and of "his resurrection from the dead" (Moses 7:62). The Book of Mormon, Doctrine and Covenants, and Pearl of Great Price have come forth in partial fulfillment of these prophecies. Additional sacred writings are yet to come forth (cf. 2 Ne. 29:13; Ether 4:5–7).

A further sign will be the gathering of Israel. The house of Joseph is to be gathered to the "tops of the mountains" of the Western Hemisphere (Isa. 2:2) and to "stakes" (centers of strength) in many lands (HC 3:390–91). The house of Judah will gather by the millions to Jerusalem and its environs in fulfillment of prophecy (Wilford Woodruff in Ludlow, p. 240; DS 3:257–59). Another gathering will bring the lost tribes of Israel "from the north countries," to join with the house of Joseph (DS 3:306).

In contrast to these preparatory events, the prophecies state that in the last days gross wickedness will cover the earth (2 Tim. 3:1–7). Ancient and modern prophets have written that the world's latter-day inhabitants will "defile the earth" (Isa.

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This wickedness will result in wars of unprecedented destruction (George A. Smith, CR, Oct. 1946, p. 149), parents and children seeking each other’s lives (Mark 13:12; HC 3:391), great increases in crime (Wilford Woodruff in Ludlow, p. 228), the destruction of many cities (Brigham Young in Ludlow, p. 223), and a “desolating scourge” that will reach plague proportions (D&C 29:19).

As the end nears, the earth will be in commotion (D&C 45:26; cf. Joel 2:30–32). There will be severe lightnings and thunderings (D&C 87:6). The waves of the sea will heave themselves beyond their bounds (D&C 88:90). The earth will “reel to and fro as a drunken man” (D&C 49:23). A devastating hailstorm will destroy the crops of the earth (D&C 29:16), causing widespread famine (Brigham Young in Ludlow, p. 223). These judgments and wars will ultimately result in the “full end” of all nations (D&C 87:6).

Immediately preceding the Second Coming, unmistakable signs will appear in the heavens. The sun will be darkened, the moon will turn to blood, the stars will fall, and the powers of heaven will be shaken (D&C 45:42). In addition, the rainbow will be taken from the sky (HC 6:254). Finally, a great sign will be seen having the appearance of “seven golden lamps set in the heavens representing the various dispensations of God to man” (Wilford Woodruff in Ludlow, pp. 233–34). There will then be silence in heaven for half an hour, and “immediately after shall the curtain of heaven be unfolded as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled” (D&C 88:95).

As the earth becomes increasingly full of violence and immorality, the righteous will be watching the signs of the times and will call upon the Lord and seek to be worthy to abide the day of his coming (Luke 21:36; Acts 2:21). These faithful disciples of the Lord will experience “very little compared with the terrible destruction, the misery and suffering that will overtake the world” (John Taylor in Ludlow, p. 225; Moses 7:61); moreover, the righteous who fall victim to pestilence and to disease will be saved in the kingdom of God (HC 4:11).

To escape these judgments, the faithful will obey the commandments (DS 3:33–35; Luke 21:36), honor the priesthood (Wilford Woodruff in Ludlow, pp. 235–36), take the Holy Spirit for their guide (D&C 45:57), and stand in holy places (D&C 45:32). As the polarization of the righteous and the wicked increases, the righteous followers of the Savior will be called “Zion” (both the condition of purity of heart and the community of the pure-hearted). A city, Zion (the NEW JERUSALEM), will be established on the American continent and, together with her outlying stakes, will be a place of refuge (HC 3:391). And old Jerusalem will become a holy city (Ether 13:5). From these two capital cities of the millennial era, Jesus Christ will personally rule the renewed, paradisiacal world (see NEW JERUSALEM).

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GRANT E. BARTON

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## LAST SUPPER

See: Sacrament

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## LATTER-DAY SAINTS (LDS)

The Church of Jesus Christ of Latter-day Saints (D&C 115:4) sees itself as a RESTORATION of the original Church of Jesus Christ “of Former-day Saints.” Members of the Church in the time of Christ are often referred to as “saints.” Actually, the word “saint” predates Christ, and it is used thirty-six times in the Old Testament. It appears sixty-two times in the New Testament. The term “Christian” appears only three times in the New Testament, used by others to identify the followers of Christ. At the time of Christ and the Apostles, the term “saint” was accepted as a proper name for anyone who was a member of the Church, and was not used as a term of special sanctity as in earlier and later traditions. The phrase “latter days” designates the period leading to the LAST DAYS and the series of events that will culminate in the reappearance of Christ to all the world. By referring to themselves as Latter-day Saints, members of the Church reaffirm their historical tie to original

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Christians (the Former-day Saints of the New Testament) but differentiate the two time periods. Also, they are striving to become sanctified through obedience to the laws and ordinances of the gospel.

The name unites three themes: (1) the *restoration* theme, since the term has a New Testament origin; (2) the *preparation* theme, since the Saints in the latter days anticipate the coming of Christ; and (3) the *revelation* theme, since the name was received by revelation and recorded in Doctrine and Covenants, section 115.

It is interesting to some that the people of the DEAD SEA SCROLLS also called themselves Latter-day Saints. These individuals believed themselves tied to the PROPHETS and the COVENANT (hence the name Saint) and anticipated the imminent coming of the MESSIAH (hence the term Latter-day).

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## LAW

[Four different articles treat diverse aspects of LDS beliefs and experience with law. Two of the articles are grouped below:

### Overview

#### Divine and Eternal Law

*The Overview discusses the LDS concept of law in general and of divine and eternal law in particular. Divine and Eternal Law summarizes and describes the references in LDS scripture to the central role of law as pertaining to God.*

*The article Nature, Law of discusses the absence of a developed tradition of moral natural law among Latter-day Saints and describes their limited efforts to provide rational explanations for the laws of nature as described by the natural sciences. Constitutional Law summarizes the LDS respect for civil law in general and American constitutional law in particular.*

*The experience of Latter-day Saints and the Church in the courts is reported in Legal and Judicial History. Book of Mormon legal traditions and experience are described in Book of Mormon, Government and Legal History in. Regarding LDS views on specific aspects of civil*

*law, see also Church and State; Civic Duties; Civil Rights; Constitution of the United States of America; Freedom; and Politics: Political Teachings. For information on other law-related topics, see Justice and Mercy; Law of Moses; and Witnesses, Law of. Commandments and gospel principles are often referred to as "laws"; on these subjects, see such entries as Commandments; Consecration: Law of Consecration; and Obedience.]*

## OVERVIEW

Three types of laws exist: spiritual or divine laws, laws of nature, and civil laws. Latter-day Saints are deeply and consistently law-oriented, because laws, whether spiritual, physical, or civil, are rules defining existence and guiding action. Through the observance of laws, blessings and rewards are expected, and by the violation of laws, suffering, deprivation, and even punishment will result.

Basic LDS attitudes toward law and jurisprudence are shaped primarily by revelations contained in the Doctrine and Covenants, and by explanations given by the Presidents of the Church. God is, by definition, a god of order: "Behold, mine house is a house of order, saith the Lord God, and not a house of confusion" (D&C 132:8). God and law are inseparable, for if there is no law, there is no sin; and if there is no sin, there is no righteousness, "and if these things are not there is no God" (2 Ne. 2:13). Law emanates from God through Christ. Jesus said, "I am the law, and the light" (3 Ne. 15:9), and God's word is his law (D&C 132:12).

In an 1832 revelation, Joseph SMITH learned that law is a pervasive manifestation of God's light and power: "The light which is in all things . . . is the law by which all things are governed" (D&C 88:12–13). In connection with both spiritual law and natural law, no space or relationship occurs in which law is nonexistent. "There are many kingdoms; for there is no space in the which there is no kingdom; . . . and unto every kingdom is given a law; and unto every law there are certain bounds also and conditions" (D&C 88:37–38).

There are as many laws as there are kingdoms, which reflect greater or lesser light and truth. Some laws are higher, and some are lower. The kingdom of God operates in accordance with higher laws befitting God's exalted station, while the earth and all mortality and other kingdoms belong to lower spheres and therefore operate under different laws. The degree of glory that a person or thing can abide depends on how high a law he, she, or it is able to abide (D&C 88:22–25).

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Lower laws are subsumed in higher laws. If people keep the laws of God, they have “no need to break the laws of the land” (D&C 58:21). Similarly, when the law of Moses was fulfilled by Jesus Christ, it was subsumed in him.

Existence is a process of progressively learning to obey higher law. Obeying and conforming to law are understood as a sign of growth, maturity, and understanding, and greater obedience to law produces greater freedom (D&C 98:5) and associated blessings (D&C 130:20–21).

At all levels, the principles of AGENCY and ACCOUNTABILITY are in effect: People may choose which laws to obey or to ignore, but God will hold them accountable and reward them accordingly (D&C 82:4). This is not viewed as a threat; law’s purpose is not to force or punish but to guide and provide structure.

In the divine or spiritual sphere, law is not the product of a philosophical or theoretical search for what is right or good. It emanates from deity and is revealed through Jesus Christ and his prophets.

Spiritual laws given by God to mankind are commonly called COMMANDMENTS, which consist variously of prohibitions (“thou shalt not”), requirements (“thou shalt”), and prescriptions (“if a man”). The commandments are uniformly coupled with promised blessings for faithful compliance. Thus, Latter-day Saints describe themselves as covenant people who may be rewarded now, and in the hereafter, for their faithfulness. Many such COVENANTS are bilateral in character; that is, members make personal commitments in a variety of formal ordinances to keep in accord with certain commandments.

Spiritual laws, or God’s commandments, are generally understood to have been purposefully decreed by a loving Heavenly Father, who desires to bring to pass the exaltation of his spirit children. Thus, “there is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated” (D&C 130:20). Latter-day Saints believe that God knows or stipulates all types of acts and forbearances required by all individuals in order for them to attain that blessed eternal state of exaltation and that he has revealed these requirements to humankind through his servants. No law given of God is temporal (D&C 29:34).

“Irrevocability” in the foregoing quotation connotes permanence and unchangeability. Since

God cannot lie, the commandments and promises contained in his covenants with people will not be revoked, though he can revoke a specific commandment to individuals when they have disobeyed (D&C 56:3–6). The fundamentals are not situational and do not ebb and flow with changing concepts of morality or theology outside the Church. The President of the Church is a prophet of God who receives revelations and inspiration to interpret and apply those basic principles as human circumstances change.

In accordance with the principle of agency, God commands, but he does not compel. No earthly mechanism exists for the enforcement of God’s laws. The prophet teaches the members correct principles, and they are expected to govern themselves. Missionary work and education of Church members are carried out so that people may make informed choices. They are taught that making an informed choice results either in a blessing (current or deferred) or an undesirable consequence (current or deferred). Ignorance of the law is considered a legitimate excuse. Because of the atonement of Jesus Christ, repentance is not required of those “who have ignorantly sinned” or “who have died not knowing the will of God concerning them” (Mosiah 3:11), even though failure to abide by the commandment may result in the loss of blessings that would flow from proper conduct. In most cases, violators of divine law can escape the punishment connected with the offense by repentance, the demands of justice having been satisfied by the atonement of Christ in the interest of all (*see* JUSTICE AND MERCY).

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#### DIVINE AND ETERNAL LAW

LDS revelation emphasizes the existence and indispensability of law. The relation of divine law to other species of law has not been given systematic treatment in Mormon thought as it has in traditional Christian theology (e.g., the *Summa Theolo-*

gica of Thomas Aquinas). But distinctive observations about divine law and eternal law may be drawn from Latter-day scriptures and related sources.

Aquinas identified four categories of law: (1) eternal law, which is coextensive with the divine mind and with the overall purpose and plan of God; (2) natural law, which addresses mankind's proper participation in eternal law but is discovered by reason without the assistance of revelation and promulgation; (3) divine positive law, also a part of the eternal law, which pertains to the SACRAMENTS and ORDINANCES necessary to the attainment of mankind's supernatural end made known by revelation; and (4) man-made positive law, which regulates the affairs of mankind not specifically addressed by God's law (e.g., laws that regulate such things as corporations, stocks, bonds, wills, and trusts) or which mandate the natural law with the power of the state.

LDS sources affirm laws roughly corresponding to each of these four types. Unlike traditional Jewish and Christian theologies, which place God outside of, and antecedent to, nature, however, LDS theology places God within nature.

"Divine" laws are instituted by God to govern his creations and kingdoms and to prescribe behavior for his offspring. Such law, in the terms of Aquinas's categories, would be divine positive law (i.e., law existing by virtue of being posited or enacted by God). Some Latter-day Saints believe that "eternal" law is self-existent, unauthored law, which God himself honors and administers as a condition of his perfection and Godhood. It should be noted that the adjectives "divine" and "eternal" do not have fixed usages in writing (see TIME AND ETERNITY).

Latter-day scriptures and other sources do not explicitly state that eternal law exists independently or coeternally with God. This characteristic of eternal law is sometimes inferred, however, from two concepts that do have support in scripture and other LDS sources:

1. God is governed (bound) by law. Latter-day scriptures state that "God would cease to be God" if he were to allow mercy to destroy justice, or justice to overpower mercy, or the plan of redemption to be fulfilled on unjust conditions (Alma 42:13). Scriptures further state that "I, the Lord, am bound when ye do what I say" (D&C 82:10),

implying that God by nature and definition—not by any external coercion—is righteous and trustworthy. Some Church writers have said that "[God] himself governs and is governed by law" (MD, p. 432) and that "the Lord works in accordance with natural law" (DS 2:27). They likewise speak of "higher laws" that account for providence and miracles.

2. Intelligence and truth were not created; they are coeternal with God. "Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence" (D&C 93:29–30). Joseph Smith expanded upon this teaching in his KING FOLLETT DISCOURSE, stating that "we infer that God had materials to organize the world out of chaos. . . . Element had an existence from the time he had. The pure principles of element . . . had no beginning, and can have no end. . . . The mind or the intelligence which man possesses is coeternal with God himself" (TPJS, pp. 350–53). If truth and intelligence were not created by God and are coeternal with him, it may be that they are ordered by and function according to eternal laws or principles that are self-existent. This may be implied in Joseph Smith's phrase "laws of eternal and self-existent principles" (TPJS, p. 181).

Consistent with the eternal laws, God fashions and decrees laws that operate in the worlds he creates and that set standards of behavior that must be observed in order to obtain the blessing promised upon obedience to that law. Joseph Smith taught that "[God] was the first Author of law, or the principle of it, to mankind" (TPJS, p. 56).

Latter-day scriptures emphasize the pervasive nature of divine law: "[God] hath given a law unto all things, by which they move in their times and their seasons" (D&C 88:42). "This is the light of Christ . . . which light proceedeth forth from the presence of God to fill the immensity of space—The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne" (D&C 88:7, 12–13).

These same sources suggest, however, that divine law operates within the domain to which it inherently pertains or is assigned by God and, therefore, has limits or bounds: "All kingdoms



have a law given; and there are many kingdoms; for there is no space in which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions" (D&C 88:36–38).

The above references apparently pertain to descriptive law—that is, the divine law that operates directly upon or through physical and biological orders (see NATURE, LAW OF).

Other laws of God are prescriptive. They address the free will of man, setting forth standards and rules of behavior necessary for salvation and for social harmony. Latter-day Saints embrace such prescriptive commands of God as found in the TEN COMMANDMENTS and the SERMON ON THE MOUNT. Latter-day revelation also confirms that blessings and salvation come through compliance with divine laws: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated" (D&C 130:20–21). "And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom" (D&C 88:21).

Of these prescriptive laws or commandments of God, LDS teachings tend to emphasize the following characteristics: (1) the extent of the divine laws revealed to mankind may vary from dispensation to dispensation, according to the needs and conditions of mankind as God decrees; (2) they are given through and interpreted by his prophets; (3) they are relatively concise, but "gentle" or benevolent, given to promote the happiness he has designed for his children (TPJS, pp. 256–57); and (4) they are efficacious for mankind as God's harmony with eternal law was, and is, efficacious for him, and will bring to pass the exaltation of his righteous children.

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## LAW OF ADOPTION

The house of Israel in a spiritual and eternal perspective will finally include all who are the true followers of Jesus Christ. Although those of the direct blood lineage of the house of ISRAEL are genealogically the sheep of God's fold, they must fulfill all the spiritual conditions of discipleship. Those not of the blood of Israel can become Israel through adoption (cf. Rom. 8:14; Gal. 3:7, 29; 4:5–7; Matt. 3:9; JST Luke 3:8; Abr. 2:10), through the principles and the ordinances of the gospel: faith in the Lord Jesus Christ; repentance of sins; baptism by water and reception of the HOLY GHOST; and enduring to the end.

In a larger sense, everyone must be adopted into the family of God in order to enjoy the fulness of his blessings in the world to come. As the Only Begotten of the Father in the flesh, Jesus is the only natural HEIR and therefore the only one whose birthright is the kingdom of his Father. If others are to qualify as joint-heirs with Christ in his Father's kingdom, they must be fully adopted by God.

The adoption process is, in the Prophet Joseph SMITH's words, "a new creation by the Holy Ghost" (TPJS, p. 150). As summarized in the Doctrine and Covenants, individuals who enter into the COVENANT and "magnify their calling" are "sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God" (D&C 84:33–34).

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and favor between God and his people, that it symbolized and foreshadowed things to come, and that it was fulfilled in the ATONEMENT OF JESUS CHRIST.

The law of Moses is best understood in a broad sense. It consists of “judgments,” “statutes,” “ordinances,” and “commandments.” The Book of Mormon refers to its also including various “performances,” “sacrifices,” and “burnt offerings.” Nowhere in scripture is its full breadth, depth, diversity, and definition made explicit. On such matters, information can be drawn from the Pentateuch itself (the Torah) and from biblical scholarship, but one can only conjecture as to what these terms meant to Book of Mormon writers.

A narrow definition would confine the law of Moses to a body of prohibitions and commands set forth in separate, unrelated literary units within the first five books of the Bible. This view makes it difficult to speak of “biblical law,” since these provisions are not drawn together as a unity by the Torah itself. The scattered codes and series include the Covenant Code (Ex. 20:23–23:19), Deuteronomic Law (Deut. 12–26), the Holiness Code (Lev. 17–26), purity laws (Lev. 11–15), festival rituals (Deut. 16), regulations pertaining to sacrifices (Num. 28–29), and the TEN COMMANDMENTS (Ex. 20:2–17; Deut. 5:6–21). While some biblical scholars conclude that “these were once independent units, subsisting in their own right, each having its own purpose and sphere of validity, and having been transmitted individually for its own sake in the first place” (Noth, p. 7), Latter-day Saints generally accept at face value statements in the Bible that attribute authorship to Moses, but the Church has taken no official stand concerning the collection and transmission of these legal texts in the Pentateuch. Scribes and copyists evidently made a few changes after the time of Moses (e.g., compare Moses 1–5 with Gen. 1–6).

Compounding the question of what was meant by the term “law of Moses” in the Book of Mormon is the fact that the “five books of Moses” that the Nephites possessed predated Ezra’s redaction and canonization of the Pentateuch (444 B.C.). Quoted passages (e.g., Mosiah 13:12–24), however, indicate that the Nephite laws were substantially similar to the biblical texts that Jews and Christians have today.

As early as the third century A.D., the Jewish view held that the commandments numbered 613. Rabbi Simlai reportedly stated that “613 com-

mandments were revealed to Moses at Sinai, 365 being prohibitions equal in number to the solar days, and 248 being mandates corresponding in number to the limbs [sic] of the human body” (*Encyclopedia Judaica* 5:760, quoting Talmud Bavli, *Makkot* 23b). About a third of these commandments have long been obsolete, such as those relating to the tabernacle and the conquest of Canaan. Others were directed to special classes, such as the Nazarites, judges, the king, or the high priest, or to circumstances that would rarely occur. Excluding these, about a hundred apply to the whole people and range from the spiritually sublime to the mundane. Examples of eternally relevant commandments of the law of Moses are the Ten Commandments and those relating to loving God, worshiping God, loving one’s neighbor, loving the stranger, giving charity to the poor, dealing honestly, not seeking revenge, and not bearing a grudge. Other commandments cover a kaleidoscope of daily matters, including valuing houses and fields, laws of inheritance, paying wages, agriculture, animal husbandry, and forbidden foods. Jewish scholars classify these as commandments vis-à-vis God and commandments vis-à-vis fellow human beings (Mishnah *Yoma* 8:9).

Two other definitions should be mentioned. One identifies the law of Moses as coextensive with the Pentateuch. Around the time of Christ, New Testament writers sometimes called the Pentateuch “the law” (Luke 24:44; Gal. 4:21), even though the word “torah” has broader meaning (i.e., “teachings”) and the Pentateuch contains poetry and narratives in addition to commandments, and some passages speak to all persons and nations (Gen. 9:1–7). The other defines the law as theologically synonymous with the doctrinal belief, whether mistaken or not, that salvation is dependent upon the keeping of commandments, thus distinguishing the law from grace, which for many Christians eliminates the task of sorting out which Mosaic laws are still in force.

Agreeing in some respects and departing in others from traditional Jewish or Christian views, the main lines of LDS belief about the law of Moses are as follows:

1. Jesus Christ was JEHOVAH, the God of the Old Testament who gave the law to Moses (3 Ne. 15:5; *TPJS*, p. 276). Jesus, speaking after his atonement and resurrection, stated, “The law is fulfilled that was given unto Moses. Behold, I am he that gave

the law, and I am he who covenanted with my people Israel" (3 Ne. 15:4–9).

2. The entire law was in several senses fulfilled, completed, superseded, and enlivened by Jesus Christ. Jesus said, "In me it hath *all* been fulfilled" (3 Ne. 12:17–18). Its "great and eternal gospel truths" (*MD*, p. 398) are applicable through Jesus Christ in all dispensations as he continues to reveal his will to prophets "like unto Moses" (2 Ne. 3:9–11).

3. Latter-day Saints believe that the law of Moses was issued to the Israelites as a preparatory gospel to be a schoolmaster to bring them to Christ and the fulness of his gospel (Gal. 3:24; cf. Jacob 4:5; Alma 34:14). The authority to act in the name of God is embodied in two priesthoods, the Melchizedek or higher, which embraces all divinely delegated authority and extends to the fulness of the law of the gospel, and Aaronic or lesser, which extends only to lesser things, such as the law of carnal commandments and baptism (D&C 84:26–27). While Moses and his predecessors had the higher PRIESTHOOD and the fulness of the gospel of Christ, both of which were to be given to the children of Israel, "they hardened their hearts and could not endure [God's] presence; therefore, the Lord in his wrath . . . took Moses out of their midst, and the Holy Priesthood also; and the lesser priesthood continued" (D&C 84:23–24; see Heb. 3:16–19; Mosiah 3:14; *TPJS*, p. 60).

4. Book of Mormon people brought the law of Moses with them from Jerusalem. Even though they endeavored to observe it strictly until the coming of Christ (e.g., 2 Ne. 5:10; Alma 30:3), they believed in Christ and knew that salvation did not come by the law alone but by Christ (2 Ne. 25:23–24), and understood that the law would be superseded by the Messiah (Mosiah 13:27–28; 2 Ne. 25:23–25).

5. For Latter-day Saints, all things are given of God to man as types and shadows of the redeeming and atoning acts of Christ (2 Ne. 11:4; Mosiah 13:31). Thus, the law of Moses typified various aspects of the atonement of Christ.

6. Covenant making, promises, and obedience to commandments are part of the fulness of the gospel of Christ: "Through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel" (A of F 3). Both for Latter-day Saints and regarding Jewish observ-

ance of the law of Moses, GRACE, FAITH, and WORKS are all essential to salvation: "It is by grace that we are saved, after all we can do" (2 Ne. 25:23). No mortal's obedience to law will ever be perfect. By law alone, no one will be saved. The grace of God makes up the deficit. The Church does not subscribe to a doctrine of free-standing grace unrelated to instructions and expectations required of man. It does have commandments relating to diet (see WORD OF WISDOM), MODESTY, and CHASTITY, as well as many ORDINANCES, such as BAPTISM, LAYING ON OF HANDS, and WASHING AND ANOINTING. If man were perfect, salvation could come on that account; walking in the way of the Lord would be perfectly observed. Since man is mortal and imperfect, God in his love makes known the way his children should walk, and extends grace "after all they can do."

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DOUGLAS H. PARKER  
 ZE'EV W. FALK

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## LAWSUITS

Church members are usually inclined to avoid litigation and to find less contentious ways of resolving differences that may arise. This inclination is based primarily upon teachings in the New Testament and the Doctrine and Covenants. The early experience of the Church added powerful reinforcements to scriptural condemnations of litigation. In the 1840s the Prophet Joseph SMITH and other early leaders were obliged to defend themselves repeatedly against false charges. So oppressive were those charges that the Prophet at one time even said that he looked forward to the next life, where people would be reunited with their loved ones and where there "will be no fear of mobs, persecutions, or malicious lawsuits" (*TPJS*, p. 360).

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The disparaging view of litigation begins with the Sermon on the Mount. Jesus taught his followers to settle disputes quickly and avoid court proceedings, to “turn the other cheek,” and, if an adversary should obtain judgment against them in court to “let him have thy cloak also” (Matt. 5:25–26, 39–40). The apostle Paul condemned the practice that “brother goeth to law with brother, and that before the unbelievers” (1 Cor. 6:6). He counseled the Corinthian Saints to find a wise person from among them to judge the matter and, failing that, to suffer the wrong rather than to take it to legal authorities for a decision (verses 5–7).

More detailed instructions for dealing with offenses are contained in the Doctrine and Covenants, which counsels members to resolve their differences. But it also recognizes that some offenses are violations of criminal law that should be reported to civil authorities, while other categories of offenders should be dealt with by the Church (D&C 42:79–92). Instructions for Church DISCIPLINARY PROCEDURES are detailed (D&C 102:13–23).

When the main body of the Church was established in Utah in the mid-1800s, there was no civil authority, so Church courts exercised jurisdiction over secular as well as religious matters for the next several decades (*see* COURTS, ECCLESIASTICAL, NINETEENTH CENTURY). However, following the establishment of civil courts, the need for Church courts diminished. They were formally discontinued in 1989 in favor of disciplinary councils.

Church courts never were intended to absolve members from the duty of resolving their disputes by reconciliation and mutual understanding whenever possible. Even when Church courts were available, members were regularly admonished to settle their conflicts by informal means and to avoid litigation. A typical example: “Be reconciled to each other. Do not go to the courts of the Church nor to the courts of the land for litigation. Settle your own troubles and difficulties” (J. F. Smith, *GD*, p. 257).

The preference for forbearance, forgiveness, and informal means of resolution of disputes, both among Church members and with people outside the Church, continues today, as shown by counsel given in a 1988 general conference of the Church: “We live in an environment . . . of litigation and conflict, of suing and countersuing. Even here the powers of healing may be invoked” (G. B. Hinckley, *Ensign* 18 [Nov. 1988]:54).

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GERALD R. WILLIAMS

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## LAYING ON OF HANDS

The laying on of hands on the head of an individual as a religious ceremony has served many purposes historically and continues to do so for The Church of Jesus Christ of Latter-day Saints. The most common are the following:

**THE SACRIFICIAL CEREMONIES OF ANCIENT ISRAEL.** Anciently, in burnt and sin offerings, the offerer laid his hands on the sacrifice prior to its being slain (e.g., Ex. 29:10; Lev. 1:4; 4:4; 2 Chron. 29:23). In the case of the scapegoat, hands were laid on the head, symbolizing transference of the sins of the people to the animal (Lev. 16:21). The hands of the people were laid upon the Levites, and they in turn laid their hands upon the offerings (Num. 8:10–12).

**BESTOWAL OF THE GIFT OF THE HOLY GHOST.** CONFIRMATION and bestowing of the gift of the Holy Ghost by the laying on of hands follows BAPTISM. The Doctrine and Covenants explains that the one performing the ORDINANCE is acting as proxy for the Lord himself: “I will lay my hand upon you by the hand of my servant Sidney RIGDON, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom” (D&C 36:2; cf. Moro. 2:2). This ordinance may be performed only by MELCHIZEDEK PRIESTHOOD holders, not by those of the lesser or AARONIC PRIESTHOOD (D&C 20:58). This explains why JOHN THE BAPTIST, though he performed water baptism, did not bestow the Holy Ghost by the laying on of hands (Matt. 3:11), and it may explain why Philip did not do so for his Samaritan converts (Acts 8:5–17), or Apollos for the Ephesians (Acts 19:6; see also Acts 8:12–20). In Philip’s case, he baptized the Samaritans, but PETER and JOHN, who held the higher priesthood, were sent to confer the Holy Ghost, and they laid “their hands on them, and they received the Holy Ghost” (Acts 8:17).

Paul may have referred to this gift when he counseled his companion Timothy to “neglect not



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**BESTOWAL OF THE GIFTS AND RIGHTS OF AN OFFICE.** Moses ordained Joshua as his successor by the laying on of hands (Num. 27:18, 23; Deut. 34:9). Jesus’ apostles used this procedure in authorizing seven men to manage practical economic matters in the early church (Acts 6:1–6). Paul and Barnabas were ordained to a missionary journey by the laying on of hands of the “prophets and teachers at Antioch” (Acts 13:3).

The BOOK OF MORMON reports that Jesus conferred upon his disciples the power to give the Holy Ghost by laying his hands upon them (3 Ne. 18:37; Moro. 2:3). The Aaronic Priesthood was conferred on the Prophet Joseph SMITH and Oliver COWDERY by the hands of the resurrected John the Baptist (JS—H 1:68–69). All subsequent transmission of AUTHORITY comes from the PRESIDENT OF THE CHURCH by the laying on of hands. A REVELATION on priesthood states: “Wherefore, it must needs be that one be appointed of the High Priesthood to preside over the priesthood, and he shall be called President of the High priesthood of the Church . . . From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands” (D&C 107:65–67). Accordingly, all men and women are installed in any Church office or CALLING by a SETTING APART by the laying on of hands of those in authority.

**HEALING THE SICK.** The laying on of hands to heal the sick was a common practice of Jesus (Mark 5:23; 6:5; 16:18; Luke 13:12–13). Luke records that “all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them” (Luke 4:40). Jesus did not use this method exclusively. Sometimes a touch was sufficient, or his word only. In the case of a man who was deaf and had a speech impediment, Jesus touched his tongue and his ears (Mark 7:33).

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9:17–18). Paul thus healed the father of Publius in Malta (Acts 28:8). The Lord commanded that this practice should be continued in the Latter-day Church (D&C 42:43–44).

**IMPARTING A BLESSING.** Blessings in addition to those for health are given by the laying on of hands. Among these are PATRIARCHAL BLESSINGS (as when Jacob blessed Ephraim and Manasseh [Gen. 48:14]), blessings for the Lord’s protecting care, blessings for success in the Lord’s work, blessings of counsel, and the blessing of children. (Matt. 19:15; Mark 10:13, 16; cf. Acts 8:12–20; Moro. 2:2).

C. KENT DUNFORD

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## LAY PARTICIPATION AND LEADERSHIP

One of the important defining characteristics of The Church of Jesus Christ of Latter-day Saints is lay participation and leadership. The scope of volunteer service in the Church is extensive, both in the number of people involved and in the amount of their service.

In practice, the building up of the kingdom of God on earth is accomplished by individuals serving in numerous lay assignments, or CALLINGS. They speak in Church meetings and serve as athletic directors, teachers, family history specialists, financial secretaries, children’s music directors, and women’s and men’s organization presidents. The goal of many leaders is to make sure that each member has a calling, reflecting the belief that personal growth comes through service. Millions of people serve in the Church, and that service represents a significant time commitment. In one study, researchers found that on average a BISHOP, the leader of a local WARD (congregation), spends approximately twenty-seven hours weekly in his duties; the president of the RELIEF SOCIETY, or women’s organization, thirteen hours; the ward CLERK, eight hours; and so on. As of 1990, there were nearly 50,000 full-time MISSIONARIES contributing one and a half to two years of service. Lay members and leaders are organized and assisted through an extensive Church organization, including a substantial staff of employees located primarily at Church headquarters in Salt Lake City, Utah.

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In practice, the building up of the kingdom of God on earth is accomplished by individuals serving in numerous lay assignments, or CALLINGS. They speak in Church meetings and serve as athletic directors, teachers, family history specialists, financial secretaries, children’s music directors, and women’s and men’s organization presidents. The goal of many leaders is to make sure that each member has a calling, reflecting the belief that personal growth comes through service. Millions of people serve in the Church, and that service represents a significant time commitment. In one study, researchers found that on average a BISHOP, the leader of a local WARD (congregation), spends approximately twenty-seven hours weekly in his duties; the president of the RELIEF SOCIETY, or women’s organization, thirteen hours; the ward CLERK, eight hours; and so on. As of 1990, there were nearly 50,000 full-time MISSIONARIES contributing one and a half to two years of service. Lay members and leaders are organized and assisted through an extensive Church organization, including a substantial staff of employees located primarily at Church headquarters in Salt Lake City, Utah.

The scriptures indicate that to serve in a priesthood office, a man must be called of God (Heb. 5:4; A of F 5). Likewise, men and women are called, by prophecy and by the laying on of hands, to serve one another in a variety of settings. No Church calling requires extensive formal training. The Lord outlined the requirements of service when speaking about missionary work: "Faith, hope, charity and love, with an eye single to the glory of God, qualify [members] for the work" (D&C 4:5).

Though not formal in nature, training for leadership is provided in a variety of ways. First, and very important, members are given early and repeated opportunities to serve, thereby learning from experience. Beginning at age twelve, young men and women can serve as teachers for children or as members of class presidencies or of youth activities committees. In addition, teacher development courses and in-service lessons assist teachers, and LEADERSHIP TRAINING meetings instruct leaders of various organizations. Manuals and handbooks outline the responsibilities of individuals serving in different organizations at both ward and STAKE levels.

Lay participation and leadership have several implications for the Church and its members. Part of the mission of the Church is to perfect the Saints (Eph. 4:12), to sponsor growth in individual members. Utilizing volunteer members at all levels of the organization may not ensure peak efficiency, but it does provide the experiences and interactions that will help members progress. Volunteer staffing also means that in most of the callings members work part-time and that this service is in addition to regular employment and other responsibilities. This provides the opportunity for learning to SACRIFICE and to balance commitments. In general, members who serve maintain a high level of commitment to the Church, in part because of their awareness that they are responsible for making a contribution and because they take satisfaction from doing so. Because professional training is not required, lay leadership lessens the sense of hierarchy and increases feelings of UNITY. The children's music leader may have more formal education than the bishop. After being released in a few years, that bishop may serve as children's music leader. Opportunities to serve in a variety of callings and to be served by people in different capacities can increase the sense of BROTHERHOOD and SISTERHOOD shared by Church members.

Many callings require men and women to serve as administrators, doing practical tasks to enable the organization to run smoothly. While the role of administrator is a necessary one, it is not the most vital aspect of leadership, which is to minister. Christ's admonition "Feed my sheep" (John 21:15-17) applies to latter-day DISCIPLESHIP. The characteristics of effective spiritual leadership are those that enable individuals to minister to their brothers and sisters in the gospel, including a willingness to seek and follow the counsel of the Lord as manifested through the HOLY GHOST, on one's own behalf and on behalf of those in need of direction. In addition, leaders are to understand the nature of their STEWARDSHIPS and seek to fulfill their responsibilities in meekness and humility. Good leaders understand their roles as servants to others (Matt. 20:27). Thus, doubly benefited, persons gain from leadership experiences through unselfishly serving in a Christlike way and, through such service, come to know the Lord (Mosiah 5:13).

The gospel teaches that this life is a preparatory state for the life to come and that all people are on a course of ETERNAL PROGRESSION. Lay participation plays an important role in that progression by providing opportunities for service and learning. Church callings offer many opportunities to develop practical skills and spiritual qualities that contribute to continued service and fulfillment throughout life. Individuals may hold many different callings over a period of time and sometimes those callings increase in complexity or scope of influence. However, Latter-day Saints are encouraged not to view such changes as promotions. Callings of greater visibility or apparent influence are of no greater importance than humble and unseen service. The progression that is important, to the individual and to the Lord, is not evidenced by the different callings held by a person, but by the increase in Christlike characteristics developed through years of prayerful and thoughtful service. The potential for personal growth and righteous influence is as great for a nursery leader as for a STAKE PRESIDENT.

Latter-day SCRIPTURES encourage widespread participation, declaring that men and women "should be anxiously engaged in a good cause, [doing] many things of their own free will" (D&C 58:27). King Benjamin in the Book of Mormon taught that "when ye are in the service of your fellow beings ye are only in the service of your

God" (Mosiah 2:17). Though he was the Master in all things, Christ stressed his role as servant, setting an example for others to follow (John 13:15). The emphasis on service as a mode of WORSHIP, as a requirement for becoming like Christ, and as a means of establishing the unity that distinguishes the people of God is a major reason for the commitment of the Church and its members to lay participation and leadership.

PAUL H. THOMPSON

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Its forerunner, the Salt Lake Stake Academy, was founded in 1886 under the direction of Karl G. Macser. Church leaders originally intended to establish the Academy as the Church's leading institution of higher learning, and the name of the school was changed to LDS College in 1889. When Young University (later the Church University) replaced LDS College as the "flagship" of the educational system of the Church, LDS College declined in significance. However, the Church University was closed in 1894, contributing to the subsequent growth of both LDS College and Brigham Young Academy in Provo, later Brigham Young University (1903). An early emphasis on business courses at LDS College led to the creation of a department of business in 1895. When LDS College closed in 1931, the departments of business and music continued to function separately as the LDS Business College and the McCune School of Music.

After a long period in which Church policy required the college to be financially self-sufficient, CES resumed partial funding in 1986. At that time, a project to upgrade programs and facilities was begun. LDS Business College currently offers one- and two-year programs plus short courses and professional seminars in accounting, marketing/management, computer information

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## LDS STUDENT ASSOCIATION

The LDS Student Association (LDSSA) is an organization which sponsors social, religious, and recreational activities for LDS college students and their friends. The organization provides a framework wherein students have access to all phases of the Church that affect their lives during the week.

The purposes of LDSSA are to help college and university students stay closely affiliated with the Church, succeed in their studies, and achieve a balanced educational-social life while on campus; to motivate LDS students to become a powerful influence for good on the campus; to provide meaningful activities that are consistent with Church standards; and to coordinate Church-related activities for college students. These purposes are accomplished under the direction of the priesthood and in cooperation with the institutes of the CHURCH EDUCATIONAL SYSTEM. These student associations create a sense of belonging, an opportunity for leadership, and an expanded circle of friends who share similar values. For some students, LDSSA is the center of their school experience.

LDSSA was established in 1960, and has expanded to every college campus where there is an LDS institute of religion. In 1990, some 290 LDSSA organizations existed within the United States and Canada in post-secondary institutions, including community colleges, universities, and trade and technical schools. Each campus organization operates under the direction of an assigned local stake president who is also the priesthood leader for all LDS affairs on campus. He presides over an executive committee consisting of a student president, vice president(s), a secretary, and an education adviser, who is usually the director of the institute associated with the campus. The student leaders are called, set apart, and serve under the direction of the priesthood leader. The executive committee is the policymaking body for the local student association.

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At the general level of the Church, a governing board is made up of an executive director, presidents of Sigma Gamma Chi and Lambda Delta Sigma, and representatives of the General Authorities, seminaries, and institutes.

ELAINE ANDERSON CANNON

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In addition to inspiration, leaders may look to others for training or assistance. A leader may confer with his or her own priesthood leader about a problem or need, especially in one's "stewardship review"—a one-on-one session with one's organizational leader. These personal interviews are customarily held four times a year, "for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity" (D&C 72:3).

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of Jesus Christ, to be ready to do His will in carrying glad tidings to all that would open their eyes, ears, and hearts,” by being “more perfectly instructed in the great things of God” (*HC* 2:169–70; see also *SCHOOLS OF THE PROPHETS*).

The lectures address three major themes: “first, faith itself—what it is; secondly, the object on which it rests; and thirdly, the effects which flow from it” (Dahl and Tate, p. 31). The first lecture explains what faith is; the second shows how the knowledge of God first came into the world and traces this knowledge from Adam to Abraham; the third and fourth discuss the necessary and unchanging attributes of God; the fifth deals with the nature of GOD THE FATHER, his son JESUS CHRIST, and the HOLY GHOST; the sixth teaches that acquiring faith unto salvation depends on knowing that one’s life is pleasing to God, which knowledge can be obtained only by the willingness to sacrifice all earthly things; and the seventh treats the fruits of faith—perspective, power, and ultimately PERFECT-ION. In the 1835 edition of the Doctrine and Covenants the seven lectures comprised seventy-four pages. The lectures are organized in numbered paragraphs in which principles are stated and supporting scriptures quoted. Appended to the first five lectures are lists of questions and answers restating the principles discussed. These catechisms are about as long as the lectures themselves.

No clear evidence documents who actually wrote the lectures. Recent authorship studies ascribe the wording of the lectures “mainly to Sidney Rigdon,” with Joseph Smith substantially involved, and others perhaps having some influence. Joseph Smith’s close involvement with the lectures is suggested by Willard Richards’s history, which reports that Joseph was “busily engaged” in November in making “preparations for the School for the Elders, wherein they might be more perfectly instructed in the great things of God” (*HC* 2:169–70). The same source indicates that in January 1835 Joseph was engaged in “preparing the lectures on theology for publication” (*HC* 2:180). From these references and other circumstances it seems evident that the lectures were prepared and published with Joseph Smith’s approval (Dahl and Tate, pp. 7–10; 16, n. 8).

Until 1921 the “Lectures on Faith” were printed in almost all the English-language editions of the Doctrine and Covenants, and in many, but not all, non-English editions. An introductory statement in the 1921 edition of the Doctrine and

Covenants explains that the lectures were deleted because “they were never presented to nor accepted by the Church as being otherwise than theological lectures or lessons” (see *DOCTRINE AND COVENANTS EDITIONS*). The decision may also have been influenced by what many readers have perceived as conflicts between statements about the Godhead in the fifth lecture and certain later revelations (*D&C* 130; Dahl and Tate, pp. 16–19). Others have found these conflicts to be more apparent than real and have attempted reconciliations (R. Millet, in Dahl and Tate, pp. 221–40).

The “Lectures on Faith” have been published separately from the Doctrine and Covenants for the LDS community four times: in 1840–1843, by Parley P. Pratt in England; in 1940, by compiler N. B. Lundwall in Salt Lake City; in 1985, by Deseret Book Company, Salt Lake City; and in 1990, by the Religious Studies Center at Brigham Young University. They were published separately twice by SCHISMATIC GROUPS: in 1845–1846, by Sidney RIGDON (in Pittsburgh, soon after he left the Church); and in 1952, by the Reorganized Church of Jesus Christ of Latter Day Saints. The Religious Studies Center publication includes a newly edited version of the lectures designed to make the text more readable. It provides textual comparison charts that identify all textual changes that have occurred in various printings of the lectures from 1835 to 1990. It also contains a summary of historical information, a doctrinal discussion of the topic of each lecture, and an extensive bibliography (Dahl and Tate).

Most members of The Church of Jesus Christ of Latter-day Saints are not acquainted with the text of the “Lectures on Faith,” though many may recognize excerpts that are occasionally quoted in speeches and writings of leaders and scholars. A sampling of these quotations as printed in the 1990 edited edition follows:

#### Lecture One

1. Faith [is] the first principle in revealed religion, and the foundation of all righteousness.
9. Faith is the assurance which men have of the existence of things which they have not seen and . . . the principle of action in all intelligent beings.
12. As faith is the moving cause of all action in temporal concerns, so it is in spiritual.
13. But faith is not only the principle of action, but it is also the principle of power in all intelligent beings, whether in heaven or on earth.

15. The principle of power which existed in the bosom of God, by which he framed the worlds, was faith.

#### Lecture Two

55. Let us here observe that after any members of the human family are made acquainted with the important fact that there is a God who has created and does uphold all things, the extent of their knowledge respecting his character and glory will depend upon their diligence and faithfulness in seeking after him, until, like Enoch, the brother of Jared, and Moses, they shall obtain faith in God and power with him to behold him face to face.

#### Lecture Three

2-5. Let us here observe that three things are necessary for any rational and intelligent being to exercise faith in God unto life and salvation. First, the idea that he actually exists; Secondly, a *correct* idea of his character, perfections, and attributes; Thirdly, an actual knowledge that the course of life which one is pursuing is according to His will.

#### Lecture Four

11. Without the knowledge of all things God would not be able to save any portion of his creatures. For it is the knowledge which he has of all things from the beginning to the end that enables him to give that understanding to his creatures by which they are made partakers of eternal life. And if it were not for the idea existing in the minds of men that God has all knowledge, it would be impossible for them to exercise faith in him.

13. It is also necessary that men should have the idea of the existence of the attribute justice in God in order to exercise faith in him unto life and salvation. For without the idea of the existence of the attribute justice in the Deity, men could not have confidence sufficient to place themselves under his guidance and direction. For they would be filled with fear and doubt lest the Judge of all the earth would not do right, and thus fear or doubt existing in the mind would preclude the possibility of the exercise of faith in him for life and salvation. But when the idea of the existence of the attribute justice in the Deity is fairly planted in the mind, it leaves no room for doubt to get into the heart; and the mind is enabled to cast itself upon the Almighty without fear, and without doubt, and with the most unshaken confidence, believing that the Judge of all the earth will do right.

#### Lecture Five

2. There are two personages who constitute the great, matchless, governing, and supreme power over all things, by whom all things were created and made. . . . They are the Father and the Son: the Father being a personage of spirit, glory, and power, possessing all per-

fection and fulness. The Son, who was in the bosom of the Father, is a personage of tabernacle, made or fashioned like unto man, being in the form and likeness of man, or rather man was formed after his likeness and in his image. He is also the express image and likeness of the personage of the Father, possessing all the fulness of the Father, or the same fulness with the Father; being begotten of him, and ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name. He is called the Son because of the flesh . . . possessing the same mind with the Father, which mind is the Holy Spirit that bears record of the Father and the Son. These three are one; or, in other words, these three constitute the great, matchless, governing and supreme power over all things.

Q & A 15. Do the Father, Son, and Holy Spirit constitute the Godhead? They do.

#### Lecture Six

2. It is essential for any person to have an actual knowledge that the course of life which he is pursuing is according to the will of God to enable him to have that confidence in God without which no person can obtain eternal life.

4. Such was and always will be the situation of the Saints of God. Unless they have an actual knowledge that the course they are pursuing is according to the will of God, they will grow weary in their minds and faint.

7. Let us here observe that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation. For from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It is through this sacrifice, and this only, that God has ordained that men should enjoy eternal life. And it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God.

12. But those who have not made this sacrifice to God do not know that the course which they pursue is well pleasing in his sight. For whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty are, there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time. So persons whose minds are under doubts and fears cannot have unshaken confidence, and where unshaken confidence is not, there faith is weak. And where faith is weak, the persons will not be able to contend against all the opposition, tribulations, and afflictions which they will have to encounter in order to be heirs of God and joint-heirs with Christ Jesus. But they will grow weary in their minds, and the adversary will have power over them and destroy them.



## Lecture Seven

19. All things which pertain to life and godliness are the effects of faith.

20. When faith comes, it brings its train of attendants with it—apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, etc. All these appear when faith appears on the earth and disappear when it disappears from the earth. For these are the effects of faith and always have attended and always will attend it. For where faith is, there will the knowledge of God be, also, with all things which pertain thereto: revelations, visions, and dreams, as well as every other necessary thing, so the possessors of faith may be perfected and obtain salvation [Dahl and Tate, pp. 31–104].

The Prophet Joseph SMITH, Oliver COWDERY, Sidney RIGDON, and Frederick G. Williams, who compiled the first edition of the Doctrine and Covenants, said in the “Lectures on Faith” preface “that it contains, in short, the leading items of the religion which we have professed to believe,” and “we have . . . endeavored to present *our* belief, though in few words, and when we say this, we humbly trust that it is the faith and principles of this society as a body” (Dahl and Tate, pp. 29–30).

Although it is impossible to evaluate the long-term impact of the lectures on LDS belief and teaching, the process of producing the lectures led early Church leaders to articulate and synthesize some of what they had learned from the revelations of the Restoration with the understanding of the Bible that they inherited from American Christianity. Although these lectures have received limited attention from most Latter-day Saints, others have taken them quite seriously and praised their value. LDS scripturalist and apostle Bruce R. McConkie wrote regarding the lectures, “They were not themselves classed as revelations, but in them is to be found some of the best lesson material ever prepared on the Godhead; on the character, perfections, and attributes of God; on faith, miracles, and sacrifice. They can be studied with great profit by all gospel scholars” (*MD*, p. 439). The 1990 republication of the lectures signals the desire of some LDS scholars to stimulate interest in their historical and doctrinal significance for the Church.

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LARRY E. DAHL

## LEE, HAROLD B.

Harold Bingham Lee (1899–1973) became the eleventh President of The Church of Jesus Christ of Latter-day Saints on July 7, 1972, and served until his death on December 26, 1973. His 538-day tenure was the shortest service by a Church President in history, despite the fact that at age seventy-three President Lee was the youngest person to hold the office initially in nearly forty years. One of his greatest contributions to the Church, the organization of the correlation program, was made when he was still a member of the QUORUM OF THE TWELVE APOSTLES.

President Lee was born on March 28, 1899, in Clifton, Idaho, to Samuel Marion Lee and Louisa Emiline Bingham. He grew up in impoverished, rural conditions, and from childhood he advanced faster than his peers. He started school a year earlier than was the practice in his farming community because he could already write his name and knew the alphabet. As a young boy, he was large for his age, and when his friends were ordained to the priesthood, he became a deacon also, although he was technically not quite old enough for the honor.

In keeping with this pattern, he began his career in education at a young age. He earned a teaching certificate at Albion State Normal School in Idaho, and at seventeen was appointed to be principal of the one-room Silver Star School at Weston, Idaho, teaching twenty to twenty-five pupils, ranging from first to eighth grade. One year later, he was appointed principal of the larger grade school at Oxford, Idaho, where he served for three winters.

These responsibilities prepared him for his call in 1920 to the Western States Mission, headquartered in Denver, Colorado. After nine months



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Twenty-two-year-old Harold B. Lee, seated to the right of mission president John M. Knight, served as president of the Denver Conference of the Western States Mission (photo of the Denver Conference, 1921).

he became conference president, presiding over both missionaries and local Church members in Denver. During his two year missionary service, he baptized forty-five converts to the Church.

President Lee was one of the youngest stake presidents in the Church when at thirty-one, he was set apart as president of Pioneer Stake in Salt Lake City. Within a few years, he was faced with the suffering among stake members brought on by the Great Depression. With his counselors, he struggled to save his people from hunger and financial ruin. His ingenuity in helping them obtain basic necessities led to his appointment by the First Presidency in 1935 to organize a welfare program for the entire Church.

In 1932 President Lee was appointed to fill a vacancy in the Salt Lake City Commission and was assigned to direct the Department of Streets and Public Improvements. A year later, he was elected to the same position. For years Utah citizens urged him to run for the governorship or for the U.S. Senate.

Elder Lee was called as a member of the Quorum of the Twelve Apostles on April 6, 1941. As he looked around the council room in the Salt Lake Temple where the quorum held its meetings, Elder Lee, then forty-two, discovered that every man there was at least twenty years his senior. He thought of himself as a seedling among giant red-

woods, causing his tutor and friend J. Reuben Clark, Jr., a counselor in the First Presidency, to refer affectionately to him as the "Kid."

Early in his apostleship, Elder Lee served on a committee to simplify Church organization and functions. For two decades, he studied the subject and prepared proposals. Finally when the time for implementing them came in the 1960s, the CORRELATION program was introduced, with Lee serving as chairman of the Correlation Committee. Correlation emphasized the family and the home, the connection of auxiliary organizations with the priesthood, simplification of the curriculum, the teaching of the scriptures, and restructuring the Church magazines to serve children, youth, and adults better.

In January 1970, Elder Lee was called to serve as a counselor in the First Presidency while concurrently presiding over the Quorum of the Twelve Apostles. He was called to be PRESIDENT OF THE CHURCH after President Joseph Fielding Smith died on July 2, 1972.

Following a long period when age and illness had prevented the previous Church Presidents from traveling, President Lee moved out among the people. He attended area conferences in England, Mexico, and Germany. President Lee also conscientiously and purposefully devoted much time to address youth conferences, to restore the prophetic image to the young members of the Church. He was the first to visit Israel and Palestine as President of the Church.

President Lee possessed a remarkable candor about himself and the office of President. He talked openly of his feelings about his calling, allowing people to look into his heart. Sensitive spirituality was his greatest leadership quality. He sought answers to prayers for the Saints and boldly labeled the answers revelations. He was a forceful preacher of the gospel. His sermons were always based upon solid scriptural foundations, and yet the lessons were invariably illustrated with poignant and often tender stories of everyday life, appropriate to the day and its challenges. His counsel was practical; for him the most important commandment was the one a person was having difficulty living at the moment.

President Lee's spirituality resulted partly from his personal struggles. He learned to control a fiery temper and a quick, action-oriented disposition that had earlier in his life offended some. In his later years, President Lee was perceived as



Harold B. Lee (photo 1959) became a member of the Quorum of the Twelve Apostles in 1941 and eleventh President of the Church in 1972.

being more gentle in manner, compassionate, gracious, hospitable, and thoughtful of others. He was always a gentleman, impeccably dressed. At age seventy-four he served as though in the prime of life, with a rich, full voice and characteristic vigor. His sudden death on December 26, 1973, from cardiac and lung failure stunned the Church.

President Lee found great pleasure, and also experienced sorrows, in his family. In 1923 he married Fern Lucinda Tanner, whom he first met in the Western States Mission. To them were born two daughters, Maurine and Helen. They had ten grandchildren. Fern died September 24, 1962, and Maurine died shortly thereafter, making this a difficult period in President Lee's life. He married Freda Johanna (Joan) Jensen, an educator, on June 17, 1963.

In the conference meeting in which he was sustained as President of the Church, President Lee characterized his own life: "At times it seemed as though I, too, was like a rough stone rolling down from a high mountainside, being buffeted and polished, I suppose, by experiences, that I,

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L. BRENT GOATES

## LEGAL AND JUDICIAL HISTORY OF THE CHURCH

The Church of Jesus Christ of Latter-day Saints has usually relied upon the law for protection and has honored its judgments in principle and practice. The one significant exception was its resistance to antipolygamy laws before PLURAL MARRIAGE was discontinued in 1890. Obedience to the law of the land is a tenet of LDS belief (see POLITICS: POLITICAL TEACHINGS).

Despite this respect for law, nineteenth-century LDS history includes numerous encounters with the law. Peculiarities of doctrine and practice, accompanied by social cohesion that appeared threatening to outsiders, spawned both PERSECUTION and frequent litigation for the Church and its leaders. In western New York, where the Church had its genesis, and in OHIO, where the Prophet Joseph SMITH moved in 1831, evenhanded justice was generally available in the courts. Three times in New York, Joseph Smith was tried and acquitted for "vagrancy" and "disorderly conduct," the charges stemming largely from religious hostility (see SMITH, JOSEPH: LEGAL TRIALS). In Ohio the Prophet and other Church leaders used the courts affirmatively to obtain redress against religious persecution. Near the close of the Ohio period, the failure of the Kirtland Safety Society (see KIRTLAND ECONOMY), a lending institution, brought a host of lawsuits against individual Church leaders who had sponsored it. The society was engaged in banking activities without a legal charter and collapsed in the wake of bank failures that swept the nation in 1837. Numerous judgments were obtained against Joseph Smith and other principals, some of which they were un-



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able to pay, but anti-Mormon bias appears not to have been a factor in the decisions.

In Missouri, where the Latter-day Saints began to gather in 1831 and where the Prophet went after fleeing Kirtland in January 1838, the courts were less sympathetic. In 1833–1834 the Saints were forcibly expelled from Jackson County and forced into Clay County, Missouri, by mob violence. After resettling in nearby Caldwell and other Missouri counties, they were again driven from their homes in 1838–1839 by armed mobs abetted by the state militia. In neither instance were they able to obtain judicial redress for loss of life and property. Instead, incident to the expulsion from Caldwell County, Joseph Smith and other Church leaders were arrested as instigators of the violence on charges of larceny, arson, and murder. Most of the prisoners, including the Prophet, were later allowed to escape, and they fled to Illinois. Two who reached trial were acquitted for lack of evidence.

In Illinois, for a time, the Saints had a more favorable experience with the law. Courted by Illinois politicians, they obtained a liberal state charter for their city of Nauvoo. Under the NAUVOO CHARTER the local court consisted of the mayor of Nauvoo and the city aldermen, who were also Church leaders. By ordinance, no legal process issued in any other jurisdiction could be served in Nauvoo except by the city marshal, and then only when countersigned by the mayor. The Nauvoo court made extensive use of the writ of habeas corpus to free persons held under arrest warrants issued by courts outside Nauvoo. Joseph Smith was discharged from arrest several times on writs issued by the Nauvoo court; he also obtained habeas relief from the federal district court in Springfield, Illinois. In June 1844 the Prophet accepted the need to stand trial at Carthage, the county seat, on charges arising from the Nauvoo city council's decision to declare the NAUVOO EXPOSITOR (a newly created opposition newspaper) a nuisance and destroy its printing press. While imprisoned in CARTHAGE JAIL awaiting trial, he and his brother Hyrum were killed by a mob. His accused assassins were tried and acquitted. The Illinois legislature repealed the Nauvoo Charter in January 1845, and in early 1846, threatened by mob violence, the Saints began a westward exodus that ultimately led to Utah.

In Utah, local government officials were usually Church leaders, and the territorial legislature

and local judges were drawn almost exclusively from Church membership. When the UTAH TERRITORY was formally organized in 1850, Brigham YOUNG, President of the Church, was appointed territorial governor. A system of ECCLESIASTICAL COURTS was established alongside the territorial courts, and most disputes between Church members were settled there rather than in the civil courts. Except in special circumstances, suing a brother or sister in a civil court constituted "un-Christianlike conduct," for which a penalty of Church disfellowshipment was often imposed. Nonmembers occasionally took their civil claims to

## Pleas for Religious Liberty and the Rights of Conscience.

ARGUMENTS

DELIVERED IN THE

### SUPREME COURT OF THE UNITED STATES

April 28, 1886, in three cases of

LORENZO SNOW, PLAINTIFF IN ERROR,

v.

THE UNITED STATES,

On Writs of Error to the Supreme Court of Utah Territory.

By GEORGE TICKNOR CURTIS

AND

FRANKLIN S. RICHARDS.

When we compare the strange respect of mankind for liberty with their strange want of respect for it, we might imagine that a man had an indispensable right to do harm to others, and no right at all to please himself without giving pain to any one.

JOHN STUART MILL.

WASHINGTON, D. C.

GIBSON BROS., PRINTERS AND BOOKBINDERS.

1886.

Two appeals to the U.S. Supreme Court by Lorenzo Snow regarding "cohabitation" were dismissed on jurisdictional or procedural grounds. However, Snow's arguments, published in this 1886 document, maintained that his case turned, not on procedure, but on basic religious freedoms and rights of conscience, as had the earlier case of *Reynolds v. United States*. Courtesy John W. Welch.

Church courts as well. The county probate judge was usually a local Church leader, and probate courts were important in the judicial system because the territorial legislature had given them broad jurisdiction in both criminal and civil matters. Congress abolished the general jurisdiction of the probate courts in 1874 as part of the federal campaign against polygamy.

Tension between the Church and the federal government in Utah appeared almost from the beginning. Several federal appointees to the territorial government in 1851, including two of three federal judges, clashed with Church officials and the territorial legislature and quickly left the territory. Their negative reports to the President of the United States and to the public helped lay the foundation for future misunderstanding. The tension reached crisis proportions in 1857 when U.S. President James Buchanan, acting on false reports of a Mormon rebellion, sent an army of 2,500 men to ensure the authority of a new territorial governor, Alfred Cumming of Georgia (see UTAH EXPEDITION). The confrontation was resolved without bloodshed, but it signaled a conflict not to be mitigated until after 1890, when the Church officially discontinued the practice of plural marriage and adopted a less intrusive role in the political and economic life of Utah.

Courts and the law, rather than military force, became the means of enforcing Church capitulation to the mandates of the larger secular society. The U.S. Supreme Court, in *Reynolds v. United States* (98 U.S. 145 [1879]), ruled that the First Amendment right to free exercise of religion did not exempt Mormon polygamists from prosecution under the Morrill Anti-Bigamy Act (1862), and this paved the way for even harsher anti-Mormon legislation (see ANTIPOLYGAMY LEGISLATION). Unlawful cohabitation, easier to prove than a bigamous marriage, was made a crime in 1882. Other legislation found constitutional by the courts had the effect of excluding Latter-day Saints from territorial juries, denying them the right to vote or hold public office, denying polygamists' children the right of inheritance, and hindering the immigration of Church members from abroad. Church leaders were repeatedly harassed by vexatious lawsuits. Pressure on the Church climaxed when the U.S. Supreme Court, in *The Late Corporation of the Church of Jesus Christ of Latter-day Saints v. United States* (136 U.S. 1 [1890]), upheld provisions of the 1887 Edmunds-Tucker Act that disin-



A trial in Richfield, Territory of Utah. Frontier justice was often rough and arbitrary by modern standards. Courtesy Nelson Wadsworth.

corporated the Church and authorized confiscation of most of its property. On September 24, 1890, President Wilford WOODRUFF, by revelation, issued the MANIFESTO discontinuing the practice of plural marriage. Although a number of property issues remained, the Manifesto spelled the end of the nineteenth-century legal confrontation between the Church and the U.S. government.

In the twentieth century, the Church has avoided conduct that might bring it into conflict with the law of the land. Since the official discontinuance of plural marriage, no Church-sanctioned practices have posed a direct challenge to current legal norms. Disputes over property, business matters, and personal-injury claims have occasionally led to lawsuits, and legal claims sometimes have arisen out of specialized Church operations, such as LDS Social Services and BRIGHAM YOUNG UNIVERSITY. Church activities outside the United States have also produced occasional lawsuits as the Church has expanded internationally. For the most part, this litigation has had little significance for the central mission of the Church or for issues of RELIGIOUS FREEDOM. Compared with other large institutions in modern society, the Church has not been litigious.

A few court actions affecting the Church have had special significance, however. The decision of the U.S. Supreme Court in *Corporation of the Presiding Bishop of The Church of Jesus Christ of Latter-day Saints et al. v. Amos et al.* (483 U.S. 327 [1987]) was a notable affirmation of religious



group rights under the U.S. CONSTITUTION. The suit was brought by former employees of the Church-owned Deseret Gymnasium, Beehive Clothing Mills, and Deseret Industries who were discharged for failing to meet religious qualifications for participation in LDS temple worship. The employees alleged religious discrimination in violation of the Civil Rights Act of 1964. In defense, the Church invoked section 702 of the act, which expressly exempts religious organizations from the statutory prohibition of religious discrimination in employment. The lower court found that the section 702 exemption violated the establishment clause of the First Amendment, a constitutional bar to laws having the purpose or primary effect of advancing religion. The Supreme Court unanimously disagreed, holding the statutory exemption to be a permissible governmental accommodation of religion, at least as to nonprofit activities. The *Amos* decision is an important statement of the right of religious organizations to preserve their institutional integrity by maintaining religious qualifications for employees.

In two other establishment clause cases, Church practices were implicated, although the Church was not a party. *Lanner v. Wimmer* (662 F.2d 1349 [10th Cir. 1981]) was a challenge to the Logan, Utah, school district policy of granting released time and high school credit for students attending weekday LDS seminary classes. The court decided that released time was permissible governmental accommodation of religion but that granting of credit was not. The second case, *Foremaster v. City of St. George* (882 F.2d 1485 [10th Cir. 1989]), involved a citizen's objection to the city's subsidization of exterior lighting of the LDS St. George Temple and to the use of a replica of the temple on the St. George city logo. Although St. George claimed it was using the temple to enhance the city's image, the federal appeals court ruled that the city was thereby endorsing the Church in violation of the constitutional rule against establishment of religion.

The Church and its members have helped to define the statutory rights of religious groups through litigation of tax exemption laws in a number of U.S. and foreign jurisdictions. In England the Church's claim to a statutory property tax exemption for its London Temple was ultimately decided by the House of Lords, the highest court of appeal (*Church of Jesus Christ of Latter-day Saints v. Henning*, 2 All E.R. 733 [1963]). The

Lords denied the exemption because the temple, with its restrictive admission requirements, did not qualify under the statute as a place of "public worship." *Henning* has been frequently cited in British cases interpreting the property tax exemption statute. It was cited but not followed in the New Zealand Supreme Court decision of *Church of Jesus Christ of Latter-day Saints Trust Board v. Waipa County Council* (2 N.Z.L.R. 710 [1980]), in which the court, interpreting a New Zealand statute, granted a property tax exemption to the LDS temple in New Zealand. Property tax exemptions for Church property have also been litigated in a number of U.S. states, most commonly in relation to Church welfare farms. Exemption for such property has been denied by courts in Arizona, Idaho, and Oregon, but upheld in South Carolina. In each case, the outcome has turned on the wording of the statute defining the tax exemption.

Of some practical importance for Church members in the United States was the 1990 decision of the U.S. Supreme Court in *Davis v. United States* (110 S.Ct. 2014 [U.S. 1990]). In an income-tax refund suit brought by parents of two former missionaries, the Court held that funds sent directly to missionaries for their support were not deductible as a charitable contribution. To qualify as a charitable deduction, the funds had to be given to the Church itself or else donated through a trust or other legally enforceable arrangement, for the benefit of the Church.

Occasionally other legal actions have been of interest to the Church, even though the Church was not a party and no Church activities were directly at issue. One highly publicized case was the prosecution of Mark Hofmann for two 1985 Utah murder-bombings and various document FORGERIES. The Church was interested because many of the Hofmann forgeries purported to shed new light on the early history of the Church and had been widely accepted as authentic. After a preliminary hearing, the prosecutors accepted a plea bargain mandating life imprisonment. Another widely noted case indirectly affecting the Church arose from an Idaho court challenge to the Equal Rights Amendment (ERA). The Church had taken a strong official stand against the ERA, and proponents of the amendment claimed that U.S. District Judge Marion J. Callister would be biased on the issue because he was a prominent local Church leader. Judge Callister refused to disqualify himself (*Idaho v. Freeman*, 478 F.Supp. 33



[1979], 507 F.Supp 706 [1981]) and subsequently ruled against the ERA on the major issues. On appeal to the U.S. Supreme Court, the case was dismissed as moot because the time for ratification of the ERA had expired (*National Organization for Women, Inc., et al. v. Idaho et al.*, 459 U.S. 809 [1982]).

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ROBERT E. RIGGS

## LEHI

The patriarch and prophet Lehi led his family from Jerusalem to the western hemisphere about 600 B.C. and was the progenitor of two major Book of Mormon peoples, the NEPHITES and the LAMANITES. His visions and prophecies were concerned chiefly with the pending destruction of Jerusalem, the mortal ministry of the coming Messiah—including the time of his coming and the prophet who would precede him—and future events among his own descendants in the PROMISED LAND. His words provided spiritual guidance to both lines of his posterity during their mutual history (1 Ne. 1, 8, 10; 2 Ne. 1–3). Several of his prophecies concerning his posterity remain to be fulfilled. Although Lehi wrote much, only portions were preserved in the present Book of Mormon from the records of two of his sons NEPHI and JACOB (cf. 1 Ne. 1:16–17; 19:1; Jacob 2:23–34; 3:5; see Brown).

At the time of his first known vision, Lehi lived near Jerusalem, was familiar with "the learning of the Jews," and possessed "gold and silver, and all manner of riches" (1 Ne. 1:2; 3:16). He knew the Egyptian language and was familiar with desert nomadic life. Some scholars have suggested

that Lehi was a merchant or smith with ties to Egypt (*CWHN* 5:34–42; 6:58–92).

His life was dramatically changed when he beheld a "pillar of fire" and "saw and heard much" while praying about the predicted fall of Jerusalem (1 Ne. 1:6). In a vision he saw God and a radiant being—accompanied by twelve others—who gave him a book in which he read of the impending destruction of the city and of "the coming of a Messiah, and also the redemption of the world" (1 Ne. 1:19). Like the speeches of his contemporary JEREMIAH, Lehi's warnings to the people of Jerusalem roused strong opposition. Surrounded by growing hatred, he was warned by God that the people sought his life; therefore, he was to flee with his family, consisting of his wife Sariah, his sons LAMAN, Lemuel, Sam, and Nephi, and his daughters (1 Ne. 1:8–2:5).

Sariah once accused her husband of being a "visionary man" in a hard test of her faith (1 Ne. 5:2). The phrase aptly characterizes Lehi, for he dreamed dreams and saw visions through which God guided his family to the promised land. After fleeing Jerusalem, at divine behest Lehi twice sent his sons back: once to obtain written records (containing the holy scriptures, a record of the Jews from the beginning, the law, prophecies, and genealogical records) needed to preserve the family's history, language and religion; and a second time to invite ISHMAEL and his family—including marriageable daughters—to join the exodus (chaps. 3–4, 7).

Through revelation, Lehi instructed his sons where game could be hunted in the wilderness (16:30–31). In this he was assisted by a curious compasslike object (see LIAHONA) that operated according to the faith, diligence, and heed they gave it (16:10, 28–29).

One of Lehi's grandest visions was of the tree of life (1 Ne. 8). In a highly symbolic setting, Lehi saw the prospects for his family members measured against the PLAN OF SALVATION. Nephi had the same vision opened to him and gave details and interpretation to what his father had seen (1 Ne. 11–14). Lehi first saw a man dressed in white who led him through a "dark and dreary waste." After traveling many hours, he prayed for divine help, and found himself in a large field where there grew a tree whose fruit was white and desirable (symbolic of God's love). When he urged his family to come and partake, all did so except Laman and Lemuel. Lehi also saw a path, alongside which ran

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an iron rod (representing God's word) leading to the tree and extending along the bank of a river. Many people pressing forward to reach the path became lost in a mist of darkness (temptations); some reached the tree and partook, only to become ashamed and fall away; others, following the rod of iron, reached the tree and enjoyed the fruit. On the other side of the river Lehi saw a large building (the PRIDE of the world) whose inhabitants ridiculed those eating the fruit. LDS scholars have pointed out that the features of Lehi's dream are quite at home in the desert in which Lehi was traveling (*CWHN* 6:253–64; cf. Griggs; Welch).

Lehi's prophecies concerned the future redemption of Israel. He spoke of the destruction of Jerusalem (587 B.C.), the taking of the Jews to Babylon, and their subsequent return to Jerusalem. He foretold the mission of JOHN THE BAPTIST and the Messiah's coming, death, and RESURRECTION. Finally, Lehi compared Israel's eventual scattering to "an olive-tree, whose branches should be broken off and . . . scattered upon all the face of the earth" (1 Ne. 10:12; cf. ALLEGORY OF ZENOS).

In the wilderness Sariah bore two sons, Jacob and Joseph (1 Ne. 18:7). Apparently the journey was so difficult that she and Lehi aged substantially. During the transoceanic voyage, their grief—caused by the rebellion of their two eldest sons—brought them close to death (18:17–18).

In the New World, Lehi gathered his family before his death to give them final teachings and blessings (2 Ne. 1–4). He taught them that he had received a great promise regarding his descendants and the land they now possessed. This promise was conditioned upon their righteousness: "Inasmuch as ye shall keep my commandments ye shall prosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from my presence" (2 Ne. 1:20; cf. Abr. 2:6).

Lehi addressed his son Jacob about the plan of salvation (2 Ne. 2). Instead of using imagery, he explained it plainly and logically. He taught that while all know good from evil, many have fallen short. However, the Messiah has paid the debt if men and women will accept his help with a contrite spirit. He further explained that a fundamental OPPOSITION in all things exists so that people must choose. He reasoned that, as freedom of choice allowed ADAM and EVE to fall, so it permits each to choose between "liberty and eternal life, through the great Mediator of all men, or to choose

captivity and death, according to the captivity and power of the devil" (2 Ne. 2:27).

Before giving his final blessings to others in the family (2 Ne. 4:3–11), Lehi spoke to Joseph, his youngest (2 Ne. 3), mentioning two other Josephs: JOSEPH who was sold into Egypt, and another, of whom the first Joseph had prophesied—Joseph SMITH. He then set forth Joseph Smith's mission of bringing forth the Book of Mormon, prophesying that a "cry from the dust" would summon Lehi's seed (2 Ne. 3:19–25), and he promised the sons and daughters of Laman and Lemuel, "in the end thy seed shall be blessed" (2 Ne. 4:9).

After Lehi's death, family dissensions forced Nephi and others who believed the revelations of God to separate from the group led by the two oldest brothers, causing a rupture in the colony. While Lehi lived, his family stayed together, a demonstration of his leadership abilities.

[See also Book of Mormon: First Book of Nephi.]

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## LEVITICAL PRIESTHOOD

Levitical Priesthood is a rarely used term today, and it is sometimes applied to the AARONIC PRIESTHOOD (Heb. 7:11; D&C 107:1, 6, 10). MOSES and his brother AARON belonged to the tribe of Levi. Latter-day revelation indicates that before Moses died, the Melchizedek Priesthood and the higher law of the gospel were withdrawn from the Israelites because of their disobedience. Aaron and his sons were then given a lesser PRIESTHOOD to administer the lesser LAW OF MOSES as priests in Israel (D&C 84:18–28; Ex. 28:1). To assist Aaron and his sons, other worthy male members of the tribe of Levi were also given authority in the lesser priesthood, although they

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VERDON W. BALLANTYNE

## LIAHONA

The Liahona was a compass or director “prepared . . . by the hand of the Lord” for the Book of Mormon prophet LEHI as he and his family traveled in the wilderness (*2 Ne.* 5:12). It was shown to the Prophet Joseph SMITH and the Three Witnesses in 1829 along with the Book of Mormon plates (*D&C* 17:1). The Liahona was also understood as a symbol for the words of Christ: “For just as surely as this [Liahona] did bring our fathers, by following its course, to the promised land, shall the words of Christ, if we follow their course, carry us . . . into a far better land of promise” (*Alma* 37:45).

Described as a ball made of fine brass and “of curious workmanship,” it had two spindles, one pointing the direction Lehi’s family should travel (*1 Ne.* 16:10). The term “Liahona” appears only once in the Book of Mormon (*Alma* 37:38). It was usually referred to as “the ball” (*1 Ne.* 16:16, 26–27; etc.), “compass” (*1 Ne.* 18:12; *Alma* 37:43–44; etc.), or “director” (*Mosiah* 1:16; cf. *D&C* 17:1).

Lehi found the Liahona, provided by the Lord (*Alma* 37:38), outside of his tent door while camp-



*Lehi and His People Discover the Liahona*, by Arnold Friberg (1951; oil on canvas, 43" × 61"), in the South Visitors Center, Temple Square, Salt Lake City. While traveling in the wilderness south of Jerusalem, the Book of Mormon prophet Lehi and his family found the Liahona, a compass or director prepared by the Lord.

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*Lehi and His People Discover the Liahona*, by Arnold Friberg (1951; oil on canvas, 43" × 61"), in the South Visitors Center, Temple Square, Salt Lake City. While traveling in the wilderness south of Jerusalem, the Book of Mormon prophet Lehi and his family found the Liahona, a compass or director prepared by the Lord.



ing in the wilderness after leaving Jerusalem (1 Ne. 16:10). As his party traveled through the Arabian desert and across the ocean to the PROMISED LAND, one of the spindles pointed the direction to travel. Moreover, the Liahona was a medium through which God communicated with Lehi's family. Written messages occasionally appeared on it, giving them specific directions (1 Ne. 16:26–29).

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In answer, he was told to be of good cheer: "My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes" (D&C 121:7–8). Some of Joseph Smith's most sublime writings are found in this letter. The counsel of the Lord concerning the proper exercise of priesthood authority (D&C 121:33–46) is among the most quoted latter-day scripture. Excerpts from the letter make up sections 121, 122, and 123 of the DOCTRINE AND COVENANTS.

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LAWRENCE R. FLAKE

## LIBRARIES AND ARCHIVES

Latter-day Saints believe that people should document God's dealings with them. Without sacred records, people are destined to "dwindle and perish in unbelief" (1 Ne. 3:13). In one of the first revelations received after the Church was formally organized, the Prophet Joseph SMITH was instructed that "there shall be a record kept among you" (D&C 21:1). This directive, followed a few years later by instruction "to gather up the libelous



Liberty Jail, in Liberty, Missouri, 1888. On top, Church Historian Andrew Jenson; left Joseph S. Black; right, Edward Stevenson. This building, whose outside dimensions are 22 feet square, held Joseph Smith for six months. It was used as a prison until 1856. Photographer: J. T. Hicks.

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Andrew Jenson, who served as an Assistant Church Historian for fifty years (1891–1941), tirelessly combed LDS communities and foreign missions for records. He wrote histories of hundreds of local wards, branches, missions, and settlements, and established a system for having local leaders produce manuscript histories (quarterly records of Church events and activities). His efforts greatly enriched the Church Archives, and the records have continued to expand with the donations of papers and diaries of many Church members throughout the years. Because of the growth of the Church, minutes of meetings of local congrega-

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MAX J. EVANS

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## LIFE AND DEATH, SPIRITUAL

Unlike physical life and death, over which individuals have little control, spiritual life and death are opposite poles between which a choice is required. Latter-day scripture states that all people "are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil" (2 Ne. 2:27). This opposition between life and death is viewed as the fundamental dichotomy of all existence.

At one pole is Jesus Christ, who is described throughout the scriptures as light and life (e.g., John 1:4; 3 Ne. 15:9; D&C 10:70). He is the author both of physical life, as the creator of the earth and its life-sustaining sun (D&C 88:7), and of spiritual life, as the giver of eternal life (3 Ne. 15:9). To choose life is to follow him on a path that leads to freedom and eternal life.

Satan, at the opposite pole, is darkness and death (e.g., Rom. 6:23; Alma 15:17; D&C 24:1). He is the author of temporal death, as the one who enticed Adam and Eve to initiate the Fall, and of spiritual death, as the tempter who induces individuals to separate themselves from God through

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sin. To choose to follow Satan by succumbing to sin and resisting Christ's entreaties to repent is to choose death.

The freedom to choose effectively between life and death is a result of the redemption of Christ (2 Ne. 2:27), and it is God's work and glory "to bring to pass the immortality and eternal life of man" (Moses 1:39).

The scriptures speak of two SPIRITUAL DEATHS. The first has already come upon all humans as a result of the Fall, separating "all mankind . . . from the presence of the Lord" (Hel. 14:16). The second will be experienced by only those who, having once known Christ, willfully deny him and refuse to repent, being thus "cut off again as to things pertaining to righteousness" (Hel. 14:18). Spiritual death does not mean that a person's spirit literally has died (the spirit is immortal), but that one is in "a state of spiritual alienation from God" (Smith, Vol. 1, p. 45), a death "as to things pertaining unto righteousness" (Alma 12:16; 40:26).

Because little children are not capable of sinning (Moro. 8:10–14), the first spiritual death does not begin for an individual on the earth until the age of ACCOUNTABILITY (eight years of age; D&C 68:27). Generally, as individuals mature they begin to recognize the consequences of their acts and become responsible for them (D&C 18:42). Insofar as they do not harmonize behavior with an understanding of truth and goodness, they create a gulf between themselves and God—that is, spiritual death.

The first step toward overcoming this state was taken, paradoxically, before the Fall occurred: in premortal life. All who have been or will be born on this earth chose both physical and spiritual life when as spirit children of God they chose to follow the Father's plan for earth life. After they reach the age of accountability during earth life, they must again choose.

According to LDS understanding, the choice between spiritual life and death is made at the time of BAPTISM and CONFIRMATION, the ordinances that symbolically reconcile a person to God and initiate a lifetime process of spiritual rebirth. Once baptismal covenants are made and the GIFT OF THE HOLY GHOST is conferred and received, the symbolic rebirth must be made actual through the day-to-day struggle to repent and choose life—Christ and righteousness. The choice is not made once and for all, but many times during a lifetime.

Latter-day Saints do not view righteousness simply as a way to avoid an unpleasant AFTERLIFE and gain a heavenly reward. Following Christ is also the path to happiness in mortal life. As people harmonize their lives with God's laws, they are "blessed in all things, both temporal and spiritual" (Mosiah 2:41). In Christ is life abundant (John 10:10); "if thou wilt enter into life, keep the commandments" (Matt. 19:17).

In an everyday sense, choosing life for the Latter-day Saint should include loving and serving others, praying and studying the words of God daily, sharing knowledge of Christ and his plan with others, speaking the truth, remaining chaste before marriage and faithful after marriage, rearing children with patience and love, and being honest in all things. Enjoying such things constitutes the abundant life.

In the postmortal period, "life" again depends upon Christ's ATONEMENT, which overcomes the first spiritual death by making it possible for all men and women to come into God's presence to be judged. At that point, everyone will be judged worthy of a DEGREE OF GLORY and its quality of life except the SONS OF PERDITION. These individuals suffer the second spiritual death for having committed the unpardonable sin, which is denying Christ in the face of full knowledge and truth (D&C 76:30–38; HC 6:314).

[See also *Eternal Life; Lifestyle; Opposition; Spiritual Death.*]

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SUE BERGIN

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## LIFESTYLE

Early Latter-day Saints, who typically gathered into their own communities and shared cultural and religious concepts and experiences, developed a distinctive lifestyle that helped overcome differences in social class or a variety of geographic and religious backgrounds among members of the fledgling Church. The members, mostly former Protestants from New England, New York, Ohio, eastern Canada, the British Isles, and Scandinavia, had compatible Christian and social values, and a



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The freedom to choose effectively between life and death is a result of the redemption of Christ (2 Ne. 2:27), and it is God's work and glory "to bring to pass the immortality and eternal life of man" (Moses 1:39).

The scriptures speak of two SPIRITUAL DEATHS. The first has already come upon all humans as a result of the Fall, separating "all mankind . . . from the presence of the Lord" (Hel. 14:16). The second will be experienced by only those who, having once known Christ, willfully deny him and refuse to repent, being thus "cut off again as to things pertaining to righteousness" (Hel. 14:18). Spiritual death does not mean that a person's spirit literally has died (the spirit is immortal), but that one is in "a state of spiritual alienation from God" (Smith, Vol. 1, p. 45), a death "as to things pertaining unto righteousness" (Alma 12:16; 40:26).

Because little children are not capable of sinning (Moro. 8:10–14), the first spiritual death does not begin for an individual on the earth until the age of ACCOUNTABILITY (eight years of age; D&C 68:27). Generally, as individuals mature they begin to recognize the consequences of their acts and become responsible for them (D&C 18:42). Insofar as they do not harmonize behavior with an understanding of truth and goodness, they create a gulf between themselves and God—that is, spiritual death.

The first step toward overcoming this state was taken, paradoxically, before the Fall occurred: in premortal life. All who have been or will be born on this earth chose both physical and spiritual life when as spirit children of God they chose to follow the Father's plan for earth life. After they reach the age of accountability during earth life, they must again choose.

According to LDS understanding, the choice between spiritual life and death is made at the time of BAPTISM and CONFIRMATION, the ordinances that symbolically reconcile a person to God and initiate a lifetime process of spiritual rebirth. Once baptismal covenants are made and the GIFT OF THE HOLY GHOST is conferred and received, the symbolic rebirth must be made actual through the day-to-day struggle to repent and choose life—Christ and righteousness. The choice is not made once and for all, but many times during a lifetime.

Latter-day Saints do not view righteousness simply as a way to avoid an unpleasant AFTERLIFE and gain a heavenly reward. Following Christ is also the path to happiness in mortal life. As people harmonize their lives with God's laws, they are "blessed in all things, both temporal and spiritual" (Mosiah 2:41). In Christ is life abundant (John 10:10); "if thou wilt enter into life, keep the commandments" (Matt. 19:17).

In an everyday sense, choosing life for the Latter-day Saint should include loving and serving others, praying and studying the words of God daily, sharing knowledge of Christ and his plan with others, speaking the truth, remaining chaste before marriage and faithful after marriage, rearing children with patience and love, and being honest in all things. Enjoying such things constitutes the abundant life.

In the postmortal period, "life" again depends upon Christ's ATONEMENT, which overcomes the first spiritual death by making it possible for all men and women to come into God's presence to be judged. At that point, everyone will be judged worthy of a DEGREE OF GLORY and its quality of life except the SONS OF PERDITION. These individuals suffer the second spiritual death for having committed the unpardonable sin, which is denying Christ in the face of full knowledge and truth (D&C 76:30–38; HC 6:314).

[See also *Eternal Life; Lifestyle; Opposition; Spiritual Death.*]

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## LIFESTYLE

Early Latter-day Saints, who typically gathered into their own communities and shared cultural and religious concepts and experiences, developed a distinctive lifestyle that helped overcome differences in social class or a variety of geographic and religious backgrounds among members of the fledgling Church. The members, mostly former Protestants from New England, New York, Ohio, eastern Canada, the British Isles, and Scandinavia, had compatible Christian and social values, and a

shared purpose in building Zion and in creating the culture of their communities. A century and a half later, with more than seven million Latter-day Saints living throughout the world in a multitude of nations and in varied circumstances, the LDS lifestyle continues to be focused on shared personal beliefs and the desires to progress toward exaltation and to build up the kingdom of God on earth.

In the 1940s, more than a century after the Church was established, its one million members were concentrated largely in the western United States. Converts had tended to migrate to join the main body of the Church, and many Utah Church members and leaders were descended from early pioneers. In these circumstances, a concept of LDS lifestyle became clearly defined. Religious observance and participation in Church programs became almost inseparable from other aspects of life in communities comprised largely of Church members. The people with whom one worshiped at Church were also one's neighbors, schoolmates, and associates at work.

This lifestyle, especially in the LDS towns of the rural Intermountain West, was family-oriented and home- and Church-centered. Self-sufficiency through gardening, canning, sewing, and bread-making, and also commitment to hard work, service, duty, thrift, and education were shared cultural patterns and values. The lifestyle, based upon practical considerations, cultural heritage, and family traditions as well as Church teachings, reflected the influence of pioneer agrarian values, the independence and vigor of western frontiersmanship, and New England Puritanism. This lifestyle pervaded LDS society in North America, and even beyond as the Church began to expand rapidly throughout the world in the decades following World War II.

Today, Latter-day Saints make up groups ranging from entire small towns in Utah and surrounding states to small congregations of only a few individuals or families in other areas and countries. Latter-day Saints are now encouraged to build up the Church in their home areas rather than migrate to Utah. Converts retain national and family traditions while adopting the religion and moral teachings and activities of the Church.

While Latter-day Saints throughout the world feel a common spiritual heritage and devotion to their faith, their daily lives may vary considerably. Nevertheless, there are certain shared patterns of

LDS lifestyle practiced throughout the world by faithful members regardless of language or cultural differences. These practices identify the members and families as Latter-day Saints and constitute a bond and similarity of values among members—even where there is significant cultural diversity.

A typical day begins and ends with individual and family prayer, and includes scripture study. The WORD OF WISDOM affects a Latter-day Saint's choices in food and drink. Clothing choices are influenced by teachings on modesty. Gospel teachings influence somewhat the choice of an occupation and affect one's conduct while at work, school, and home. Active Church members feel they should be good examples of Jesus Christ's message to their families and all other associates (*see MISSIONS*). Members' commitment to TITHING and to making other contributions to the Church affects financial decisions. Latter-day Saints who live their religion avoid profanity and entertainment that advocates or encourages immorality. Many members have CALLINGS requiring significant weekly or even daily commitments of time and energy.

Church members are taught that they should establish valuative priorities in order to avoid becoming overwhelmed by the many demands on their time and energies. Important decisions are often made in consultation with one's spouse, parents, or perhaps the entire family, and with the Lord through prayer (cf. D&C 9:8–9). Since there are more opportunities and obligations available than one person can possibly fulfill, Latter-day Saints try to direct their energies by wise individual choices through thought, prayer, consultation with Church leaders, and personal inspiration through the guidance of the HOLY GHOST. Such resources help them decide what is most important at any given time. The influence of Church culture, especially in the United States, is sufficiently strong that even those who become disaffected and no longer participate in LDS religious activities often continue to describe themselves as “cultural Mormons.”

Each close-knit community of Saints may have distinctive characteristics, depending upon the area where such Church members live. Ideally, a Church MEETINGHOUSE, whether in a large or small ward, or involving a scattered few members, becomes a second home, a place where one is accepted, loved, helped, and given the opportunity to participate. A sense of belonging, both to the local ward or branch and to the worldwide commu-

nity of those who have accepted the name of Christ through baptism and are bound to him by covenant, is the foundation of the spiritual and emotional life, as well as the practical daily life, of the Latter-day Saint.

[See also Civic Duties; Community; Enduring to the End; Family Life; Individuality; Joining the Church; Lay Participation and Leadership; "Peculiar" People; Self-sufficiency.]

JAROLDEEN EDWARDS

## LIGHT OF CHRIST

The light of Christ refers to the spiritual power that emanates from God to fill the immensity of space and enlightens every man, woman, and child. Other terms sometimes used to denote this same phenomenon are HOLY SPIRIT, "Spirit of the Lord," and "Spirit of Truth," but it is different from the HOLY GHOST. The scriptures are not always precise in the use of such terminology, and several attempts have been made to describe the various aspects of this important manifestation of God's goodness and being.

Jesus Christ is the light and life of the world (John 8:12; 3 Ne. 15:9). This light is described in the Doctrine and Covenants as "the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space—the light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things (D&C 88:11–13). B. H. Roberts, a seventy, interpreted this to mean that the light of Christ is a creative power, a governing power, a life-giving power, and an "intelligence-inspiring power" (Roberts, 2:7–8).

This light manifests itself in different ways and degrees. In its "less refined existence," wrote Parley P. Pratt, it is visible as sunlight. It is also the refined "intellectual light of our inward and spiritual organs, by which we reason, discern, judge, compare, comprehend, and remember the subjects within our reach." It is revealed as instinct in animals, reason in man, and vision in the prophets (p. 25).

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Since God possesses a fulness of this power and man only a small portion, it becomes a goal of Latter-day Saints to receive more of this light, which for the faithful grows "brighter and brighter until the perfect day" (D&C 50:24). Initially, this "Spirit giveth light to every man that cometh into the world" (D&C 84:46; see also John 1:9; Moro. 7:16). It equips all people with a basic discernment of good and evil, which Latter-day Saints often equate with conscience. By listening to the promptings of the Spirit one is led via faith and baptism to a higher spiritual blessing called the GIFT OF THE HOLY GHOST, "a greater and higher endowment of the same Spirit which enlightens every man that comes into the world" (C. W. Penrose, *JD* 23:350). Continued progression will eventually lead to a fulness of the Spirit, or glorification in the CELESTIAL KINGDOM.

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## LIGHT AND DARKNESS

Many juxtapositions of light and darkness are identifiable in latter-day scripture. Darkness was apparently the primeval condition (Gen. 1:2; Moses 2:2; Abr. 4:2). Light was introduced by the divine word: "Let there be light: and there was light" (Gen. 1:3; Moses 2:3; Abr. 4:3). It was decreed "good" and was divided from the darkness, light being known as "day" and darkness as "night" (Gen. 1:4–5; Moses 2:4–5; Abr. 4:4–5). The account in Abraham adds that "they (the gods) comprehended the light, for it was bright" (Abr. 4:4; see also GODHEAD; CREATION AND CREATION ACCOUNTS).

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This primeval contrast figures importantly in the early literature of Mesopotamia, as in the ancient Sumerian epic of King Gilgamesh, also in various pre-Socratic philosophies in Greece, especially the oppositional philosophy of Heraclitus. These usages, like those of scripture, refer to light and darkness as physical phenomena of the environment to be apprehended by the senses. Other meanings, literal and metaphorical, equate light with life, love, goodness, righteousness, godliness, virtue, blessedness, happiness, freedom, sweetness, guiltlessness, spiritual-mindedness, intelligence, wisdom, heaven-sent revelation, and so on. Darkness is associated with things deathly, devilish, infernal, fallen, carnal, wicked, corrupt, intemperate, mournful, miserable, bitter, fettered, benighted, and ultimately ill-fated.

Despite their opposition, light and darkness may be confused. Isaiah speaks of persons who “put darkness for light, and light for darkness” (Isa. 5:20). Further, individuals may prefer darkness to light. John cites Christ’s condemnation of those who love darkness rather than light because their deeds are evil, which may induce hatred of light (John 3:19–20).

The proportion of light to darkness within one’s body is considered a function of the eye and, specifically, the orientation of the eye. Jesus said in the SERMON ON THE MOUNT, “The light of the body is the eye; if therefore thine eye be single [here the JST adds “to the glory of God”] thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness” (Matt. 6:22–23; cf. JST Matt. 6:22). The Doctrine and Covenants explains, “And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things” (D&C 88:67). And “the day shall come when you shall comprehend even God, being quickened in him and by him” (D&C 88:49).

Christ is a God-appointed source and giver of light, a revealer of God’s glory, a banisher of darkness. The apostle Paul wrote, “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6). Peter spoke of Christ who “hath called you out of darkness into his marvellous light” (1 Pet. 2:9). The Book of Mormon describes the

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The interplay of these literal and symbolic meanings is perhaps most graphically portrayed in LDS CHRISTOLOGY. On the occasion of his birth in Bethlehem, there was a miraculous interruption of the conventional twenty-four-hour light-dark cycle in the Western Hemisphere; it was, in essence, a celebration of light. The Book of Mormon records that “There was no darkness in all that night, but it was as light as though it was mid-day. . . . The sun did rise in the morning again, according to its proper order; and they knew that it was the day that the Lord should be born, because of the sign which had been given (3 Ne. 1:15, 19). In contrast, at the crucifixion of Christ and for three consecutive days “there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen could feel the vapor of darkness; and there could be no light” (3 Ne. 8:20–23).

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## LIGHT-MINDEDNESS

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lege and blasphemy—a deliberate irreverence for the things of God.

Divine personages and their names, temple ceremonies, the priesthood and its ordinances, and the saintly life, for example, are intrinsically holy. Other things are holy by association. The Lord has said, “That which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit” (D&C 63:64). The Saints were warned against “excess of laughter,” “light speeches,” and “light-mindedness,” yet were taught to worship “with a glad heart and a cheerful countenance” (D&C 59:15; 88:121).

In practice, Latter-day Saints distinguish light-mindedness from lightheartedness; the latter is a triumph of the zestful, joyful spirit of the gospel over life’s trials. Such cheerfulness and good humor do not preclude, but rather can complement, spirituality. While imprisoned in Liberty Jail, Joseph SMITH wrote that the things of God are only made known to those who exercise “careful and ponderous and solemn thoughts” (HC 3:295); yet he later spoke of himself as “playful and cheerful” (TPJS, p. 307). The Church counsels against a light-minded attitude toward sacred matters but encourages joyfulness in worship and wholesome pleasure in recreation.

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WILLIAM L. FILLMORE

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## LITERATURE, MORMON WRITERS OF

[This entry is made up of five essays:

- Drama
- Novels
- Personal Essays
- Poetry
- Short Stories

*They discuss the development of Mormon literature after Orson F. Whitney’s plea for members of the Church to write wholesome, instructive “Home Literature” (1888) to counter the intrusion of the “faithless” literature of the world that was coming into LDS homes. This charge initiated a creative and didactic impulse which continues*

*as one vein of LDS literature to the present. The resulting stories, plays, and poems on Mormon themes, promoting LDS values and ideals helped build testimony among the youth of the Church.]*

### DRAMA

Theater has enjoyed a prominent position in the Church from its earliest days in Nauvoo. Thomas A. Lyne, a prominent Philadelphia actor-manager, joined the Church in Nauvoo, and was encouraged by the Prophet Joseph Smith to produce several popular plays. One such was *Pizarro*, in which Brigham Young played the role of the High Priest. Lyne lifted Nauvoo theater above the amateur level and entertained the Saints with such plays as Shakespeare’s *Richard III*.

While the Church is justifiably proud of its overall support of the arts, the output of drama by LDS writers has been limited and rather late. The first major attempt at an LDS play written and produced by Latter-day Saints was Orestes Utah Bean’s dramatic adaptation of B. H. Roberts’ 1889 novel, *Corianton, A Nephite Story*, as *Corianton—An Aztec Romance or The Siren and the Prophet*. Between 1902 and 1912, it played from San Francisco to New York.

Other playwrights from Utah have achieved national prominence. Harold Orlob wrote musical comedies such as *Listen Lester*. Otto Harbaeh wrote many popular plays, including *Madam Sherry*; *Katinka*; *No No Nanette*; *High Jinks*; *The Silent Witness*; and *Up in Mable’s Room*. Edwin Milton Royle achieved a national reputation with *Friends*; *The Squaw Man*; *The Struggle Everlasting*; and *These Are My People*. Despite the prominence of these playwrights, virtually no Latter-day Saints wrote plays with LDS characters or themes until late in the twentieth century.

The 1960s saw something of a flowering of LDS drama by Latter-day Saints about LDS subjects. Clinton F. Larson published a number of serious poetic dramas, several of which were produced, such as *Moroni*; *Mantle of the Prophet*; and *Mary of Nazareth*. Keith Engar’s work includes *Right Honorable Saint* and *Montrose Crossing*, a thoughtful look at the exodus from Nauvoo. Doug Stewart and Lex de Azevedo’s popular musical *Saturday’s Warrior* and its sequel *Starchild* proved that LDS audiences would support overtly LDS theater with high production values. Predictably, a spate of musicals followed, including Carol Lynn Pearson’s *My Turn on Earth*. Pearson also wrote

lege and blasphemy—a deliberate irreverence for the things of God.

Divine personages and their names, temple ceremonies, the priesthood and its ordinances, and the saintly life, for example, are intrinsically holy. Other things are holy by association. The Lord has said, “That which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit” (D&C 63:64). The Saints were warned against “excess of laughter,” “light speeches,” and “light-mindedness,” yet were taught to worship “with a glad heart and a cheerful countenance” (D&C 59:15; 88:121).

In practice, Latter-day Saints distinguish light-mindedness from lightheartedness; the latter is a triumph of the zestful, joyful spirit of the gospel over life’s trials. Such cheerfulness and good humor do not preclude, but rather can complement, spirituality. While imprisoned in Liberty Jail, Joseph SMITH wrote that the things of God are only made known to those who exercise “careful and ponderous and solemn thoughts” (HC 3:295); yet he later spoke of himself as “playful and cheerful” (TPJS, p. 307). The Church counsels against a light-minded attitude toward sacred matters but encourages joyfulness in worship and wholesome pleasure in recreation.

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WILLIAM L. FILLMORE

## LITERATURE, MORMON WRITERS OF

[This entry is made up of five essays:

- Drama
- Novels
- Personal Essays
- Poetry
- Short Stories

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*The Order Is Love; The Dance*; and a one-person show, *Mother Wove the Morning*.

James Arrington is an actor/playwright/producer who has become known among Latter-day Saints through touring his one-person production of *Here's Brother Brigham*. He also wrote and produced *Golden*, a one-person portrayal of the wit and wisdom of J. Golden Kimball (1853–1938), of the Seventy. In his *Farley Family Reunion*, Arrington plays all the characters, both male and female. He also collaborated with Tim Slover to produce another one-person show, *Wilford Woodruff: God's Fisherman*, a portrayal of the early years of an apostle and later President of the Church.

For decades Nathan and Ruth Hale wrote and produced plays in southern California, many of LDS theme and for LDS audiences. Since the mid-1980s they have done their work in Utah. Thomas F. Rogers has written a number of dramatic adaptations of nineteenth-century Russian novels, as well as works he describes as “plays of mitigated conscience,” some overtly LDS, including *Huebner*; *Fire in the Bones*; *Reunion*; and *Journey to Golgotha*.

Promising younger LDS playwrights include Orson Scott Card (*Stone Tables*, and *Father, Mother, Mother, and Mom*); Robert Elliot (*Fires of the Mind*); Susan Howe (*Burdens of Earth*); Martin Kelly (*And They Shall Be Gathered*); Reed McColm (*Together Again for the First Time*, and *Holding Patterns*); and Tim Slover (*Dreambuilder* and *Scales*).

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ROBERT A. NELSON

#### NOVELS

Until recently, novels written by Latter-day Saints have tended to fall into two disparate categories: “faithful fiction” of the Home Literature tradition, a didactic and cautionary fiction intended primarily to instruct and inspire the youth of the Church; and “faithless fiction” of the Lost Generation tradition, generally a more sophisticated fiction in which dissenting or expatriate Latter-day Saints examine Church members’ lives from a position critical of LDS history and tradition, teachings,

leadership, and culture. In recent years, an increasing number of LDS writers have crafted novels that affirm their history and tradition and assert an LDS worldview while achieving artistic sophistication and literary craftsmanship.

**HOME LITERATURE TRADITION.** From the beginnings of the Church (1830) until after 1888, the Latter-day Saints, like many other nineteenth-century literal-minded American religious groups, manifested a deep distrust of fiction. Church leaders considered fiction simply not true, and counseled the Saints to avoid reading it. During the late 1870s and the 1880s, however, young Latter-day Saints, aware of their provincialism and isolation in the Utah Territory, were attracted by the allure of eastern education, sophistication, and lifestyles, and some began to show impatience, indifference, and even rebellion. To counter this tendency, Orson F. Whitney (1855–1931, ordained an apostle in 1906) delivered a landmark sermon, “Home Literature” (*Contributor* 9 [June 1888]:297–302; reprinted in Cracroft and Lambert, pp. 203–207), calling on Latter-day Saints to produce a pure and powerful literature on LDS themes and to promote LDS values among the youth.

Latter-day Saints began writing “faith promoting stories,” a didactic literary impulse which continues today. The most important responses to Whitney, himself the author of an epic poem, *Elias* (1904), came from the prolific writing and editing of Susa Young GATES (1856–1933), young women’s leader, daughter and confidante of Brigham Young, and founding mother of the Home Literature movement. She published more than thirty poems, forty-five short stories, and three novels, including *John Stevens’ Courtship: A Story of the Echo Canyon War* (serialized in *Contributor*, 16–17 [1895–1896]). B. H. Roberts (1857–1933, set apart as one of the presidents of the Seventy in 1888) published the novel *Corianton: A Nephite Story* (serialized in *Contributor* 10 [1889]), based on Book of Mormon characters and events, and later redacted into a drama that played to large audiences in Utah, Chicago, and New York.

The most important author in this tradition is Nephi Anderson (1865–1923), a son of Norwegian converts to the Church, who published ten novels. The most famous and enduring is *Added Upon* (1898, fifty reprintings). Despite its heavy doctrine, light plot, and wooden characters, the book has inspired spinoffs in such late twentieth-century

musicals as *Saturday's Warrior* and *My Turn on Earth*.

Anderson demonstrated better than any other LDS novelist to date the possibilities for fiction in Mormon experience, theology, and worldview. His primary purpose was to teach the restored gospel and promote, through telling an exciting story, "the good, pure, and the elevating" in LDS life and beliefs (*IE* 1 [Jan. 1898]:186–88).

**LOST GENERATION.** Though Home Literature fell into a tedious pattern until taking on a new life in the 1960s, the rise of "Mormondom's Lost Generation" expatriate writers of "faithless fiction" in the 1930s and 1940s set in motion the second important literary impulse in Mormon literature. Five writers of varying accomplishment best illustrate this direction: Paul Drayton Bailey (b. 1906), Samuel Woolley Taylor (b. 1907), Maurine Whipple (b. 1910), Virginia Sorensen (b. 1912), and Vardis Fisher (1895–1968).

Paul Bailey's *For Time and All Eternity* (1964), though flawed, is his finest novel. Samuel Taylor, a son of an apostle and grandson of a President of the Church, is a noted film scenarist. His *Heaven Knows Why* (1948; 1979) is one of the funniest Mormon novels to date. His histories and biographies *Family Kingdom* (1951), *Nightfall at Nauvoo* (1971), and *The Kingdom or Nothing* (1976) are written with such imaginative license that they must be considered quasifictional. Maurine Whipple's *The Giant Joshua* (1941) is considered by many to be the finest Mormon novel. Though a "flawed masterpiece," it is, according to Eugene England, "the truest fiction about the pioneer experience" (p. 148). Another Lost Generation novelist, Virginia Sorensen, grew up in Utah, left the Church, married the novelist Alec Waugh (brother of Evelyn), and established herself as a Newbery Award writer of children's books. She is one of the best novelists produced by the LDS culture, and her finest novel, *The Evening and the Morning*, was published in 1949. An earlier novel, *A Little Lower Than the Angels* (1942), was her most popular.

A major novelist among the Lost Generation writers is Vardis Fisher (1895–1968), whose saga, *Children of God: An American Epic* (1939), won the Harper Prize. Fisher grew up in Annis, Idaho, in a devout LDS family, but became disaffected with the Church in his youth. In *Children of God* he returns to his roots and sweeps across LDS his-

tory from the First Vision of Joseph Smith of 1820 through the Manifesto of 1890 (after which he feels the Church lost its vitality). While he claims this was his only Mormon novel, several other works have strong autobiographical threads.

The Lost Generation impulse continues to assert itself in such works as Levi S. Peterson's *The Backslider* (1986), Linda Sillitoe's *Sideways To The Sun* (1987), and Judith Freeman's *The Chinchilla Farm* (1989).

**CONTEMPORARY HOME LITERATURE.** Writers in the revived Home Literature vein borrow from the popular sentimental and genteel tradition to write "faithful" novels teaching Mormon values and beliefs, but often oversimplify human problems and responses to those problems. Aimed primarily at LDS teenagers and young adults, the formula romance is a major literary tool for teaching them how to cope faithfully in a secularized world. Such works include Shirley Sealy's *Beyond This Moment* (1977), Susan Evans McCloud's *Where the Heart Leads* (1979), and Lee Nelson's multi-volume *The Storm Testament* (1982–1990). To date, the most successful and prolific writers for modern Mormon youth have been Jack Weyland and Blaine and Brenton Yorgason. Blaine Yorgason's *Charlie's Monument* (1976), *The Windwalker*, and *Massacre at Salt Creek* (1979) have been regional best sellers, as has their jointly written *The Bishop's Horse Race* (1979). Jack Weyland's *Charly* (1980) and *Sam* (1981) tell faith-promoting stories replete with hope, optimism, and happy endings.

**FAITHFUL REALISM.** Many late-twentieth-century Mormon writers are both faithful Latter-day Saints and skilled writers. Foremost among these novelists is Orson Scott Card (b. 1951). A native of Orem, Utah, Card has won the Hugo and the Nebula awards, and has established himself as one of America's foremost science fiction and fantasy writers. His science fiction and fantasy have strong LDS undertones, especially his Alvin Maker series *Seventh Son* (1987), *Red Prophet* (1988), and *Prentice Alvin* (1989). His novel *Saints* (1984) is considered by many to be the best Mormon historical novel written since *The Giant Joshua*.

In the same spirit of faithful realism, a number of well-written novels examining the lives of Latter-day Saints have appeared in the last quarter of the twentieth century: Emma Lou Thayne's *Never Past the Gate* (1975), Robert H. Moss's *Nephite Chronicles* (seven novels to date); Douglas

H. Thayer's *Summer Fire* (1983); Donald R. Marshall's *Zinnie Stokes, Zinnie Stokes* (1984); Randall Hall's *Cory Davidson* (1984); Larry E. Morris's *The Edge of the Reservoir* (1988); Chris Heimerdinger's *Tennis Shoes Among the Nephites* (1989); and Gerald Lund's *The Alliance* (1983) and *The Work and the Glory: A Pillar of Light* (1990). These works are encouraging examples of truthful and faithful fictional treatment of the Latter-day Saints.

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RICHARD H. CRACROFT

#### PERSONAL ESSAYS

Growing out of the LDS sermon and partaking of the honest reflection and responsible self-revelation often characteristic of "personal witness" or "testimony," the personal essay has become an important literary form for LDS writers. As essay writers explore personal experiences, draw lessons from them, and apply these lessons to the concerns of the community, they may describe, analyze, and frequently mitigate criticism, pain, and doubt. The result is often a satisfying piece of literature that can serve to entertain and enlighten, and to influence religious and moral conviction.

The personal essay was not a significant literary vehicle among the early Latter-day Saints. While they did keep diaries and write sermons and personal reminiscences, their group struggle for existence left them little time for interest in examining in writing their Church, their beliefs, or their individual differences. By the middle of the twentieth century, however, the Church was essentially at peace with its external surroundings, and a few LDS writers opened the era of the Mormon personal essay. In 1948, BYU English professor P. A. Christensen published his collection *All in a Teacher's Day*; his second collection, *Of a Number*

of Things, appeared in 1962. Virginia Sorensen's landmark work, *Where Nothing Is Long Ago: Memories of a Mormon Childhood*, appeared in 1955. This work, usually thought of as fiction, has the point of view and effect on the reader of a personal essay, and it has influenced many recent LDS writers.

Since 1966, when the first issue of *Dialogue: A Journal of Mormon Thought* appeared, LDS personal essays have been published with increasing regularity, in its columns "From the Pulpit" and (since 1971) "Personal Voices," and in such publications as *ENSIGN*, *Sunstone*, *BYU Studies*, *Exponent II*, *Utah Holiday*, *BYU Today*, *This People*, and *Network*.

By the late 1970s, the Mormon personal essay was in full flower, with, for example, Lowell Bennion's collection *The Things That Matter Most* (1978); President Spencer W. KIMBALL's sermon-essays "The False Gods We Worship" (*Ensign*, June 1976) and "Fundamental Principles to Ponder and Live," popularly known as "Don't Kill the Little Birds" (1978), published in *Ensign*; and Hugh Nibley's distinctive, scholarly-personal essays, *Nibley on the Timely and the Timeless* (1978). In the 1980s, three writers directly influenced by Virginia Sorensen published collections that marked the blossoming of the LDS personal essay as a distinct literary genre: Eugene England (*Dialogues with Myself: Personal Essays on Mormon Experience*, 1984, and *Why the Church Is as True as the Gospel*, 1988), Edward Geary (*Goodbye to Poplarhaven: Recollections of a Utah Boyhood*, 1985), and Mary Lythgoe Bradford (*Leaving Home: Personal Essays*, 1987).

The essays of many others writing during this time were collected by Mary Bradford in *Mormon Women Speak: A Collection of Essays* (1982) and *Personal Voices: A Celebration of Dialogue* (1987). Most recently Don Norton has edited *Approaching Zion*, Volume 9 of *The Collected Works of Hugh Nibley* (1989), and Elouise Bell has published *Only When I Laugh* (1990), a collection growing out of her *Network* columns.

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DONLU DEWITT THAYER

## POETRY

Poetry may well be the most essential art. Its uses are numerous. It is most needed in times of urgency and danger, if one may take the quality and amount of poetry written, for example, in times of war as an indication. At such a time the need for poetry is social and communal; it is needed to exhort, to encourage, to unite, to comfort, to state once more those qualities and beliefs which are fundamental to the community from which it springs.

Such benefits were needed from the poems written by early Latter-day Saints. Their community was endangered, its beliefs were called into question, and its leaders were martyred; all this was material for poetry that was confirmatory and, in a sense, repetitive. It repeated, mostly in the form of hymns, and as simply and directly as possible, the truths accepted by the faithful. Such poetry is so much the result of the known situation that it is almost anonymous, balladlike.

Later, when some permanence seemed probable to the community, Mormon poetry became didactic. Its use was still communal, as distinct from the personal use of poetry today—largely a matter between poet and reader—and its purpose was to instruct and to retell, in narrative form, those stories which were peculiar to the traditions of the Church.

There was little room for experiment in such work, nor was there much opportunity for individual lyric poetry in what Orson F. Whitney called Home Literature. It was produced for the promotion and continuation of faith, and necessarily designed for an LDS audience. This is a restriction which contemporary poets have felt increasingly less necessary. As Latter-day Saints have moved away from Utah in larger numbers, established viable communities in many places, and taken more and more positions of authority and importance in the world at large, they have seen more clearly the place they may assume in the general community. This has been at once a liberation and a source of individual concern to poets. That concern is often seen in contemporary poetry. The men and women who write that poetry are very much aware

of what is happening in their art, are sophisticated and adventurous in technique, and completely modern in outlook, yet still need to hold to the clear values and confident virtues of the Church, a complex undertaking in a world and time as doubtful as today's.

This has meant that, like the poetry of the English-speaking world in general, a great deal of contemporary LDS poetry is personal, lyric poetry, even if the subject matter is often purely Mormon, or at least clearly composed from an LDS point of view. At the same time, the range of such poetry is much wider. An LDS poet—indeed, an artist in any medium—feels little need now to teach, to speak to an entirely LDS audience, or to use the traditional LDS environments of farm and home.

All this may be clearly recognized in *Harvest*, an anthology of contemporary LDS poetry edited by Eugene England and Dennis Clark. Both men, themselves poets, had realized the importance of changes taking place in LDS poetry as they read the contributions of men and women to such journals as *BYU Studies*, *Dialogue*, *Literature and Belief*, and *Sunstone*.

Naturally, the poets themselves were the first to realize the direction in which their work was heading. Perhaps the first of them to devote his life to poetry, to dedicate serious and full-time effort to his craft, was Clinton F. Larson. Versatile, prolific, and skillful, and with a curious and searching mind, he shows a range of form and material that is unusually wide. Larson is a poet with a distinctive voice, and his influence is less specific than general; he may well have demonstrated to younger writers that the boundaries of their meditations extend farther than they thought, and that their images can be drawn from all aspects of life.

This is not to say that the great subjects of LDS poetry have vanished, but they have changed subtly. *Harvest* contains a surprising number of poems in which an idealized version of the old, simple, pastoral life of earlier years is celebrated. Generally, until the very youngest generation of poets, those who may live in New York or Los Angeles, who have traveled in Peru or China, the imagery is largely drawn from Utah, Idaho or Wyoming. And many poems continue to deal with parents and children, with homes and families. *Harvest* even contains a short section called "Hymns and Songs," which suggests that the very earliest strain of Mormon poetry still exists, old-fashioned



as it seems, to call the community to share belief and sing together.

There are, of course, exotic exceptions to this general statement. Arthur Henry King, who came late and from England to the Church, offers quite other traditional virtues in his verse; R. A. Christmas speaks in a wry and memorably different voice. Loretta Randall Sharp has written some stanzas so beautiful and personal ("At Utah Lake" is such a gem) that they transcend such blanket generalizations as this article necessarily contains. The few poems of Bruce Jorgensen are of so steely a delicacy that one could wish from him a more fruitful dedication to his craft.

This last is a concern that might be examined seriously. Of all Utah poets, it may be that May Swenson is best known, and there is little doubt that she has spent her life as a serious poet. It may be time for other Latter-day Saints who write poetry to become poets in effect. It may even be happening. Donnell Hunter, whose verse carries the benign influence of William Stafford, publishes his work and that of others from his little Honeybrook Press in Rexburg, Idaho. Michael R. Collings, a poet represented in *Sunstone* and elsewhere, is about to start *Zarahemla: a magazine of poetry*, which should be a most helpful addition to those LDS journals which already publish poetry. But perhaps most hopeful of all, the very youngest LDS poets are beginning to see their work in national periodicals. In their twenties, most of them pursuing degrees in universities outside Utah or employed in various professions in many states and cities, these LDS poets are putting their poems alongside those of other young writers. Mormon poetry is finding a wider audience.

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LESLIE NORRIS

#### SHORT STORIES

The history of the Mormon short story begins with the quasi-official encouragement of all forms of LDS literary expression signaled in Orson F. Whitney's 1888 address "Home Literature." The

first generation of "Home Literature" story writers included Susa Young GATES, Augusta Joyee Crocheron, B. H. Roberts, and, most prominently, Josephine Spencer and Nephi Anderson. In "A Plea for Fiction" and "Purpose in Fiction" (1898), Anderson urged the didactic value of "the good, pure, elevating kind" of fiction with "a message to deliver." Anderson's work displays some traits of good "regional" or "local color" fiction, yet none of it is generally read or remembered today. Spencer's stories, also moralistic, are less heavy-handed than Anderson's (characters, not the author, deliver the "message"), and show more skill and attention to craft; seven appeared in her book *The Senator from Utah* (1895).

Into the 1940s, Mormon writers seem to have worked in isolation from the high artistry of Continental, English, and American short-story writers from the 1890s through the 1920s. Despite a leavening of entertainment and humor after 1920, LDS stories largely remained parochial; didactic; thematically and experientially superficial, unreal, or idealized; prescriptive; and artistically weak. One exception might be the stories of Ora Pate Stewart gathered in *Buttermilk and Bran* (1964) but written earlier.

In the 1940s and 1950s there emerged a generation of Mormon "expatriate" writers, born between 1900 and 1930, well read in the Continental and Anglo-American traditions, sometimes trained in literary criticism, and unable to subscribe to the didacticism of "Home Literature." Their stories, though often nourished on the experience and values of growing up in Mormon country, were largely "lost" to an LDS audience. Ray B. West's "The Last of the Grizzly Bears" (1950), Richard Young Thurman's "Not Another Word" (1957), and Jarvis Thurston's "The Cross" (1959) show varying tensions between rejection and nostalgia. Wayne Carver's "With Voice of Joy and Praise" (1965) displays a rich sense of Utah folk culture, especially its humor and its speech. The youngest expatriate, David L. Wright, died before his promise could come to full fruition, but he did publish five stories in literary quarterlies in 1960 and 1961 and saw successful productions of plays based on two of the best, "Speak Ye Tenderly of Kings" (1960) and "A Summer in the Country" (1960, 1976). The oldest expatriate, the novelist Virginia Sorensen, published *Where Nothing Is Long Ago* (1963), likely to remain one of the best collections of Mormon short stories. Finely written, richly nostalgic, yet self-questioning, Sorensen's stories offer insights into



the "complex fate" of a Mormon writer removed from, yet deeply attached to, the LDS home place and the community that settled and still inhabits it.

The mid-1960s brought a major expansion in the Mormon short story with the inception of *Dialogue* (1966-) and the revitalization of *BYU Studies* (1967-), which opened outlets to LDS writers in both the "unsponsored" sector and the sponsored. Encouraged by anthologies such as *A Believing People* (1974, 1979), *22 Young Mormon Writers* (1975), the *LDSF* series (1982-), and *Greening Wheat* (1983); by awards and readings offered by the Association for Mormon Letters and other groups; by periodicals such as *Exponent II* (1974-), *Mountainwest* (1975-1981), and *Sunstone* (1975-), and by self-published books and the establishment of independent presses such as Signature Books, the expansion continued exponentially through the 1970s and 1980s. A new generation of writers, most born between 1930 and 1950, is still writing mainly, but not exclusively, for and about Latter-day Saints; yet they are no longer limited by didactic aesthetics, and are thoroughly committed to high standards of literary craft, complexity, and seriousness.

Donald R. Marshall's *The Rummage Sale* (1972, 1985) and *Frost in the Orchard* (1977, 1985) include some of the most various, experimental, multivoiced, and comical Mormon short fiction. "The Sound of Drums" (1972) and "The Wheelbarrow" (1977) examine the "good Mormon" as a sensitive, conscious, committed person who must find a way to love and live in a world that is often obtuse and vulgar.

Douglas H. Thayer's protagonists in *Under the Cottonwoods* (1977, 1983) are driven into perplexity by "perfection"; his craft is severe, his tone seldom humorous, his style deliberate, chiseled, almost mannered. Earlier stories draw on Romantic lyric form in their meditative strategies, and reveal a tense subsurface engagement between Romantic poetics and LDS theology. Thayer's later-published stories in *Mr. Wahlquist in Yellowstone* (1989) explore the seductive American myths of "wilderness" from a perspective implicit in LDS theology.

Gladys Clark Farmer's *Elders and Sisters* (1977) and Bela Petsco's *Nothing Very Important and Other Stories* (1979), both integrated collections, almost novels, deal with the special world of Mormon missionaries in France and in southern California and Arizona. Petsco's book was the first entirely non-Utah-Idaho Mormon fiction.

Eileen Gibbons Kump's *Bread and Milk and Other Stories* (1979) employs a chronological sequence to portray the life of one woman, Amy Taylor Gordon, from age eight (the time of the Edmunds-Tucker Act) to her death many years later, in what may be the finest LDS historical stories yet written. Treating isolation and grace in a peculiarly Mormon way, her stories also suggest that though women submit to masculine will in ways that divide men from women and children from fathers ("Four and Twenty Blackbirds"), they are often humorously resilient ("Sayso or Sense").

Lewis Horne, in Saskatchewan, is geographically expatriated from Utah Mormondom but remains in touch with Latter-day Saint community and family life, as is shown in "Thor Thorsen's Book of Days" (1970). His sometimes "open-ended" stories have appeared widely in American and Canadian literary quarterlies since 1968, have been often cited, and have twice been included in the annual *Best American Short Stories*.

Karen Rosenbaum also experiments with "openness." Her agile, comic voice sounds in "The Joys of Mormonish" (1977) and "Hit the Frolicking, Rippling Brooks" (1978), but she also examines the erosion of simple faith in more somber tones in "The Mustard Seed" (1964) and "Low Tide" (1980).

Stories like those of the older "Home Literature" continue to flourish, represented by Shirley Sealy's professedly didactic *Beauty in Being* (1980) and Jack Weyland's witty teenage and young-adult situation- or problem-comedy stories in the Church youth magazine, *New Era*, collected in *First Day of Forever* (1980), *Punch and Cookies Forever* (1981), and *A Small Light in the Darkness* (1987). Lynne Larson's half-dozen Wyoming stories in *Mountainwest* (1976-1978), straddle the categories of "popular" and "literary"; her best may be "Original Sin" (1978; reprinted in *Greening Wheat*).

Harold K. Moon's collection *Possible Dreams* (1982) is literarily playful, a fact underscored in an introduction and a preface by the author and by the Bivilswiltz, the fantastic protagonist of several fables in the book.

Levi Peterson's *Canyons of Grace* (1982) was the first book of Mormon short stories since Sorensen's to be published outside the LDS circuit; and, in the title story and "The Confessions of Augustine" and "Road to Damascus," the first to deal overtly, in dramatic action, with significant tensions in Mormon theology, especially that between

the “obduracy” of “inehoate matter” and the order imposed by divine will. His second collection, *Night Soil* (1990), gives wider play to the rambunctiously comic, folkloric, and tenderly humane elements in Peterson’s imagination.

Marden J. Clark’s *Morgan Triumphs* (1984) and Sharon M. Hawkinson’s *Only Strangers Travel* (1984) are both linked series of stories in the Mormon tradition of “personal history”; like Sorensen, both mix memoir, personal essay, and short story.

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Judith Freeman’s well-received *Family Attractions* (1988) includes four Mormon stories: “The Death of a Mormon Elder,” “Pretend We’re French,” “Going Out to Sea,” and “Clearfield.”

In 1989 and 1990, several excellent collections of Mormon short stories were published: Douglas Thayer’s *Mr. Wahlquist in Yellowstone* (1989), Neal Chandler’s *Benediction* (1989), Linda Sillitoe’s *Windows on the Sea* (1989), Pauline Mortensen’s *Back Before the World Turned Nasty* (1989), Phyllis Barber’s *The School of Love* (1990), Orson Scott Card’s *The Folk of the Fringe* (1990), Levi Peterson’s *Night Soil* (1990), and Michael Fillerup’s *Visions* (1990).

Including many other writers who have not yet published collections, the Mormon expansion of the short story parallels and is part of a larger American and international renaissance of the genre, though so far it derives more from that renaissance than it contributes to it. Younger LDS writers seem simultaneously critical and loyal in their criticism; they find in Mormonism a sufficiently spacious world, and they locate the conflicts of their stories within that world, even within the parameters of their theology. This source of strength in their fiction makes them valuable, if sometimes disquieting, to the community within which they have chosen to remain.

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BRUCE W. JORGENSEN

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## LORD

See: God: Names and Titles; Jesus Christ: Names and Titles of

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## LORD’S PRAYER

Latter-day Saints regard the Lord’s Prayer, which appears twice in the New Testament and once in the Book of Mormon (Matt. 6:9–13; Luke 11:2–4; 3 Ne. 13:9–13), as a guide for all prayer, whether public or private. The three versions teach similar principles but are not identical. The JOSEPH SMITH TRANSLATION (JST) of the Bible clarifies some phrases in the biblical texts.

Luke gives a version of the Lord’s Prayer after Jesus was asked by his disciples to “teach us to pray” (Luke 11:1). In the sermons recounted in Matthew and in the Book of Mormon, Jesus introduces the prayer by first cautioning his listeners to avoid “vain repetitions” and to pray “after this manner,” indicating that the prayer is meant as a pattern.

All versions of the Lord’s Prayer open with the salutation “Our Father,” which implies a close and abiding relationship between God and human beings, his spirit children, and sets the pattern of addressing prayers to God the Father.

The salutation is followed by the phrase “hallowed be thy name,” which exemplifies respect and a worshipful attitude appropriate to the holy nature of prayer. Then, after expressing hope for the divine kingdom to come, the Savior submits his will to God’s with the words “thy will be done in earth, as it is in heaven” (Matt. 6:10), exemplifying another important component of prayer.

After setting a proper context for prayer, Christ makes his first request—for “daily bread.” When regarded as a model for prayer, this phrase can be seen as supplication for both temporal necessities and spiritual food. Christ’s second request, that God “forgive us our debts, as we forgive our debtors” (Matt. 6:12 and 3 Ne. 13:11), appears in Luke as “forgive us our sins; for we also forgive every one that is indebted to us” (Luke 11:4). An important element in personal prayer is acknowledging and asking forgiveness for one’s sins, but always in conjunction with forgiving the offenses of others (cf. D&C 64:10).

The texts then include a phrase that is perhaps the most difficult to understand in most common

the “obduracy” of “inehoate matter” and the order imposed by divine will. His second collection, *Night Soil* (1990), gives wider play to the rambunctiously comic, folkloric, and tenderly humane elements in Peterson’s imagination.

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translations of the Lord's Prayer—"lead us not into temptation," which could be read to imply that God might influence toward evil unless implored to do otherwise. This problem is resolved in the JST, which reads, "And suffer us not to be led into temptation" (JST Matt. 6:14; cf. the Syriac translation; see also James 1:13). Christ's purpose appears to be to inspire mortals to ask daily for God's help as they try to resist evil and to live purely.

In closing the prayer, Christ again acknowledges God's power and glory and then ends with "Amen," as do all LDS prayers. (On the long ending of the Lord's Prayer, cf. Welch, 1990, pp. 157–60).

By praying with their personal heartfelt feelings "after this manner," rather than reciting the Lord's Prayer as a memorized piece, Latter-day Saints seek to find true communion with God the Father, through his Son Jesus Christ.

[See also Sermon on the Mount.]

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SUE BERGIN

## LORD'S SUPPER

See: Sacrament

## LOST SCRIPTURE

Latter-day Saints recognize that many ancient scriptures have been lost. Some contents of these sacred records are known, but much remains obscure. Latter-day Saints look forward to a time when all things revealed from God will be restored and made known again.

The Bible is of inestimable worth; nevertheless, it testifies to its own incompleteness. It mentions sacred works that are no longer available (Josh. 10:13; 1 Kgs. 11:41; 1 Chr. 29:29; Eph. 3:3; Col. 4:16; Jude 1:14–15), and it refers to Old Testament prophecies presently missing (see Matt. 2:23; John 8:56).

Likewise, the Book of Mormon identifies several prophetic writings absent from the Bible, such

as words of ZENOS, ZENOCK, NEUM, EZIAS, and JOSEPH OF EGYPT (see also HC 2:236), which were found on the brass PLATES. Their prophecies dealt with the future of Israel and the coming of Jesus Christ. Nephi's brother Jacob stated that all the prophets had testified of Jesus Christ (Jacob 4:4–6; 7:9–11; cf. John 5:39), a fact not readily apparent in the Old Testament as it now exists. The Prophet Joseph SMITH wrote in 1832, "From sundry revelations which had been received, it was apparent that many important points touching the salvation of man, had been taken from the Bible, or lost before it was compiled" (HC 1:245; cf. 1 Ne. 13:26–42). Remedying this, in part, was one of the purposes of the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST).

The Doctrine and Covenants speaks of lost writings of JOHN (D&C 7:1–8; 93:5–18) and refers to a law of dealing with enemies given by God to Abraham, Isaac, Jacob, and Joseph, but not found in the Bible (D&C 98:28–37); the Pearl of Great Price restores a portion of the writings of Abraham, Moses, Enoch, and Adam, especially about the Creation and early history of God's dealings with man. Enoch mentioned an ancient BOOK OF REMEMBRANCE and a genealogy of Adam (Moses 6:5–8, 46), along with now missing blessings and prophecies uttered by Adam and his descendants at the valley of ADAM-OND1-AHMAN before Adam's death (D&C 107:53–57).

Many Book of Mormon source materials are not now accessible. The GOLD PLATES given to Joseph Smith in 1827 mention a record of LEHI (1 Ne. 1:16–17) and other writings of Nephi<sub>1</sub> (1 Ne. 9:1–6). JACOB, MORMON, and MORONI<sub>2</sub> note that they could scarcely include "the hundredth part" of what could have been written (Jacob 3:13; 3 Ne. 5:8; Ether 15:33). The Lord often commanded the Nephite record keepers not to write or circulate certain things (see 1 Ne. 14:25–28; 3 Ne. 26:11–12), and Joseph Smith was similarly commanded by the Lord not to translate a large sealed portion of the gold plates (D&C 17:6; see also Ether 4:1–7; 5:1–6).

In another, broader sense, much "scripture" was never written down by mortals at all. Whatever God's authorized servants say "when moved upon by the Holy Ghost" is scripture (D&C 68:1–6). If all the acts and words of the Savior had been recorded, John said "the world itself could not contain the books that should be written" (John 20:30–31; 21:25). Also not in written form are myriads of

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ROBERT A. CLOWARD

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## LOTTERIES

See: Gambling

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## LOVE

The "pure love of Christ" (Moro. 7:47) is the foundation of true religion. A lawyer once asked Jesus Christ, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:36–40; cf. Gal. 5:14).

Love is manifest in its perfection in God the Eternal Father and his son Jesus Christ. John declared that "God is love" (1 Jn. 4:8). His love has no portions and no bounds; love given to one does not diminish that given to another. The Father desires to share with his children all that he has—all truth, power, and goodness. He is the Father of all human SPIRITS. He placed human beings upon this earth and provided the plan through which his Only Begotten Son makes it possible for individuals to come back into his presence and receive EXALTATION and ETERNAL LIFE. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Jesus Christ also loved the Father's children, his brothers and sisters, so much that he freely shed his blood and laid down his life to atone for their sins and bring about a universal RESURRECTION. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

While his death and ATONEMENT were the supreme manifestations of love, his actions during his life in the Holy Land and during his post-resurrection ministry among the NEPHITES in the Western Hemisphere also exemplify this principle. His heart was filled with compassion for the poor and for all who suffered. He healed the sick, raised the dead, fed the hungry, and blessed the children. Then, when his life was ending and he hung in agony on the cross, he besought God to forgive the soldiers who crucified him (JST Luke 23:34[35]).

Within his example are found all the characteristics of what is called in the scriptures charity or "the pure love of Christ" (Moro. 7:47). Love is kind and long-suffering, humble, "seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things" (Moro. 7:45; cf. 1 Cor. 13:4–7).

To his disciples Jesus said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34–35).

Human beings show their love to God through obedience to his COMMANDMENTS (2 Jn. 6). Love of God, according to the prophet NEPHI of the Book of Mormon, is "most desirable above all things" (1 Ne. 11:22). According to King BENJAMIN, another Book of Mormon leader, to gain the love of God individuals must put off the natural man, learn to listen to the HOLY GHOST, accept the ATONEMENT OF JESUS CHRIST, and become as children—submissive, meek, humble, patient, and willing to submit to all things, even as a child submits to his father (Mosiah 3:19).

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Obedience to the first great commandment is not possible without obedience to the second: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also" (1 Jn. 4:20–21).

As the Savior manifested his love through service, so do human beings. The Saints of God are

inspired utterances of prophets and apostles and of other men and women filled with the Holy Ghost. Such scripture is not lost to God. "All things are written by the Father," Jesus said (3 Ne. 27:26), and testimonies spoken on earth are recorded in heaven for the angels to look upon (D&C 62:3) and will be recalled at some future day.

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recognized by the love they show one to another. Love includes kindness, tenderness, understanding, mercy, forgiveness, affection, and ultimately a willingness to sacrifice all that one has, if necessary. The absence of love is a sign of APOSTASY.

Love is particularly important in the family unit. It begins in the home between husband and wife. "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else" (D&C 42:22). This encompasses both a spiritual and a physical fidelity. Then, when husbands and wives as parents govern their households by the principle of love, "the same spirit will be sooner or later diffused through every member of [the] family. . . . Love is the only correct governing principle" (Cannon, p. 383). As David O. MCKAY, a latter-day prophet, said, "I picture heaven to be a continuation of the ideal home" (*Gospel Ideals*, Salt Lake City, 1953, p. 490).

Love established in the home then extends out to the neighborhood, the state, the nation, and the world and has the power to bind people together and make them one. "Differences of language, of education, of race and of nationality all disappear. Under its influence, prejudices and animosities vanish" (Cannon, p. 299).

The love of the Saints also includes loving those who are considered adversaries. The Savior taught, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you; that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good" (3 Ne. 12:44-45; cf. Matt. 5:44-45).

Love of one's enemies does not extend to love of their wickedness but does extend to efforts to turn them from such actions. It includes respect for their significance and potential as children of God.

Jesus prophesied that in the LAST DAYS evil will have great power and the love of many shall wax cold (Matt. 24:12), but the scriptures also promise great blessings "held in reserve for them that love him" (D&C 138:52).

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VIVIAN PAULSEN

## LUCIFER

See: Devils

## LYMAN, AMY BROWN

Amy Brown Lyman (1872-1959) was the eighth general president of the RELIEF SOCIETY, an author, Utah state legislator, teacher, and social worker. She possessed an active mind, warm personality, good humor, indomitable spirit, and strong desire to serve.

Born in Pleasant Grove, Utah, on February 7, 1872, to pioneers John and Margaret Zimmerman Brown, Amy was a beautiful, popular, and intelligent child, with dark hair and eyes and a joyous zest for living. She attended public school in Pleasant Grove, then the Brigham Young Academy from 1888 to 1890. Her enthusiasm for learning blossomed under Dr. Karl Maeser, with whose family she boarded for several years. She taught at the academy for four years and then in Salt Lake City elementary schools two more years.

On September 9, 1896, she married Richard R. Lyman, a professor of civil engineering at the University of Utah; he later served as a member of



Amy Brown Lyman (1872-1959), eighth general president of the Relief Society, served from 1940 to 1945.

recognized by the love they show one to another. Love includes kindness, tenderness, understanding, mercy, forgiveness, affection, and ultimately a willingness to sacrifice all that one has, if necessary. The absence of love is a sign of APOSTASY.

Love is particularly important in the family unit. It begins in the home between husband and wife. "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else" (D&C 42:22). This encompasses both a spiritual and a physical fidelity. Then, when husbands and wives as parents govern their households by the principle of love, "the same spirit will be sooner or later diffused through every member of [the] family. . . . Love is the only correct governing principle" (Cannon, p. 383). As David O. MCKAY, a latter-day prophet, said, "I picture heaven to be a continuation of the ideal home" (*Gospel Ideals*, Salt Lake City, 1953, p. 490).

Love established in the home then extends out to the neighborhood, the state, the nation, and the world and has the power to bind people together and make them one. "Differences of language, of education, of race and of nationality all disappear. Under its influence, prejudices and animosities vanish" (Cannon, p. 299).

The love of the Saints also includes loving those who are considered adversaries. The Savior taught, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you; that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good" (3 Ne. 12:44-45; cf. Matt. 5:44-45).

Love of one's enemies does not extend to love of their wickedness but does extend to efforts to turn them from such actions. It includes respect for their significance and potential as children of God.

Jesus prophesied that in the LAST DAYS evil will have great power and the love of many shall wax cold (Matt. 24:12), but the scriptures also promise great blessings "held in reserve for them that love him" (D&C 138:52).

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the Quorum of the Twelve Apostles for twenty-five years. The Lymans had two children, Wendell Brown and Margaret; they also raised their granddaughter, Amy Kathryn Lyman, after the death of her parents.

Amy continued to develop her talents while raising her family and accompanying her husband on travels for his doctoral studies. She took classes at the University of Utah, the University of Chicago, and Cornell University. While in Chicago, she became interested in social work and spent several days at Hull House, where she met Jane Addams and gained experiences that changed her life. During summers, she studied family welfare work at the University of Colorado, earned a special certificate in social service, and received in-service training at the city and county welfare departments in Denver.

In 1909 she began her long service to the Relief Society, in which she displayed great organizational and leadership skills. She served two years as a general board member, two years as assistant secretary, and fifteen years as general secretary-treasurer. As secretary-treasurer, she brought to the Relief Society office up-to-date practices, introducing the use of secretaries, office machines, and new filing systems; prepared the first uniform record books for ward Relief Societies; and collected all the minutes and historical documents of the Relief Society since its inception in Nauvoo in 1842. For eleven years she served as first counselor in the general presidency, and she also presided over the women's organizations in the European Mission while her husband served as mission president.

Amy Brown Lyman was authorized by President Joseph F. SMITH to organize and promote family welfare work. She established and directed the Relief Society general board's Social Service Department, with its employment bureau and child-placement agency; taught thousands of volunteer Relief Society workers fundamental principles of family welfare; developed extensive health and nurse training programs; and served in public and private welfare agencies through both world wars and the Great Depression of the 1930s.

During this time, she also rendered important service in many civic organizations and in the Utah

state legislature (1923–1924), where she sponsored legislation to provide for maternity and infant care. She held offices in the National Council of Women and in 1929 helped establish the Utah State Training School, where she served as a trustee for eleven years.

In January 1940, the centennial year for the Relief Society, Amy Brown Lyman became general president of the Relief Society. In this position she reemphasized the Relief Society's unique position among women's groups in providing opportunities for education and service outside the home. Under her presidency, the Relief Society actively supported the new Church welfare program, especially sponsoring sewing projects to supply Church welfare storehouses and to meet Red Cross needs in World War II.

Amy Brown Lyman experienced much personal tragedy in her life. Besides the early deaths of her son and daughter-in-law, she endured a great ordeal when her husband was released from the Quorum of the Twelve Apostles and subsequently excommunicated from the Church in November 1943. She continued to serve as general president of the Relief Society until she asked to be released in September 1944; the following spring her request was granted. She continued to stand by her husband, who was rebaptized in the Church in 1954.

Her testimony sustained and strengthened her throughout her life. She wrote, "My testimony has been my anchor and my stay, my satisfaction in times of joy and gladness, my comfort in times of discouragement" (Lyman, pp. 160–61). Her vision, wisdom, spirituality, and concern for others made Amy Brown Lyman a fitting president to usher in the Relief Society's second century.

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ANN WILLARDSON ENGAR  
 AMY LYMAN ENGAR



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## MAGAZINES

From the earliest years of the Church, it has sought to build and strengthen the LDS community through a wide variety of periodical publications. Although the early LDS periodicals looked like newspapers (some were called “papers” and carried some news), they mostly printed religious and general interest articles, multipart serials, editorials, sermons, revelations, Christian and Church history, hymns, poems, advertisements, and letters from missionaries. Church magazines have always endeavored “to strengthen the faith of Church members, . . . promulgate the truths of the restored gospel, [and] keep members abreast of current and vital Church policies, programs, and happenings” (*IE* 73 [July 1970]:8). Many LDS missions started their own publications to communicate with and teach their people (*see* INTERNATIONAL MAGAZINES).

Other periodicals were financed, edited, and published independently by members of the Church, and thus technically were not official Church publications. However, some of these journals were brought under the umbrella of the Church AUXILIARIES, and then of the Church. After 1866, many LDS English-language periodicals printed lesson materials and fiction. In 1971, the Church consolidated its English-language periodicals into three new magazines assigned to serve

different groups: *ENSIGN* (adults), *NEW ERA* (youth, ages twelve to eighteen), and *FRIEND* (children, to age twelve). *BYU Studies* (1959–) was retained to be published by Brigham Young University for LDS scholars. The chart in Appendix 3 lists the major Church periodicals.

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RICHARD TICE

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## MAGIC

“Magic” anciently implied something akin to sorcery, and modern definitions retain this sense as well as a host of other meanings that have accrued around the term over many years and from many cultures. On one point there is general agreement: “Magic” suggests the supernatural. Pretending to use the occult when so-called magic tricks are displayed is simply part of the entertainment. When it implies *governing* the forces of nature through supernatural means, however, magic takes on a markedly different character.

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any practice that claims supernatural power apart from the PRIESTHOOD and spiritual gifts of the Church (see DEVILS; SATANISM). They are also counseled against using any fortune-telling devices. Both so-called white and black magic can be Satanic.

True miracles are done by the power of Jesus Christ. Devils may be cast out, but only in humility and by fasting, faith, and prayer, and the power of the true priesthood, with no fanfare or public acclaim (cf. Matt. 17:21; D&C 84:66–73). Regarding the DISCERNMENT of true spirits from evil ones, the Prophet Joseph SMITH taught that without the priesthood and “a knowledge of the laws by which spirits are governed,” it is impossible to discover the difference between the miracles of Moses and the magicians of the pharaoh or between those of the apostles and Simon the sorcerer (TPJS, pp. 202–206). A test of a godly spirit is to discern whether there is “any intelligence communicated” or “the purposes of God developed” (TPJS, p. 204).

Ultimately, it is irrelevant to the determination of its sources to note that a so-called miracle is for the good of mankind. The Savior recognized that miracles may come from an evil source: “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matt. 7:22–23).

The Lord gave instruction to Israel that the righteous were to call upon him for revelation and to avoid magical devices and incantations that were prevalent among the other ancient nations (Isa. 8:19–20; Ex. 22:18). One danger of preoccupation with forms of magic based on the power of Satan is that it draws people away from the true source of inspiration and makes the worker of magic a servant of the adversary.

The Church holds that no person need unduly fear magic or those who claim magical powers, for magic can have no power over anyone unless the person believes that it can.

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JANET THOMAS

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## MAGNIFYING ONE'S CALLING

Magnifying one's calling is a common exhortation among Latter-day Saints. In the OATH AND COVENANT OF THE PRIESTHOOD the promise that “all that [the] Father hath” is given to those who are faithful in obtaining both the Aaronic and Melchizedek priesthoods and “magnifying their calling” (D&C 84:33–39). Paul told the Romans that he magnified his office by teaching the GENTILES (Rom. 11:13). JACOB taught his Book of Mormon people to magnify their CALLINGS (Jacob 1:19; 2:2). And the Lord has given modern admonitions to Latter-day Saints to “magnify” or prepare to “magnify” their callings (D&C 24:3, 9; 66:11; 88:80).

Magnifying one's calling means taking callings seriously, following through responsibly, and realizing the importance of one's efforts. Magnifying one's calling does not mean to enlarge it beyond one's STEWARDSHIP or to make it appear great in the eyes of others, although there is a need to give one's own calling appropriate personal importance.

In Paul's declaration to the Romans that he magnified his office, the Greek verb *doxazo* is used, meaning to make honorable or glorious, the same verb used by New Testament authors to exhort their readers to glorify God (cf. Matt. 5:16; Rom. 15:6). Thus, to magnify a calling means to make it honorable and glorious, even to glorify God through service. Jacob explained that magnifying callings meant that he and his brother Joseph took upon themselves “the responsibility [of] answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence” (Jacob 1:19). The Lord told William E. M'Lellin that if he, M'Lellin, would carry out his assignment fully as explained to him, including obeying the injunction to personal worthiness, he would thereby magnify his office (D&C 66:10–11).

Those who seek to respond to the Lord's admonition to magnify their callings take even the simplest calling seriously as an opportunity to glorify God and serve his children.

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## MALACHI, PROPHECIES OF

The importance of Malachi's prophecies is reflected in their prominence in nonbiblical LDS scriptures. For example, the resurrected Jesus instructed hearers in the Western Hemisphere (c. A.D. 34) to include Malachi 3 and 4 with their records (3 Ne. 24–25), and references to Malachi's prophecies appear in the DOCTRINE AND COVENANTS and the PEARL OF GREAT PRICE. Those prophecies pertaining to the latter days concern (1) the Lord's latter-day advent; (2) the messenger sent to prepare his way; (3) the sons of Levi and their offering; (4) TITHING; (5) the lot of the wicked; and (6) Elijah's mission. Some of his timeless teachings pertain to such matters as the fatherhood of God and brotherhood of man (Mal. 2:10), the problems of divorce (2:14–16), and problems of immorality (3:5–6).

Malachi prophesied that the Lord would come suddenly to his temple (Mal. 3:1). Latter-day Saints believe that one such appearance occurred in the KIRTLAND TEMPLE when Jesus appeared there in 1836. Other messengers also restored KEYS (D&C 110), making possible the "complete salvation and exaltation of all who are willing to obey the gospel" (Smith 2:47; *see also* JESUS CHRIST: LATTER-DAY APPEARANCES OF).

The "messenger" sent to prepare the way (Mal. 3:1) can refer to all messengers whom God may send to restore blessings and authority lost through apostasy (*see* ELIAS). Most messengers who have assisted in establishing the latter-day kingdom of God have bestowed priesthood powers and keys vital to the authoritative performance of saving ordinances (D&C 1:17–18; 128:20–21).

The Lord promised that he will "purge" the Levites so that they will become worthy to function again (Mal. 3:3). When he has done this, he will direct the restoration of sacrifices (cf. D&C 13). Joseph Smith wrote that the "offering of [animal] sacrifice has ever been connected and forms a part of the duties of the Priesthood. It began with the Priesthood, and will be continued until after the coming of Christ . . . when the [Aaronic] Priesthood is restored with all its authority, power and blessings" (HC 4:211).

Malachi emphasizes tithing. Indicting those who have "gone away" by failing to pay tithes and offerings, the Lord promises that if they will return, "I will return" (Mal. 3:7). The principle of

tithing, which was practiced as early as Abraham (cf. Gen. 14:20; 28:22), has been renewed in the latter days (D&C 119:4), and blessings are assured for those who give tithes and offerings. The "windows of heaven will be opened," including the pouring out of "revelations" as a reward for such sacrifice (Lee, p. 16).

In the last days, trouble awaits the wicked. "The day cometh, that shall burn as an oven; . . . and all that do wickedly, shall be stubble." They shall be burned, leaving neither "root [ancestors] nor branch [children]" (Mal. 4:1; cf. T. Burton, *IE* 70 [Dec. 1967]:80–82). This burning "is not a figure of speech" (Smith, Vol. 1, p. 238). "It may be . . . that nothing except the power of faith and the authority of the priesthood can save individuals" (McConkie, p. 93). But the "Sun of righteousness" (Mal. 4:2; cf. 3 Ne. 25:2) will bring the healing power of the resurrection and redemption (2 Ne. 25:13), and the righteous will be nourished "as calves of the stall" because of their obedience to the Lord (1 Ne. 22:24).

Malachi's prophecies climax with the mission of Elijah, which receives prominent attention in latter-day sacred writings. During the angel Moroni's visits to Joseph Smith in 1823, he quoted Malachi 4:5–6 with modifications: "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to their fathers. . . . If it were not so, the whole earth would be utterly wasted at his coming" (JS—H 1:38–39). In fulfillment, Elijah appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple on April 3, 1836 (Passover time), and restored the sealing powers (D&C 110:13–16).

Speaking of Malachi 4:5–6, Joseph Smith asked, "How is [this prophecy] to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviors on Mount Zion. But how? . . . By building their temples . . . and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them; . . . and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah" (HC 6:184). If this eternal goal could not be achieved, one of the

major purposes of the plan of redemption would fail.

An integral part of this plan is to “further the work of turning the hearts of the children to the fathers by getting . . . sacred family records in order. These records, including especially the ‘book containing the records of our dead’ (D&C 128:24), are a portion of the ‘offering in righteousness’ referred to by Malachi (3:3), which we are to present in His holy temple, and without which we shall not abide the day of His coming” (Kimball, pp. 542–43; *see also* GENEALOGY).

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GEORGE A. HORTON, JR.

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## MANCHESTER, NEW YORK

*See:* History of the Church, c. 1820–1831

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## MAN OF HOLINESS

According to ENOCH’s record, Man of Holiness is one NAME OF GOD: “In the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ” (Moses 6:57). God further declared in the revelation to Enoch: “Behold, I am God; Man of Holiness is my name” (Moses 7:35). This name reinforces the observation that GOD THE FATHER is an exalted man of flesh and bones (D&C 130:22), and that every aspect of his character is holy.

In almost a dozen instances, the pre-Christian Nag Hammadi text “Eugnostos the Blessed” uses similar terms—“Immortal Man,” “First Man” and “Man”—for the Father (Robinson, pp. 229–31). Another Nag Hammadi tractate, “The Second Treatise of the Great Seth,” refers to God as “the Man” and “Man of Greatness” (Robinson, p. 364). Thus, ancient authors likewise seem to have de-

fined the Father as a glorified person with a body in whose image man was created.

[*See also* God the Father: Names and Titles of.]

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## MANIFESTO OF 1890

The Manifesto of 1890 was a proclamation by President Wilford WOODRUFF that the Church had discontinued PLURAL MARRIAGE. It ended a decade of persecution and hardship in which Latter-day Saints tenaciously resisted what they saw as unconstitutional federal attempts to curb polygamy. While the Manifesto is often referred to as a REVELATION, the declaration was actually a press release that followed President Woodruff’s revelatory experiences. In this respect, the Manifesto is similar to DOCTRINE AND COVENANTS OFFICIAL DECLARATION—2.

Following the passage of the Edmunds-Tucker Act in 1887, the Church found it difficult to operate as a viable institution (*see* ANTIPOLYCAMY LEGISLATION). Among other things, this legislation disincorporated the Church, confiscated its properties, and even threatened seizure of its temples. After visiting with priesthood leaders in many settlements, President Woodruff left for San Francisco on September 3, 1890, to meet with prominent businessmen and politicians. He returned to Salt Lake City on September 21, determined to obtain divine confirmation to pursue a course that seemed to be agonizingly more and more clear. As he explained to Church members a year later, the choice was between, on the one hand, continuing to practice plural marriage and thereby losing the temples, “stopping all the ordinances therein,” and, on the other, ceasing plural marriage in order to continue performing the essential ordinances for the living and the dead. President Woodruff hastened to add that he had acted only as the Lord directed: “I should have let all the temples go out of our hands; I should have gone to prison myself, and let every other man go there, had not the God

major purposes of the plan of redemption would fail.

An integral part of this plan is to “further the work of turning the hearts of the children to the fathers by getting . . . sacred family records in order. These records, including especially the ‘book containing the records of our dead’ (D&C 128:24), are a portion of the ‘offering in righteousness’ referred to by Malachi (3:3), which we are to present in His holy temple, and without which we shall not abide the day of His coming” (Kimball, pp. 542–43; *see also* GENEALOGY).

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In almost a dozen instances, the pre-Christian Nag Hammadi text “Eugnostos the Blessed” uses similar terms—“Immortal Man,” “First Man” and “Man”—for the Father (Robinson, pp. 229–31). Another Nag Hammadi tractate, “The Second Treatise of the Great Seth,” refers to God as “the Man” and “Man of Greatness” (Robinson, p. 364). Thus, ancient authors likewise seem to have de-

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[*See also* God the Father: Names and Titles of.]

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CERALD E. JONES

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## MANIFESTO OF 1890

The Manifesto of 1890 was a proclamation by President Wilford WOODRUFF that the Church had discontinued PLURAL MARRIAGE. It ended a decade of persecution and hardship in which Latter-day Saints tenaciously resisted what they saw as unconstitutional federal attempts to curb polygamy. While the Manifesto is often referred to as a REVELATION, the declaration was actually a press release that followed President Woodruff’s revelatory experiences. In this respect, the Manifesto is similar to DOCTRINE AND COVENANTS OFFICIAL DECLARATION—2.

Following the passage of the Edmunds-Tucker Act in 1887, the Church found it difficult to operate as a viable institution (*see* ANTIPOLYCAMY LEGISLATION). Among other things, this legislation disincorporated the Church, confiscated its properties, and even threatened seizure of its temples. After visiting with priesthood leaders in many settlements, President Woodruff left for San Francisco on September 3, 1890, to meet with prominent businessmen and politicians. He returned to Salt Lake City on September 21, determined to obtain divine confirmation to pursue a course that seemed to be agonizingly more and more clear. As he explained to Church members a year later, the choice was between, on the one hand, continuing to practice plural marriage and thereby losing the temples, “stopping all the ordinances therein,” and, on the other, ceasing plural marriage in order to continue performing the essential ordinances for the living and the dead. President Woodruff hastened to add that he had acted only as the Lord directed: “I should have let all the temples go out of our hands; I should have gone to prison myself, and let every other man go there, had not the God

major purposes of the plan of redemption would fail.

An integral part of this plan is to “further the work of turning the hearts of the children to the fathers by getting . . . sacred family records in order. These records, including especially the ‘book containing the records of our dead’ (D&C 128:24), are a portion of the ‘offering in righteousness’ referred to by Malachi (3:3), which we are to present in His holy temple, and without which we shall not abide the day of His coming” (Kimball, pp. 542–43; *see also* GENEALOGY).

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GEORGE A. HORTON, JR.

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## MANCHESTER, NEW YORK

*See:* History of the Church, c. 1820–1831

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of heaven commanded me to do what I do; and when the hour came that I was commanded to do that, it was all clear to me" (see Appendix; "Excerpts" accompanying Official Declaration—1).

The final element in President Woodruff's revelatory experience came on the evening of September 23, 1890. The following morning, he reported to some of the General Authorities that he had struggled throughout the night with the Lord regarding the path that should be pursued. "Here is the result," he said, placing a 510-word handwritten manuscript on the table. The document was later edited by George Q. Cannon of the FIRST PRESIDENCY and others to its present 356 words. On October 6, 1890, it was presented to the Latter-day Saints at the General Conference and approved.

While nearly all Church leaders in 1890 regarded the Manifesto as inspired, there were differences among them about its scope and permanence. Some leaders were understandably reluctant to terminate a long-standing practice that was regarded as divinely mandated. As a result, a limited number of plural marriages were performed over the next several years. Not surprisingly, rumors of such marriages soon surfaced, and beginning in January 1904, testimony given in the SMOOT HEARINGS made it clear that plural marriage had not been completely extinguished. The ambiguity was ended in the General Conference of April 1904, when the First Presidency issued the "second manifesto," an emphatic declaration that prohibited plural marriage and proclaimed that offenders would be subject to Church discipline, including excommunication.

The Manifesto of 1890 should be regarded as a pivotal event in the history of The Church of Jesus Christ of Latter-day Saints and of the state of Utah. Not only did it mark the beginning of the end of the official practice of plural marriage, but it also heralded a new age as Latter-day Saints relinquished the isolationist practices of the past and commenced a period of greater accommodation and integration into the fabric of American society (see UTAH STATEHOOD).

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PAUL H. PETERSON

## MANKIND

The Church of Jesus Christ of Latter-day Saints views all descendants of ADAM and EVE as the children of God—not in an abstract or metaphorical sense, but as actual spirit offspring of GOD THE FATHER and a MOTHER IN HEAVEN. This basic premise has profound implications for the LDS understanding of what human beings are, why they are here on earth, and what they can become.

As children of God, men and women have infinite potential (see 2 Ne. 2:20; Heb. 12:9). As a result of their divine heritage, all people carry the inherent capacity and the predisposition to become as their heavenly parents. Latter-day Saints seek to follow the injunction of Christ to be "perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Their view of each person's relationship with God stresses that life is as a maturing process, a working toward becoming like God, of becoming worthy to be with God (see DEIFICATION; EXALTATION; GODHOOD). Mortal life may be only a beginning, but the potential is there.

This view of mankind emphasizes the FAMILY. MARRIAGE is central to the LDS spiritual experience: "Neither is the man without the woman, neither the woman without the man, in the Lord" (1 Cor. 11:11). Marriage is not intended to last for this life only, but for eternity; therefore, Latter-day Saints marry in the TEMPLE for TIME AND ETERNITY. As members of the family of God, Latter-day Saints see the family as the most important arena of life. "No other success," President David O. MCKAY frequently declared, "can compensate for failure in the home" (*Family Home Evening Manual*, "Preface," Salt Lake City, 1966).

The LDS ideal also reaches out toward the universal family of humanity. People with infinite potential have infinite value; all people matter because they are brothers and sisters in the family of God. The LDS perspective affirms the infinite love of God for all mankind, and the essential goodness of human beings and their capacity to improve the world. The conviction that people are responsible for their moral behavior, "agents unto themselves" (D&C 58:28), tends to make Latter-day Saints supporters of political systems that maximize free choices (see AGENCY; POLITICS). The intelligence, or inner core of the soul, is seen in LDS theology as self-existent, not created ex nihilo, but having existed always, and thus ultimately responsible for

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tially preserved through NEPHI's abridgment of it primarily in 1 Nephi 1-10.

In June 1828 Martin Harris asked Joseph Smith repeatedly to allow him to show the 116 pages to family members to allay their skepticism and criticism of the translation. After prayerful inquiry of the Lord, Joseph Smith twice emphatically denied these requests. As Joseph's 1832 and 1839 histories indicate, a third request received divine permission for Harris to take the 116 manuscript pages to Palmyra, New York. The Prophet required Harris to solemnly covenant that he would show them only to his brother, his parents, his wife, and her sister.

Harris's failure to return to Harmony as promised caused Joseph great anxiety and necessitated a strenuous journey to Manchester. There, a reluctant Harris reported that someone had stolen the manuscript from his home after he had broken his covenant and indiscriminately showed it to persons outside his family. Grief-stricken, Joseph Smith readily shared responsibility for the loss. The most widespread rumor was that Harris' wife, irritated at having earlier been denied a glimpse of the ancient PLATES, had removed the manuscript translation from Martin's unlocked bureau and burned it. Not long afterward, she and Martin separated.

In consequence of this loss and of having wearied the Lord with the requests to let Harris take the pages, Joseph temporarily lost custody of the plates and the URIM AND THUMMIM to the angel MORONI (D&C 3). Lucy Mack SMITH notes also that two-thirds of Harris's crop was oddly destroyed by a dense fog, which she interpreted as a sign of God's displeasure (Smith, p. 132). Following much humble and painful affliction of soul, Joseph Smith again received the plates as well as the Urim and Thummim and his gifts were restored.

Joseph Smith was forbidden by the Lord to retranslate that part of the record previously translated because those who had stolen the manuscript planned to publish it in an altered form to discredit his ability to translate accurately (D&C 10:9-13). Instead, he was to translate the Small Plates of Nephi (1 Nephi-Omni) down to that which he had translated (D&C 10:41). Those plates covered approximately the same period as had the lost manuscript, or four centuries from Lehi to BENJAMIN. Mormon had been so impressed with the choice prophecies and sayings contained in the small plates that he had included them with his own abridgment of Nephite writings when told to by

the Spirit for "a wise purpose" known only to the Lord (W of M 1:7).

The loss of the 116 pages taught Joseph Smith and his associates several lessons: that one should be satisfied with the first answers of the Lord, that keeping one's COVENANTS is a serious matter, that God forgives the repentant in spite of human weakness, and that through his caring foresight and wisdom the Lord fulfills his purposes.

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WILLIAM J. CRITCHLOW III

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## MARRIAGE

[This entry consists of two articles: The first article, Social and Behavioral Perspectives, is an overview of the concept of marriage patterns in LDS society; the second article, Eternal Marriage, focuses on distinctive marriage beliefs practiced by members of the LDS Church in their temples. One of the highest religious goals for Latter-day Saints, both male and female, is to be married eternally in an LDS temple and to strive continually to strengthen the bonds of love and righteousness in marriage. Civil marriages are recognized as lawful and beneficial, but they do not continue after death.]

#### SOCIAL AND BEHAVIORAL PERSPECTIVES

Marriage is more than a matter of social convention or individual need fulfillment in Latter-day Saint society and lifestyle; it is central to the exaltation of the individual person: "If a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood, and . . . [they] abide in my covenant . . . [that marriage] shall be of full force when they are out of the world; . . . then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting" (D&C 132:19-20). Thus, Latter-day Saints consider it of utmost importance, "1. To marry the right person, in the right place, by the right authority; and 2. To keep the covenant made in

tially preserved through NEPHI's abridgment of it primarily in 1 Nephi 1-10.

In June 1828 Martin Harris asked Joseph Smith repeatedly to allow him to show the 116 pages to family members to allay their skepticism and criticism of the translation. After prayerful inquiry of the Lord, Joseph Smith twice emphatically denied these requests. As Joseph's 1832 and 1839 histories indicate, a third request received divine permission for Harris to take the 116 manuscript pages to Palmyra, New York. The Prophet required Harris to solemnly covenant that he would show them only to his brother, his parents, his wife, and her sister.

Harris's failure to return to Harmony as promised caused Joseph great anxiety and necessitated a strenuous journey to Manchester. There, a reluctant Harris reported that someone had stolen the manuscript from his home after he had broken his covenant and indiscriminately showed it to persons outside his family. Grief-stricken, Joseph Smith readily shared responsibility for the loss. The most widespread rumor was that Harris' wife, irritated at having earlier been denied a glimpse of the ancient PLATES, had removed the manuscript translation from Martin's unlocked bureau and burned it. Not long afterward, she and Martin separated.

In consequence of this loss and of having wearied the Lord with the requests to let Harris take the pages, Joseph temporarily lost custody of the plates and the URIM AND THUMMIM to the angel MORONI (D&C 3). Lucy Mack SMITH notes also that two-thirds of Harris's crop was oddly destroyed by a dense fog, which she interpreted as a sign of God's displeasure (Smith, p. 132). Following much humble and painful affliction of soul, Joseph Smith again received the plates as well as the Urim and Thummim and his gifts were restored.

Joseph Smith was forbidden by the Lord to retranslate that part of the record previously translated because those who had stolen the manuscript planned to publish it in an altered form to discredit his ability to translate accurately (D&C 10:9-13). Instead, he was to translate the Small Plates of Nephi (1 Nephi-Omni) down to that which he had translated (D&C 10:41). Those plates covered approximately the same period as had the lost manuscript, or four centuries from Lehi to BENJAMIN. Mormon had been so impressed with the choice prophecies and sayings contained in the small plates that he had included them with his own abridgment of Nephite writings when told to by

the Spirit for "a wise purpose" known only to the Lord (W of M 1:7).

The loss of the 116 pages taught Joseph Smith and his associates several lessons: that one should be satisfied with the first answers of the Lord, that keeping one's COVENANTS is a serious matter, that God forgives the repentant in spite of human weakness, and that through his caring foresight and wisdom the Lord fulfills his purposes.

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WILLIAM J. CRITCHLOW III

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## MARRIAGE

[This entry consists of two articles: The first article, Social and Behavioral Perspectives, is an overview of the concept of marriage patterns in LDS society; the second article, Eternal Marriage, focuses on distinctive marriage beliefs practiced by members of the LDS Church in their temples. One of the highest religious goals for Latter-day Saints, both male and female, is to be married eternally in an LDS temple and to strive continually to strengthen the bonds of love and righteousness in marriage. Civil marriages are recognized as lawful and beneficial, but they do not continue after death.]

#### SOCIAL AND BEHAVIORAL PERSPECTIVES

Marriage is more than a matter of social convention or individual need fulfillment in Latter-day Saint society and lifestyle; it is central to the exaltation of the individual person: "If a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood, and . . . [they] abide in my covenant . . . [that marriage] shall be of full force when they are out of the world; . . . then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting" (D&C 132:19-20). Thus, Latter-day Saints consider it of utmost importance, "1. To marry the right person, in the right place, by the right authority; and 2. To keep the covenant made in

connection with this holy and perfect order of matrimony" (*MD*, p. 118).

Central to LDS theology is the belief that men and women existed as spirit offspring of heavenly parents in a **PREMORTAL LIFE**. Latter-day Saints view life on earth as a time to prepare to meet God (*Alma* 12:24) and strive toward becoming like him (*Matt.* 5:48; 3 *Nc.* 12:48). Becoming like God is dependent to a large extent on entering into "celestial marriage" for "time and all eternity," for eventually all exalted beings shall have entered into this highest **PATRIARCHAL ORDER OF THE PRIESTHOOD**. Latter-day Saints believe that the marital and family bond can continue in the post-earth life, and indeed is necessary for **ETERNAL LIFE**, or life in the **CELESTIAL KINGDOM** with **GOD THE FATHER; MOTHER IN HEAVEN; JESUS CHRIST**, and other glorified beings.

Given these doctrines, LDS marriages are distinct and different in several aspects from marriages in other denominations, and marriages of faithful Latter-day Saints differ from those of less observant Church members. Research on LDS marriages shows distinctions in four areas: sexual attitudes and behavior, marriage formation, divorce, and gender roles within the marriage.

**SEXUAL ATTITUDES AND BEHAVIOR.** Because of the importance of the marital bond and family relationships in both this life and the life to come, premarital or extramarital sexual relations are viewed as totally unacceptable. The power of procreation is vital to the entire **PLAN OF SALVATION**. It is held sacred, to be used "only as the Lord has directed"; as such it is viewed as the "very key" to happiness (Packer, "Why Stay Morally Clean," *Ensign* [July 1972]:113). Studies conducted through the 1970s and 1980s consistently showed that Latter-day Saints have more restrictive attitudes about and are less likely to have participated in premarital sexual intercourse than members of other religious denominations. Active Latter-day Saints also have more conservative attitudes about and are less likely to have engaged in premarital sexual intercourse than those who are less active in the Church (*see* **SEXUALITY**).

A recent sampling of U.S. households showed Mormons to be significantly less approving of teenagers having sex or of premarital cohabitation than non-Mormons (Heaton et al., 1989). Another study, of over 2,000 adolescents in public high schools in the western United States, showed that

17 percent of the Latter-day Saints had had premarital intercourse, compared to 48 percent of the Catholics, 51 percent of those with no religious affiliation, and 67 percent of the Protestants (Heaton, 1988). The difference continues when Church activity is taken into account and active Latter-day Saints are compared to inactive ones. The attitudes and behavior of inactive Mormons are more similar to those of other faiths (religiously active or inactive) than to active Latter-day Saints (Heaton, 1988).

Latter-day Saint attitudes about sex in marriage and frequency of sexual intercourse in marriage are similar to those in other faiths. Although no data exist on the frequency of extramarital sexuality, Latter-day Saints in general are less approving of extramarital sex than other American populations (Heaton et al., 1989).

**MARITAL FORMATION.** Members of the Church in the United States and Canada are more likely to marry and remarry than Catholics, conservative Protestants, liberal Protestants, or those with no religious affiliation (Heaton and Goodman, 1985). One study of Canadians indicates that Canadian Catholics are three times as likely, Protestants twice as likely, and those without a religious affiliation four times as likely as Latter-day Saints not to have married by age thirty (Heaton, 1988). The most recent national U.S. data show LDS more likely to be currently married and less likely to have never married than other similarly situated Americans (Heaton et al., 1989). Furthermore, the same data show that LDS men marry about one and one-half years earlier than their non-Mormon counterparts, but LDS females marry at about the same age as other females.

Although the findings are not conclusive, it appears that less active Mormons (those not marrying in a **TEMPLE**) marry at younger ages than those marrying in a temple (Thomas, 1983). Some of this difference may be accounted for by the number of active Latter-day Saint males serving **MISSIONS** during these early years. Most unmarried young LDS men who go on missions serve from about age nineteen until twenty-one.

Given the necessity of marrying another Latter-day Saint in a temple to achieve the greatest happiness in this life and exaltation in the highest level of the celestial kingdom hereafter, one would expect that Mormons in general, and active Latter-day Saints in particular, would have lower rates of

interfaith marriages than members of other faiths or those with no affiliation. What little research has been done on LDS interfaith marriages tends to be based on small, localized samples. It appears, however, that in general (1) Mormon females are more likely to marry outside the Church than are Mormon males; (2) active Mormons are less likely to marry non-Mormons than are less active Mormons; and (3) non-Mormon spouses (especially non-Mormon husbands) are more likely to convert to the Church than Mormons are to convert to a non-Mormon spouse's faith (Barlow, 1977).

**DIVORCE.** Based on research done in the 1970s and early 1980s, it has been concluded that Latter-day Saints are less likely to divorce than Catholics and Protestants and are far less likely than those with no religious affiliation. A study comparing Mormons in the United States and Canada with Protestants, Catholics, and those with no religious affiliation found that 14 percent of the Mormon men and 19 percent of the women had divorced. Comparable figures among the other groups were 20 percent and 23 percent for Catholic males and females; 24 percent and 31 percent for liberal Protestant males and females; 28 percent and 31 percent for conservative Protestant males and females; and 39 percent for males and 45 percent for females with no religious affiliation (Heaton and Goodman, 1985).

Latter-day Saints married in a temple ceremony are considerably less likely to divorce than those married outside the temple (Thomas, 1983). Among men and women who were married in the temple, 6 percent of the men and 7 percent of the women have been divorced, while among men and women not married in the temple the figures were 28 percent and 33 percent, respectively (Heaton, 1988).

**GENDER ROLES.** "God established that fathers are to preside in the home. Fathers are to provide, to love, to teach, and to direct. But a mother's role is also God-ordained. Mothers are to conceive, to bear, to nourish, to love, and to train. So declare the revelations" (Benson, p. 2). This statement, made by Church President Ezra Taft Benson, exemplifies the LDS teaching that men and women have different—but closely intertwined and mutually supporting—roles in the marital and family setting. Research bears out this distinctive emphasis. Mormon males and females tend to be more conservative and traditional in their gender role

attitudes and behavior than members of other faiths (Brinkerhoff and MacKie, 1988; Heaton, 1988; Heaton et al., 1989). LDS males spend about the same amount of time performing household tasks as non-Mormon males, but Mormon females spend significantly more time at such tasks than non-Mormon females. LDS females spend more time performing not only traditional female tasks, but also traditional male tasks (e.g., outdoor tasks, paying bills, and auto maintenance) than do female non-Mormons. These differences in both attitudes and behavior are not viewed negatively by either LDS men or women. They are as likely to be satisfied with their marriages and their roles in marriage as their non-Mormon counterparts (Heaton et al., 1989).

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THOMAS B. HOLMAN

#### ETERNAL MARRIAGE

The principle of eternal marriage and the ordinances implementing it constitute a very distinctive and valuable part of the Church. It involves a ceremony performed in a holy TEMPLE by an officiator endowed with the PRIESTHOOD AUTHORITY to invoke covenants intended to be efficacious for TIME AND ETERNITY. This is a sacred and simple ceremony to unite husband and wife in the bonds of everlasting love and in the hopes of eter-



nity. President Joseph Fielding SMITH taught that such a marriage involves “an eternal principle ordained before the foundation of the world and instituted on this earth before death came into it” (Smith, p. 251), for ADAM and EVE were given in marriage to each other by God in the GARDEN OF EDEN before the Fall (Gen. 2:22–25; Moses 3:22–25). This sacred act of marriage was the crowning act of all creation: “In the day that God created man, in the likeness of God made he him: Male and Female created he them; and blessed them” (Gen. 5:1–2). With his blessing they truly could set the pattern for their descendants thereafter who two by two, a man and a woman, could leave father and mother, cleave to each other, and “be one flesh” (Gen. 2:24). Thus began the great plan of God for the happiness of all his children.

Latter-day Saints believe that life is more secure and more joyous when it is experienced in the sacred relationships of the eternal family. Those who maintain such worthy relationships on earth will live as families in the CELESTIAL KINGDOM following the RESURRECTION. Thus, a person who lives a righteous life in mortality and who has entered into an eternal marriage may look forward to an association in the postmortal world with a worthy spouse, and with those who were earthly children, fathers, mothers, brothers, and sisters. Bruce R. McConkie, an apostle, explained that an eternal family starts with “a husband and a wife,

united in a family unit. It then goes out to our children—the spirits that God gives us to be members of our family—to our grandchildren and so on, to the latest generation. It also reaches back to our parents and our grandparents to the earliest generation” (p. 82). President Brigham YOUNG said that eternal marriage “is the thread which runs from the beginning to the end of the holy Gospel of Salvation—of the Gospel of the Son of God; it is from eternity to eternity” (*Discourses of Brigham Young*, John A. Widtsoe, ed., Salt Lake City, 1971, p. 195).

Even as marriage marks an apex in God’s creative processes, so, too, it is for each person the sacred culmination of the covenants and ordinances of the priesthood of God and, indeed, is truly a new and everlasting covenant (D&C 131:2). Eternal marriage is a covenant, a sacred promise that a wife and a husband make with each other and with God, attested to by both mortal witnesses and heavenly angels. Under proper conditions such marriages are sealed by the HOLY SPIRIT OF PROMISE, and the couple, through their faithfulness, can eventually inherit EXALTATION and glory in the celestial kingdom of God (D&C 132:19). The scriptures confirm that eternal marriage, performed by the authority of the priesthood, sealed or affirmed by the Holy Ghost, and sustained by a righteous life, “shall be of full force” after death (D&C 132:19; cf. 1 Cor. 11:11). The phrase “until death do you part” is regarded as a tragic one that predicts the ultimate dissolution of the marriage, and this phase is not stated in the temple marriage ceremony.

The sacred ceremony of temple marriage is conducted in reverence and simplicity, and the occasion is a beautiful and joyous one for Latter-day Saints. The bride and the groom meet with family and friends in a designated sealing room of the temple. The officiator typically greets the couple with a few words of welcome, counsel, and fatherly commendations. He may admonish the couple to treat each other throughout life with the same love and kindness that they feel at this moment, and may add other words of encouragement, with his blessing upon their righteous undertaking. The couple is invited to come forward and kneel facing each other across an altar in the middle of the room. The sealer sometimes directs the attention of all present to the mirrors on opposite walls, reflecting endlessly the images of the couple at the altar, and he may comment on the symbol-



A couple in 1986 outside the Manila Philippines Temple (dedicated September 1984). Performed only in temples, the ordinance of eternal marriage is intended to create marriage bonds that last for eternity. Courtesy Floyd Holdman.

ism. Then the sealer pronounces the simple words of the ceremony, which promise, on condition of obedience, lasting bonds with the potential for eternal joy between these two sealed for eternity. President Ezra Taft BENSON said, "Faithfulness to the marriage covenant brings the fullest joy here and glorious rewards hereafter" (pp. 533-34). At the conclusion of the ceremony, the couple kiss over the altar and may then arise and leave the altar to exchange rings.

Through this ordinance of eternal marriage, men and women commit themselves in pure love to remain true to each other and to God through all eternity. Divorce is discouraged, and couples are taught to confine their intimate affections and sexuality solely to each other. To undertake and honor the covenants of temple marriage require living in ways that contribute to happy and successful family life. A couple's future may include conflicts and even divorce, which when it occurs is often a result of violating temple covenants; but the divorce rate among couples who have been sealed in a temple is very low (*see* DIVORCE; VITAL STATISTICS).

Eternal marriage is, of course, not just for the blessing, happiness, or benefit of the spouses. It is an act of service, commitment, and love that blesses the next generation. God commanded Adam and Eve to "be fruitful, and multiply, and replenish the earth" (Gen. 1:28). A primary purpose of temple marriage in this life is to grow and mature in sharing God's creative work in raising a family in righteousness. Parents enter into a partnership with God by participating in the PROCREATION of mortal bodies, which house the spirit children of God. At some future time all the worthy sons and daughters of God will be reunited with their Heavenly Parents as one eternal extended family in a state of resurrected glory.

People who live a worthy life but do not marry in the temples, for various reasons beyond their control, which might include not marrying, not having heard the gospel, or not having a temple available so that the marriage could be sealed for eternity, will at some time be given this opportunity (*see* BAPTISM FOR THE DEAD; SALVATION OF THE DEAD; SEALING). Latter-day Saints believe it is their privilege and duty to perform these sacred ordinances vicariously for deceased progenitors, and for others insofar as possible. Most of the sealing ordinances (temple marriage ceremonies) performed for the deceased are for couples who were married by civil authority in mortality but died

without hearing the fulness of the gospel. In this program of vicarious service, men and women meet by appointment in the temple where they stand as proxies for parents, grandparents, or others who have passed into the next world and make the solemn covenants that will reach fruition for all who accept them in the SPIRIT WORLD, to culminate in the day of RESURRECTION.

All leaders of the Church encourage couples to initiate their marriage vows in a holy temple. For those who do not, whether converts to the Church, LDS couples coming to devotion to the Church in later life, or young LDS couples who have married outside the temple and then felt the desire for eternal covenants, temple marriage is a renewal of vows first spoken in a civil marriage ceremony. For those commitments to be honored through eternity, couples must be married by an officiator having the power to bind on earth and in heaven (Matt. 16:19; D&C 124:93). Thus, they must go to a temple, where there are those ordained and appointed to the power to seal covenants for time *and* eternity.

For Latter-day Saints, eternal marriage is an avenue to everlasting joy. Matthew Cowley, an apostle, expressed his conviction that it is "a wonderful thing . . . to kneel at an altar in the temple of God, clasping the hand of one who is to be your companion not only for time, but also for all eternity, and then to have born into that sacred and eternal covenant children for eternity. God is love. Love is eternal. Marriage is the sweetest and most sacred expression of love, therefore, marriage is eternal" (Cowley, p. 444).

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JAMES T. DUKE

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## MARRIAGE RATES

See: Vital Statistics

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### MARRIAGE SUPPER OF THE LAMB

According to ancient and modern scripture, Jesus Christ, the bridegroom (Matt. 25:1–13), will host a “marriage supper” at his second coming when he symbolically claims his bride, the faithful members of his Church (Rev. 19:5–9; D&C 109:73–74).

In Jesus’ parable of the marriage of the king’s son (Matt. 22:1–14), “the king” represents God, and “his son” is Jesus. The guests first “bidden to the wedding,” are the house of Israel. Guests invited later from “the highways” are the GENTILES to whom the gospel went after most Jews rejected it in the MERIDIAN OF TIME (*JC*, pp. 536–40).

Latter-day Saints believe that by teaching and exemplifying the gospel of Jesus Christ throughout the world they are extending to all mankind the invitation to come to the marriage feast. “For this cause I have sent you . . . that the earth may know that . . . all nations shall be invited. First, the rich and the learned, the wise and the noble; . . . then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord” (D&C 58:6–11).

After partaking of the sacrament with his apostles, Jesus said, “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom” (Matt. 26:29). In latter days, the Lord declared, “The hour cometh that I will drink of the fruit of the vine with you” (D&C 27:5–12). “There is to be a day when . . . those who have kept the faith will be . . . admitted to the marriage feast; . . . they will partake of the fruit of the vine,” or the sacramental emblems of Christ’s atoning sacrifice, and reign with him on the EARTH (*TPJS*, p. 66).

[See also Last Days; Millennium.]

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JOHN M. MADSEN

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## MARTYRDOM OF JOSEPH AND HYRUM SMITH

The violent deaths of the Prophet Joseph SMITH at the age of thirty-eight and his brother Hyrum SMITH (age forty-four), Associate President and PATRIARCH of the Church, dramatically ended the founding period of the LDS Church. On June 27, 1844, they were mobbed and shot while confined at CARTHAGE JAIL in Hancock County, in western Illinois. Climaxing more than two decades of persecution across several states, this event gave them an enduring place as MARTYRS in the hearts of Latter-day Saints.

NAUVOO in 1844, gathering place for the Saints on the Mississippi River, contained elements of both greatness and dissension. Almost overnight, it grew from a village of religious refugees and new converts to the point where it rivaled Chicago as the largest city in Illinois. With Democrats and Whigs both vying for the Mormon vote, Nauvoo was granted one of the most liberal city charters in the state, an independent military force, and a strong judicial system (see NAUVOO CHARTER). However, as in Missouri during the 1830s, natural rivalry with older citizens in neighboring towns like Carthage (the county seat) and Warsaw (the next largest port city) turned to jealousy and hatred as Nauvoo’s economic and political power grew (see NAUVOO ECONOMY; NAUVOO POLITICS).

These tensions coalesced around Joseph Smith. In addition to being prophet and President of the Church, he also served as mayor, commander of the NAUVOO LEGION state militia, justice of the peace, and university chancellor. Non-Mormon fears of this concentration of powers were intensified by the Church’s belief in the theocratic union of spiritual, economic, and political matters under the PRIESTHOOD. This and other “unorthodox” doctrines, such as continuing revelation, temple ordinances for the living and the dead, new scripture, and plural marriage, further intensified political and economic rivalries.

Illinois anti-Mormons, perhaps assisted by old enemies from Missouri, joined with a handful of determined Mormon defectors within Nauvoo. Several had held high Church positions and, when excommunicated, fueled efforts to destroy Joseph Smith and the Church.

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Death masks of Joseph Smith (right) and Hyrum Smith (left; chin reconstructed). From the collection of Wilford C. Wood. Courtesy Nelson Wadsworth.

The Prophet's life and his plans to resettle many of the Saints in the West (*see* WESTWARD MIGRATION) were cut short by a series of explosive confrontations with these conspirators. The igniting spark was the destruction of the defectors' intemperate newspaper, the *Nauvoo Expositor*, as a public nuisance by the Nauvoo city marshal, under orders from Joseph Smith and the city council. Removal of this press came after the first and only issue had vilified Joseph Smith, pledged to cause repeal of the protective Nauvoo charters, and invited mob action against the Saints. Joseph Smith's enemies countered the destroying of the press with criminal charges against him and his brother for inciting a riot. The brothers soon gained release from arrest on a habeas corpus before an LDS tribunal. Then, following the advice of a state circuit court judge, they appeared before a non-Mormon justice in Nauvoo and were exonerated of the charges against them.

However, threats of mob violence increased. In Warsaw and Carthage, newspapers called for extermination of the Mormons. On June 18, Joseph Smith mobilized his troops to protect Nauvoo. When Illinois governor Thomas Ford apparently sided with the opposition and ordered the

Church leaders to stand trial again on the same charges, this time in Carthage, Joseph and Hyrum first considered appealing to U.S. President John Tyler, but then decided instead to cross the Mississippi and escape to the West. Pressured by family and friends who felt abandoned and who believed Joseph to be nearly invincible, he agreed to return and surrender; but he prophesied that he would be going "like a lamb to the slaughter" and would be "murdered in cold blood" (*HC* 6:555, 559). Joseph urged Hyrum to save himself and succeed him as prophet, but Hyrum refused and accompanied his brother to Carthage.

Despite his promises of protection and a fair trial, Governor Ford allowed the Smiths to be imprisoned by their enemies without bail and without a hearing on a wholly new charge of treason for having declared martial law in Nauvoo. Stating that he had to "satisfy the people," the Governor ignored clear warnings of danger and disbanded most of the troops. He then left the hostile Carthage Greys to guard the jail and took the most dependable troops with him to Nauvoo.

During the governor's absence, a mob of between one hundred and two hundred armed men—many of them from the disbanded Warsaw militia—



Hancock County Courthouse, in Carthage, Illinois (c. 1900), the county seat where the assassins of Joseph Smith were tried and found not guilty. Courtesy Rare Books and Manuscripts, Brigham Young University.

gathered in late afternoon, blackened their faces with mud and gunpowder, and then stormed the jail. In less than two minutes, they overcame feigned resistance from the Greys, rushed upstairs, and fired through the closed door. Hyrum, shot first, died instantly. John TAYLOR, an apostle, tried to escape out a window and was shot five times, but survived to later become the Church's third President. Only Willard Richards, another apostle, survived unharmed. Trying to go out the window to deflect attention from the two survivors inside, Joseph Smith was hit in the chest and collarbone with two shots from the open doorway and two more from outside the window. His final words as he fell to the ground outside the jail were, "O Lord, my God!" (HC 6:618). As rumors spread that the Mormons were coming, the mob dispersed.

Several times during his last days Joseph Smith told the Saints that while he had enjoyed God's safekeeping until his mission was fulfilled, he had now completed all that God required of him and could claim no special protection. Early in his

career, the Prophet had recorded that the Lord told him, "Even if they do unto you . . . as they have done unto me, blessed are ye, for you shall dwell with me in glory" (D&C 6:30). Church leaders then and now have taught that the shedding of these martyrs' innocent blood was necessary to seal their testimony of the latter-day work that they "might be honored and the wicked might be condemned" (D&C 136:39).

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JOSEPH I. BENTLEY

## MARTYRS

The term "martyr" (Greek *martys*, "a witness") in Christianity refers to a person who has suffered death because of his or her Christian witness or commitment and who subsequently has been accorded honors by a church. While Latter-day Saints honor Joseph and Hyrum SMITH as martyrs, they do not venerate them in annual celebrations of their death dates, nor do they view them as heavenly intercessors for mortals.

The ancient use of the term "martyr" involves the legal environment—witnesses testifying in a legal proceeding. The basic idea relates to establishing facts or assertions that concern matters beyond the experience of the listeners. The meaning has reference to objective events or to personal testimonies. However, the usual scriptural use carries the additional meaning of revelation by the Holy Spirit, which would empower a witness to bear inspired testimony of religious truths.

OLD TESTAMENT. In the ancient usage, the name of the Mosaic tabernacle was "tent of testi-





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mony” or “tabernacle of witness.” The ark within the tabernacle contained the tablets of stone with the Lord’s Ten Commandments, Aaron’s rod that budded, and a pot of manna. These were tokens of the spiritual power of God.

While most referenes to “witness” and “testify” carry legal meanings, one sees the additional revelatory sense of a witness in Isaiah’s revelation, in which he “saw” the Lord and heard the seraphim cry, gave him an understanding of bearing witness to prophetic matters that are beyond usual human experience (Isa. 6:1–7). Isaiah also recorded a divine commission in which the Lord, the Holy One of Israel, promised to gather his sons and daughters from the ends of the earth. As a result, Israel would come to know the acts of God on their behalf: “Therefore, ye are my witnesses, saith the Lord, that I am God” (Isa. 43:1–12). Though afflicted and hated for their testimony, it would not be in vain: Generations to come would be blessed by it (Isa. 60:14–15). In another instance, the Lord instructed Jeremiah to purchase a plot of land from his cousin. He summoned legal witnesses, paid for the land with silver according to “law and custom,” and wondered why he should buy land falling to Babylon. The Lord explained that his purchase of land by a deed foreshadowed that later the people of the city would buy and sell land, a prophetic or spiritual witness of their future return from Babylon (Jer. 32:6–44).

**NEW TESTAMENT.** The terms “record,” “testimony,” and “witness” are used more than two hundred times in the New Testament. In speaking to Pilate, Jesus asserted that he had been born into the world to “bear witness unto the truth” (John 18:37; cf. 1 Tim. 6:13). Further, one of Jesus’ discourses illuminating the basis of witnessing identified six foundations for a testimony: Jesus himself, John the Baptist, Jesus’ own works, the Father, the scriptures, and Moses (John 8:14; cf. 5:32–47). Just prior to his ascension, Jesus explained to the apostles that, after the Holy Ghost had come upon them, they would be “witnesses” to him in Jerusalem and the “uttermost part of the earth” (Acts 1:8). He had warned them they might be hated, afflicted, and killed for his name’s sake (Matt. 5:10–12; 24:9). The apostles’ association with Jesus during the post-Resurrection ministry satisfied the legal aspect of witnessing, but their testimony of his messianic character would be conferred and confirmed by the Holy Ghost. In a related vein,

one’s death could be viewed as a martyrdom for Christ, with eternal rewards to follow, as seen in Revelation 2:8–10; cf. 14:13. Certainly those true to the Savior, and redeemed by him, are his witnesses and are rewarded by him (Rev. 7:13–17).

**LATTER-DAY SCRIPTURE.** In the Book of Mormon, several persons die and are honored as martyrs. The prophet ABINADI is the most notable example (Mosiah 12:1–17:1). Others include the women and children of Ammonihah who were burned to death for their beliefs (Alma 14:1–10). At the death of those women and children, the prophet ALMA<sub>2</sub> assured his friend AMULEK that “the Lord receiveth them up unto himself, in glory” (Alma 14:11).

The Doctrine and Covenants teaches that “all they who have given their lives for [God’s] name shall be crowned” (D&C 101:15) and that the blood of the innocent ascends to God “in testimony” (D&C 109:49; cf. 98:13). In this connection, members of the Church refer to the murder of Joseph and Hyrum Smith as “the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch” (D&C 135:1). The Lord spoke through Brigham YOUNG that “it was needful that [Joseph Smith] should seal his testimony with his blood, that he might be honored and the wicked might be condemned” (D&C 136:39; cf. 135).

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ROBERT C. PATCH

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## MARY, MOTHER OF JESUS

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Mary's willingness to submit to the will of the Father was noted in the biblical account. When Gabriel announced that she would be the mother of the Savior, Mary was perplexed; yet she did not waiver in her humble OBEDIENCE and FAITH in God. Her response was unadorned: "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38).

Had Judah been a free nation, Mary could have been recognized as a "princess of royal blood through descent from David" (JC, p. 90). Being of that earthly lineage, Jesus was correctly called a descendant of David (see JESUS CHRIST IN THE SCRIPTURES: THE BIBLE).

As a faithful Jewish woman, she followed the customs of her day. At least forty-one days after giving birth to her first son, Mary went to the Court of the Women, where she became ceremonially clean in the purification rite, offering two turtledoves or two pigeons at the temple as a sacrifice (Luke 2:22–24). In the years that followed, Mary bore additional children by her earthly husband Joseph (Matt. 1:25; 13:55–56; Mark 6:3). One of them, "James the Lord's brother" (Gal. 1:19), became a Christian leader in Jerusalem.

In the New Testament, Mary is mentioned in conjunction with the accounts of the youthful Jesus teaching in the temple (Luke 2:41–51), his turning the water to wine at Cana (John 2:2–5), his crucifixion (John 19:25–26), and as mourning with the apostles after Jesus' ascension (Acts 1:14).

Doctrinally, Latter-day Saints do not view Mary as the intercessor with her son in behalf of those who pray and they do not pray to her. They affirm the VIRGIN BIRTH but reject the traditions of the IMMACULATE CONCEPTION, of Mary's perpetual virginity, and of her "assumption" (cf. McConkie, p. 327). Mary, like all mortals, returns to the Father only through the atonement of her son Jesus Christ.

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CAMILLE FRONK

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## MATERIAL CULTURE

The artifacts of a society are known as its material culture. Latter-day Saints, like all other cultural

groups, have altered their physical surroundings to reflect their own worldview. Every object created or modified by members of a group is part of that group's material culture. LDS material culture encompasses a particular constellation of objects, only a few of which are unique. But, taken together, they create what can be identified as a Mormon environment.

In parts of the American West settled heavily by Latter-day Saints in the nineteenth century, the landscape reflects their peculiar approach to town building (see COMMUNITY; COLONIZATION). One of the top priorities for early settlers was the establishment of extensive irrigation systems that brought mountain water to every farm. Ditches were dug, and dams of a variety of designs were and still are used to divert water onto a plot of land in a rotating calendar of "water turns." The influence of irrigation can be seen to this day in Mormon-settled areas where green fields, shady, flower-filled yards, and rows of Lombardy poplars mark the landscape, even in the driest desert areas (see AGRICULTURE).

A settlement pattern used frequently by Mormon pioneers has become known as the Mormon village (see CITY PLANNING; WARD), with homes and businesses situated closely around the central square, streets oriented toward the cardinal directions, and farm lands extending out around this settlement. Farmers left the village to work fields allotted to them by their ecclesiastical leaders. Designs of outbuildings and houses were based on settlers' previous experience or on knowledge gained from neighbors through a process of oral tradition and example (see FOLKLORE). Hay was stacked with a "Mormon derrick," a device that can still be seen in several variations although no longer used, in the Mormon-settled West.

The most distinctive Mormon architecture has been in religious buildings: temples, tithing houses, and meetinghouses, for instance. Important LDS symbols, such as the beehive; the sun, moon, and stars; and the all-seeing eye, appear on many of these structures.

Most material objects found in early LDS homes were similar to those found in other American homes. Ethnic origins of the makers often influenced furniture design. Some furniture built by Mormon craftspeople bore cultural symbols similar to those found on buildings. Prior to the coming of the railroad, locally made furniture was distinctive, mostly because it had to be built out of local softwoods rather than eastern hardwoods. Thus, spin-

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Emery, Utah, Relief Society quilting, c. 1942–1943. In this project, 104 women spent 3,246 hours in a 75-day period, and made 158 quilts.

dles, legs, and other parts had to be thicker than normal to support the same weight. One item of furniture, a lounge with a section that pulled out to accommodate two sleepers, became known as the “Mormon couch” because of its popularity in Utah.

Today, Latter-day Saints continue to surround themselves with objects typical of their home countries. In addition, an LDS home may contain elements that identify its occupants as practicing Saints. Often, there is a picture of a temple—usually the one where the residents received their endowments or were married. The temple motif may be carried out in other objects, such as quilts and embroidery (see FOLK ART). Photos of family members are often found in profusion, reflecting the cultural and personal emphasis on family.

The Church’s emphasis on emergency preparedness, especially home food storage, has caused members to devise methods for creating storage space in homes of limited size. What appears to be a round table covered by a long tablecloth may actually be a large cylindrical container of wheat, beans, or rice. Food practices of the Latter-day Saints, also a part of material culture, often focus on the rotating use of storage foods.

LDS women contribute to their material culture through monthly RELIEF SOCIETY homemaking meetings, where they share recipes, craft ideas, and work methods. Particularly popular are inexpensive projects that transform utilitarian ob-

jects into decorative ones, such as a small kitchen strainer becoming a Christmas reindeer decoration through the application of colored felt shapes. A craft that becomes popular can sweep through homemaking meetings throughout the Church, and eventually may be seen in a majority of LDS homes for a time.

Even after death, material reminders of Latter-day Saints’ religious values can be found in their gravestones. Symbols such as clasped hands and doves, while not unique to Mormon culture, evoke images of eternity for Latter-day Saints that are reflective of their beliefs. Modern gravestones often have an image of a temple on one side, with a list of the couple’s children on the other, emphasizing again the idea that a good marriage and family are the best measures of a life well lived.

The Church itself contributes to the material culture of its members. It produces or has produced books of scripture, pictures, journals, lesson manuals, videotapes, sacrament trays, Primary bandalos, commemorative jewelry, and other items used by members in practicing their religion. Some, such as printed programs for ward SACRAMENT MEETINGS, are ephemeral, but they are no less part of the material culture.

Today, as the Church spreads throughout the world, it is more difficult to identify specifically LDS objects. The Salt Lake Temple is one symbol that is frequently represented in crafts from many



Navajo pot by Lucy Leuppe McKelvey (1989, fired earthenware). Motifs on this pot include four Book of Mormon brothers (Laman, Lemuel, Sam, and Nephi), gold plates, and serpent designs reminiscent of those associated with the white Aztec god Quetzalcoatl. Some Latter-day Saints believe that Quetzalcoatl mythology derived in part from the resurrected Jesus Christ's visit to the American continent, an event recorded in the Book of Mormon. Church Museum of History and Art.

cultures, including Tongan tapa cloth and Native American beadwork. Some symbols and objects may be universal to all Church members, while others will be localized. A bottle of home-preserved peaches is not unique in itself, but the sense of religious obligation to "put up fruit" and the implications of righteousness attached to the preserver are unique to this culture. All objects identifiable as "Mormon" are expressive of the values of their makers. Latter-day Saints will continue to manipulate their physical environment, mixing their religious values with influences from their ethnic or national cultures to create a landscape that is uniquely their own.

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ELAINE THATCHER

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## MATERNITY AND CHILD HEALTH CARE

Before professional doctors and nurses assumed primary responsibility for delivering health care, LDS women played a major role in providing maternity and child health care in their communities. Their efforts continued into the twentieth century with the establishment of maternity and children's hospitals and clinics under the sponsorship of the RELIEF SOCIETY and PRIMARY and with some women still serving as midwives in rural areas. The Relief Society also sponsored educational programs to prepare mothers for the delivery and care of infants and children. Concern for the health of mothers and children continues in Relief Society lessons today, and members are advised to seek the best medical care available. Specially trained Church missionaries also assist in programs to improve health care in developing countries.

At the time the Church was established (1830), the methods of many doctors were experimental and often harsh, and women usually did not call upon men for maternity care because it was thought unseemly. When available, midwives often assisted during childbirth. As the Church grew, leaders called and set apart women to serve as midwives. In Nauvoo in the 1840s, the Prophet Joseph SMITH set apart three midwives. After the main body of the Church moved to the Salt Lake Valley, other women were called to serve as midwives both in Salt Lake City and in the outlying settlements. Because midwives were called by priesthood authority, they were accorded trust and respect similar to that given ecclesiastical leaders. They often dispensed herb treatments, passed on by experimentation and word of mouth, and sometimes administered health blessings.





Navajo pot by Lucy Leuppe McKelvey (1989, fired earthenware). Motifs on this pot include four Book of Mormon brothers (Laman, Lemuel, Sam, and Nephi), gold plates, and serpent designs reminiscent of those associated with the white Aztec god Quetzalcoatl. Some Latter-day Saints believe that Quetzalcoatl mythology derived in part from the resurrected Jesus Christ's visit to the American continent, an event recorded in the Book of Mormon. Church Museum of History and Art.

cultures, including Tongan tapa cloth and Native American beadwork. Some symbols and objects may be universal to all Church members, while others will be localized. A bottle of home-preserved peaches is not unique in itself, but the sense of religious obligation to "put up fruit" and the implications of righteousness attached to the preserver are unique to this culture. All objects identifiable as "Mormon" are expressive of the values of their makers. Latter-day Saints will continue to manipulate their physical environment, mixing their religious values with influences from their ethnic or national cultures to create a landscape that is uniquely their own.

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ELAINE THATCHER

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Ward Relief Societies began coordinated health programs in the late 1860s after President Brigham YOUNG assigned two of his plural wives, Eliza R. SNOW and Zina D. H. YOUNG, to promote health-care education among the Saints and to train midwives. In 1873 he asked each ward Relief Society to appoint three women to study nursing and midwifery, and a nursing school was opened for their training.

In the same year, President Young said that the time had come for women to study at medical schools in the East. At least six women responded, earning medical degrees in the 1870s. Most influential among these early doctors were Romania Pratt, Ellis Shipp, and Ellen Ferguson, who set up Utah's earliest professional training programs. Dr. Pratt wrote many articles on health. Dr. Shipp opened the School of Obstetrics and Nursing in Salt Lake City in 1878 and taught two six-month long courses each year, from which more than five hundred students eventually graduated. In 1888 she helped found Utah's first medical journal, the

*Salt Lake Sanitarian*. Dr. Ferguson helped initiate plans for the Church-sponsored DESERET HOSPITAL, which opened in 1882 and shortly thereafter became the center for the School of Obstetrics and Nursing.

In 1899 the Salt Lake Stake organized the Relief Society Nursing School to provide nursing training especially for women who lived in rural communities and came to Salt Lake City for instruction. The school continued successfully until 1920.

By 1900 there were at least 34 female and 236 male doctors practicing medicine in Utah (Waters, pp. 108–111). The role of midwives began to diminish, but the Church's concern for maternity and child health care continued.

In 1911 the general presidency and general board of the Primary undertook the establishment of a hospital fund and the endowment of two rooms for children in the LDS Hospital. Primary-sponsored hospital care for children continued, culminating in 1952 in the establishment of the Primary



One of the first graduating classes of nurses stands in front of the Dr. W. H. Groves Latter-day Saints Hospital (c. 1905). Courtesy Utah State Historical Society.

Children's Hospital, which was operated by the Church until 1975, when it was transferred to private ownership (see HOSPITALS).

In 1912, following the publication of a Utah State Board of Health report linking many infant deaths to inadequate prenatal and postnatal care (Morrell, p. 197), the Relief Society began an intensive program for educating mothers in health care for infants and children. Local Relief Societies sponsored day-long clinics. Stake Relief Societies in Cottonwood, Utah, and Snowflake, Arizona, established their own maternity hospitals. Clinics and health care for children remained high-priority items for Relief Societies until the mid-1930s, when the federal Social Security Act was passed, subsidizing educational programs, prenatal clinics, and immunization programs.

Today, Relief Society women are encouraged to seek appropriate professional medical care and to participate in nursing and first-aid classes. Relief Society manuals include chapters on health care and nursing. Among the full-time missionaries of the Church are a great many young women (approximately 270 in 1990) with health and teaching backgrounds who, in addition to fulfilling proselytizing responsibilities, are assigned to teach disease prevention, nutrition, and home health care to Church members in developing countries. Like the midwives of the early Church, they devote their time and talents to improving health care in the various communities where they have been called to serve.

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CHRISTINE CROFT WATERS

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## MATTER

By the end of the eighteenth century, modern scientific methods had begun to provide new insights into the fundamental nature of matter, and these negated the Greek philosophical position of form over matter. This change in scientific thinking was

contemporary with the teachings of the Prophet Joseph SMITH in the theological realm. His teachings returned theology to the intimate relationship between God and mankind of early Judeo-Christian writings. These concepts were in contrast to the position that deity is an embodiment of principles and philosophical ideals that transcend in importance the physical realities of matter. Furthermore, the view that matter was created from nothing (*ex nihilo*), a concept dominating theological and scientific thought for many centuries and still widespread in nineteenth-century thought, lost the support of modern science and was opposed by the gospel restored by Joseph Smith. Modern scientific theories of matter, from Antoine Lavoisier's (1743–1794) to Erwin Schrödinger's (1887–1961), maintain the permanence of matter.

In the twentieth century, atomic theory has embodied a number of fundamental nuclear particles and powerful mathematical theories. Some, falling outside human intuition, account for properties of matter newly discovered in this century. Concepts have led to the development of unified quantum mechanical and quantum dynamic theories for both matter and light. The conservation law of Lavoisier has been extended to include all equivalent forms of matter and energy and still constitutes one of the primary pillars of modern science.

It is significant that the teachings of the restored gospel on the eternal nature of physical matter, along with a parallel in the spiritual realm, embody these conservation principles. These are key statements: "The elements are eternal" (D&C 93:33). "The spirit of man is not a created being; it existed from eternity, and will exist to eternity. Anything created cannot be eternal; and earth, water, etc., had their existence in an elementary state, from eternity" (Joseph Smith, in *IIC* 3:387).

Addressing the issue of creation *ex nihilo*, Joseph Smith asserted in one of his final sermons: "Now, the word create . . . does not mean to create out of nothing; it means to organize; the same as a man would organize materials and build a ship. Hence, we infer that God had materials to organize the world out of chaos—chaotic matter, which is element. . . . Element had an existence from the time [God] had. The pure principles of element are principles which can never be destroyed; they may be organized and reorganized, but not destroyed. They had no beginning and can have no end" (*IIC* 6:308–309).

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Extending the concept of the eternal nature of matter to the substance of spirit, Joseph Smith revealed, "There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes; we cannot see it; but when our bodies are purified we shall see that it is all matter" (D&C 131:7–8).

Parley P. Pratt, an apostle and close associate of Joseph Smith, wrote, "Matter and spirit are the two great principles of all existence. Everything animate and inanimate is composed of one or the other, or both of these eternal principles. . . . Matter and spirit are of equal duration; both are self-existent, they never began to exist, and they never can be annihilated. . . . Matter as well as spirit is eternal, uncreated, self existing. However infinite the variety of its changes, forms and shapes; . . . eternity is inscribed in indelible characters on every particle" (HC 4:55).

In strict analogy to principles governing physical matter, the revelations to Joseph Smith stress that eternity for spirits also derives from the eternal existence of spiritual matter or elements. The preeminent manifestation of the eternal nature of both physical and spiritual matter is found in the eternal existence of God and ultimately his human children as discrete, indestructible entities. In this unique LDS doctrine, matter in all of its many forms, instead of occupying a subordinate role relative to philosophical paradigms, assumes a sovereign position, along with the principles and laws governing its properties and characteristics.

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DAVID M. GRANT

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## MATTHEW, GOSPEL OF

Latter-day Saints consider the Gospel of Matthew as the preeminent introduction to the New Testament. The Gospel of Matthew is reproduced and revised in LDS scripture more than any other biblical text except the Genesis creation account. It is edited throughout in the Prophet Joseph Smith's inspired revision of the Bible (see JOSEPH SMITH TRANSLATION OF THE BIBLE [JST]), and the edited version of Matthew 24 is reproduced in the Pearl of Great Price (JS—M 1:1–55). The Sermon on the Mount is virtually repeated in the Book of Mormon

by the resurrected Savior to his "other sheep" (John 10:16; 3 Ne. 15:21) in the Western Hemisphere (3 Ne. 12–14); but it is made explicit that it is the poor in spirit who come unto him who are blessed; and it is implied that blessedness comes to all other categories mentioned in the beatitudes by the same means (3 Ne. 12:2–12). The Doctrine and Covenants provides an explanation of the parable of the wheat and the tares in a latter-day context (D&C 86). Each rendition is easily recognized as basically the same sermon. However, the inspired changes are significant to Latter-day Saints, as they often establish or support major points of doctrine.

Latter-day Saints, like many others, equate Levi and Matthew, acknowledging the "publican" apostle as author of the gospel (Matt. 9:9). As a Jew, Matthew saw Christianity as the culmination of Judaism, with Jesus as the promised Messiah. In many details of Jesus' life, Matthew saw fulfillment of Old Testament prophecy (see JESUS CHRIST IN THE SCRIPTURES), and the JST enriches the Matthean theme that all this was done "that it might be fulfilled which was spoken by the prophets" (Matt. 2:23; cf. Millet, 1985, pp. 152–54). Through a royal line, beginning with Abraham, Matthew establishes Jesus' Davidic ancestry (Matt. 1:1–17) and his right to reign as "king of the Jews" (Matt. 27:37); and he relates the nativity story from Joseph's viewpoint (Matt. 1:18–25; Matt. 2:1–25). The Prophet Joseph Smith adds that Jesus grew up with his brethren and waited for his ministry to come, serving under his "father," and "needed not that any man should teach him" (JST Matt. 3:24–25).

Many scriptures note that the Messiah will be "like unto Moses" (Deut. 18:15–19; Moses 1:6; 1 Ne. 22:20–21; Acts 7:37; JS—H 1:40), and in the Matthew account readers see parallels between some of the experiences of Moses and Jesus: There was a sovereign who slew children, a return from Egypt, forty days on a mountain, and the miraculous feeding of multitudes. Most of all, there was an enunciation of divine law by both. The promised similitude, however, may have established expectations in Jewish hearts that Jesus failed to satisfy.

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The JST revision of Matthew is replete with subtle but meaningful differences from the King James text. It becomes clear, for instance, that Jesus entered the Judean wilderness primarily to commune with his Father, not merely to be tempted (JST Matt. 4:1–2), and, unswayed by any doubt of his divinity as the One foretold by the prophets, he called his apostles (JST Matt. 4:18). JST Matthew 17:14 introduces a latter-day Elias: “Then the disciples understood that he spake unto them of John the Baptist, and also of another who should come and restore all things, as it is written by the prophets.” A doctrinal principle is strengthened when Jesus declares that he came to save the lost, but little children need no repentance (JST Matt. 18:2; 19:13; cf. Moro. 8:5–24).

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WM. REVELL PHILLIPS

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#### MCKAY, DAVID O.

David O. McKay (1873–1970), sustained as the ninth President of The Church of Jesus Christ of Latter-day Saints on April 9, 1951, served as a General Authority for nearly sixty-four years, longer than any other person in Church history. During that time he served as a counselor in the First Presidency for seventeen years and was President for nearly nineteen years. He is remembered for his contributions to education, his exemplary family life, his emphasis on missionary work, his humanitarianism, his practical advice on achieving a happy life, and his participation in civic affairs, and for leading the Church toward increased internationalism.

The third child of David and Jennette Evans McKay, David Oman McKay was born in Huntsville, Utah, on September 8, 1873. While growing up on his father’s farm, he faced tragedy and privation much earlier than many children. When he was six, his two older sisters died, and just a year later, his father was called on a two-year mission to his native Scotland. Young David matured quickly when he was left to help his mother care for the farm and the family, which included a younger brother and two younger sisters, one a two-year-old and the other a baby girl born ten days after his father left. The enterprising family, with the help of neighbors, had realized enough profit to surprise their father and husband with a much-needed addition to the house when he returned from his mission.

Young David continued to attend school, work on the farm, and, during the summer, deliver the *Ogden Standard Examiner* to a nearby mining town. He had an insatiable hunger for learning, and during his round trips on horseback, he spent

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The third child of David and Jennette Evans McKay, David Oman McKay was born in Huntsville, Utah, on September 8, 1873. While growing up on his father’s farm, he faced tragedy and privation much earlier than many children. When he was six, his two older sisters died, and just a year later, his father was called on a two-year mission to his native Scotland. Young David matured quickly when he was left to help his mother care for the farm and the family, which included a younger brother and two younger sisters, one a two-year-old and the other a baby girl born ten days after his father left. The enterprising family, with the help of neighbors, had realized enough profit to surprise their father and husband with a much-needed addition to the house when he returned from his mission.

Young David continued to attend school, work on the farm, and, during the summer, deliver the *Ogden Standard Examiner* to a nearby mining town. He had an insatiable hunger for learning, and during his round trips on horseback, he spent





President David O. McKay (1873–1970), an educator, served in the Quorum of the Twelve or the First Presidency for sixty-three years and nine months, longer than any other General Authority in the history of the Church. Courtesy Utah State Historical Society.

much of the time reading and memorizing passages from the world's great literature that were later to permeate his sermons and writings. He also loved riding horses, swimming, and other sports; dramatics; debate; singing; and playing the piano with the Huntsville town orchestra.

After completing the eighth grade, David enrolled in the Church's Weber Stake Academy in Ogden, Utah. Two years later, he was back in Huntsville as principal of the community school, but after a year he decided that he needed more schooling for a career in teaching and enrolled at the University of Utah. He graduated in June 1897 as class president and valedictorian. The theme of his valedictory address, "An Unsatisfied Appetite for Knowledge Means Progress and Is the State of a Normal Mind," characterized his life.

After graduation Elder McKay accepted a mission call to Great Britain. He arrived in Liverpool on August 25, 1897, and, like his father before him, was soon appointed to preside over the Scot-

tish conference (later known as district). During a special priesthood meeting, he received a powerful spiritual manifestation confirming the truthfulness of the gospel. He had been seeking that confirmation since childhood, and it remained with him throughout his life. In Liverpool in 1899, he discovered a saying that became a lifetime motto. Homesick and discouraged, he noticed over the doorway of an unfinished house an unusual stone arch bearing the inscription "What-E'er Thou Art, Act Well Thy Part." His attitude changed, and that perspective exemplified his life.

He returned home in the fall of 1899 and accepted a teaching position at Weber Stake Academy. On January 2, 1901, he married Emma Ray Riggs in the Salt Lake Temple; they had seven children.

As a teacher, McKay was popular, effective, and deeply concerned that his students absorb more than facts. He believed that teachers must lead students to stretch their minds into the world of ideas. "If you will give your class a thought, even one new thought during your recitation period," he later told other educators, "you will find that they will go away satisfied. But it is your obligation to be prepared to give that new thought" (1953, p. 439). He also believed that teachers must develop in students the moral and ethical values that lead to responsible citizenship. "Teaching is the noblest profession in the world," he proclaimed, for "upon the proper education of youth depend the permanency and purity of the home, the safety and perpetuity of the nation" (1953, p. 436). "True education," he said, "seeks . . . to make men and women not only good mathematicians, proficient linguists, profound scientists, or brilliant literary lights, but also honest men, combined with virtue, temperance, and brotherly love—men and women who prize truth, justice, wisdom, benevolence, and self-control as the choicest acquisitions of a successful life" (1953, p. 441). Teachers must be the exemplars, and he scolded the nation for not recognizing the need to pay for outstanding teachers in the classroom.

In 1902 McKay became the principal of Weber Stake Academy, and he soon instituted a number of progressive and innovative program changes. His Church assignments during these years also centered on education, as he served on the Weber Stake Sunday School board and then as a member of the superintendency (see SUNDAY SCHOOL). He was fully satisfied with what he be-



President McKay (1947) with his horses "Lady" and "Bess." His love of horses began as a boy on the family farm in Huntsville, Utah.

lieved would be a lifelong career in education when in 1906 everything changed: three members of the Quorum of the Twelve Apostles died, and David O. McKay, at age thirty-two, was called to that quorum.

In addition to his new responsibilities, Elder McKay remained active in educational administration. He stayed on as head of Weber Academy until 1908 and then served on its board of trustees until 1922. He was a member of the Board of Regents of the University of Utah in 1921–1922, and in 1940–1941 he was a member of the Board of Trustees of Utah State Agricultural College (later Utah State University). As a General Authority of the Church he became a member of the superintendency of the Church's Sunday School, and from 1918 to 1934 was the superintendent. In 1919 he became the Church's first Commissioner of Education, and in this assignment he had some difficult decisions to make. In 1920 he advised the closing of most Church-owned academies and the establishment of SEMINARIES adjacent to all high schools with sufficient LDS population. Religious instruction would still be given to high school students, but without the expense of full high school programs. A seminary adjacent to Granite High in Salt Lake City had already proved successful, and the new recommendation was quickly put into effect. He also recommended that Brigham Young University adopt a full college curriculum and that the

other five Church colleges (four in Utah and one in Idaho) develop just two-year programs, primarily for training teachers. Within the next ten years, all the Utah colleges except Brigham Young University were transferred to the state.

Elder McKay became the most widely traveled Church leader of his day, an emissary to the growing worldwide Church. In 1920–1921 he toured the missions of the world, stopping at many places never before visited by a General Authority. From 1922 to 1924, he was back in Europe, this time as president of the European Mission (*see EUROPE*). His success there became legendary, as he did much to improve the public image of the Church. He also revitalized missionary work by urging every Latter-day Saint to make a commitment to bring one new member into the Church each year. In later years he became famous for his motto "Every member a missionary," an emphasis that began in Europe in 1923. In addition, he urged the Saints to remain in Europe rather than to emigrate to America, promising them that one day the full program of the Church, including sacred TEMPLES, would be made available in their homelands.

In 1934 President Heber J. GRANT chose David O. McKay to be his Second Counselor in the FIRST PRESIDENCY of the Church. In 1951, the same year that he and Emma Ray celebrated their golden wedding anniversary, he became President of the Church. Tall, still robust despite his seventy-seven years, possessing a full head of wavy white hair, and with eyes that one man characterized as "fiercely tender," David O. McKay looked every bit the prophet his followers revered him to be.

President McKay's administration covered an important period of transition. As he guided the Church into the last half of the twentieth century, he faced critical new challenges connected with numerical growth, international expansion, and a variety of political and social problems related to the rapidly changing world. Church membership nearly tripled, from 1.1 million to 2.8 million; the number of STAKES grew from 184 to 500; the number of missions more than doubled; the missionary force expanded six times; temples were erected in Switzerland, New Zealand, and Great Britain, as well as California; and the Church was established in several new countries. As an experienced leader with both a firm hand and a humanitarian nature, President McKay was admirably suited for the task

of moving the Church toward the new internationalism that would characterize the later twentieth century.

In the summer of 1952 he visited nine European countries on what may have been the most significant tour of his career. His announcement that a site had been selected for the erection of a temple just outside Bern, Switzerland, ushered in a new era, symbolizing the establishment of the full program of the Church in nations outside North America. Having temples within traveling distance strengthened the Saints spiritually and encouraged them to remain in their homelands to build up the Church. President McKay dedicated the Swiss Temple in 1955, and soon temples began to dot the world. Smaller and less expensive than previous temples, the new temples introduced design changes and technological innovations (including special films) that made the temple ceremonies available in many languages.

Another step in the maturation of the Church outside North America was the organization of stakes. Having local stakes indicated that the local leaders were experienced enough to assume leadership in place of American mission presidents and that local members, rather than missionaries, could direct Church activities. The first stakes outside North America were organized in Hawaii (1935 and 1955) before President McKay's administration, and the second, in New Zealand (1958). These were followed, during his time as President, by stakes in Australia, England, the Netherlands, Germany, Switzerland, Mexico, Samoa, Scotland, Brazil, Argentina, Guatemala, Uruguay, Tonga, Peru, and Japan.

President McKay's humanitarian impulse, even in controversial areas of Church policy, was demonstrated during a mission tour of South Africa in 1954. There he was reminded of the difficulties involved with the Church's policy of not allowing **BLACKS** or people with black ancestry to hold the **PRIESTHOOD**. At that time, to be ordained, members in South Africa had to trace their ancestral lines beyond the continent of Africa because of the high possibility of black ancestry. President McKay listened with great empathy to those whose inability to trace their genealogy kept them from bearing the priesthood, and he felt inspired to modify the policy so that the genealogical test would not apply. It remained for one of his successors, President Spencer W. KIMBALL, to be given the revelation on priesthood in 1978.

Other controversial questions confronted President McKay, one concerning education. In 1954 the continued state support of Utah's junior colleges became a heated political issue. At the urging of Governor J. Bracken Lee and as a money-saving device for the state, the legislature authorized the transfer of Snow, Weber, and Dixie colleges back to the Church. Citizens placed the issue on the ballot as a referendum measure, and President McKay, concerned that the colleges would deteriorate if the state continued to operate them without adequate financing, announced that the Church was willing to take the schools back and operate them on a sound financial basis. In the referendum, however, the people of the state voted against the move.

President McKay made a myriad of far-reaching administrative decisions. As an avid missionary, he approved a new proselytizing plan, A Systematic Program for Teaching the Gospel, and in 1961 he presided over the first world seminar for mission presidents, where the plan was introduced. He promoted the continuing expansion of seminaries, **INSTITUTES OF RELIGION**, and Church schools in areas where public educational opportunities were limited. Other administrative decisions demonstrated his willingness to innovate as needs



Honored by civic leaders of many faiths in Salt Lake City on December 10, 1962, David O. McKay and his wife Emma Ray were presented with the gift of an organ to be installed in the LDS chapel then under construction in Merthyr Tydfil, Wales, the birthplace of President McKay's mother.

arose. In 1961 he authorized ordaining members of the First Council of the Seventy to the office of high priest, which gave them the right to preside at stake conferences and thus eased the growing administrative burdens of the Quorum of the Twelve, and in 1967 he inaugurated the position of Regional Representative of the Twelve. In 1965 he also took the unusual step of expanding the number of counselors in the First Presidency, as his own ability to function effectively became impaired with age.

President David O. McKay believed that Church leadership also implied civic responsibility. Throughout his career he remained active in public affairs and was frequently asked to head important civic committees. During most of his presidential administration, he held weekly breakfast meetings with the head of the Salt Lake area Chamber of Commerce and the publisher of the *Salt Lake Tribune*, which gave him an opportunity to share concerns with these civic leaders and reach agreements on many areas of mutual interest. Politically, he made every effort to keep the Church nonpartisan and constantly encouraged Church members in the United States to be active in both major political parties. At times, however, he took clear stands on controversial political issues when it was apparent to him that they were also moral issues. His denunciation of communism, for example, was uncompromising, on the grounds of its atheistic nature and its threat to the democratic institutions he valued. In 1969, amid the tense civil rights struggles that were dividing Americans as they had seldom been divided since the Civil War, he authorized the issuing of a strong official statement calling upon Church members everywhere to do their part to see that civil rights for all races were held inviolate.

President McKay kept up a steady pace of travel and administrative work until, in his nineties, his age required him to slow down. On January 18, 1970, at age ninety-six, he died in Salt Lake City.

David O. McKay's values were enunciated in his sermons and writings. His emphasis on education included equal emphasis on good reading. "Good reading is to the intellect what good food is to the body," he observed. "Thoughts, like food, should be properly digested" (1967, p. 53). He was vitally concerned with the family and constantly called upon parents to spend time with their children and to train them in all the virtues of good



President David O. McKay and his friend, movie producer/director Cecil B. DeMille, stand in front of the Los Angeles Temple (c. 1955). Courtesy Frederick G. Williams III.

citizenship. His main religious message concerned the reality of Christ, his atonement and resurrection, and the restoration of the gospel of Christ through the Prophet Joseph Smith. He taught that Christ's gospel was meant to transform the individual and thus change society. The sanctity of the home, kindness, mercy, tolerance, spirituality, love of freedom, the power of prayer, charity, personal integrity—these were the subjects of his sermons and writings.

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JAMES B. ALLEN

## MEDICAL PRACTICES

At the time the Church was established (1830), medical science was in its infancy. Fundamental mechanisms of disease were just beginning to be understood, and modern diagnostic approaches and notions about infection were only embryonic. Medical treatment for most conditions was ineffective and sometimes harmful. Early Church leaders, including the Prophet Joseph SMITH and President Brigham YOUNG, urged reliance on faith and priesthood blessings and treatment with herbs and mild food. Consistent with advances in medical science and education, Church leaders, including Brigham Young, began about 1870 to rely more on professionally trained physicians than in earlier years. Since that time, Latter-day Saints have been urged by their leaders to take advantage of the best possible medical care along with availing themselves of appropriate priesthood blessings.

In the early nineteenth century, practitioners trained in orthodox medicine relied heavily on bleeding and calomel (mercurous chloride) purges, treatments that were sometimes fatal. Joseph Smith lost his brother Alvin in 1823 when calomel, prescribed for what may have been appendicitis, lodged in his intestines, causing gangrene. This was one of several unfortunate experiences that supported a family inclination against these methods (sometimes called "heroic medicine").

Other practitioners, including Willard Richards, an early member of the Quorum of the Twelve, were trained (most often self-trained) in the Thomsonian system, which used various botanical products, water, and massage. Neither allopathic nor homeopathic in orientation, Thomsonian medicine was perhaps closest to today's naturopathy. While not aggressively dangerous, as were many of the then common practitioners of quackery or some of the orthodox practitioners, most often the Thomsonians could do little more than offer kindness.

In 1831 Joseph Smith received the following revelation regarding health care: "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. . . . And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed" (D&C 42:43, 48). Many Latter-day Saints from that era recorded remarkable healing experiences following priesthood blessings.

Against this background, Brigham Young, who succeeded Joseph Smith, cautioned Church members against heroic medical care and emphasized reliance on common sense, safe and conservative treatments, and blessings by the priesthood. While critical of both the medical profession and individual practitioners on occasion, he acknowledged their value with fractures and some other conditions.

Medical science advanced rapidly in the latter half of the nineteenth century, and Brigham Young began to rely on physicians for more of his own medical care. During the decade beginning in 1867, he was responsible for sending several of the most gifted young men and women in the Church, among them his nephew Seymour Young, to medical schools in the East. Brigham Young died in 1877 of what his nephew later concluded must have been appendicitis.

Today, many LDS women and men are involved in health care practice and research. Church members, who are advised to seek medical assistance from competent licensed physicians, generally believe that advances in medical science and health care have come through the inspiration of the Lord. They also continue to seek priesthood blessings together with appropriate medical care.

[See also Hospitals; Maternity and Child Health Care.]

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## MEETINGHOUSE

Meetinghouses for members of The Church of Jesus Christ of Latter-day Saints are often called chapels, but technically the chapel is a special part of the meetinghouse in which worship services are held. In the tradition of the New England meetinghouse, LDS meetinghouses are multipurpose facilities. They developed from a single-room, multiuse building to multiroom complexes.

**THE MEETINGHOUSE, 1847–1869.** Before 1847 there were few LDS meetinghouses. Soon after the Saints arrived in the Great Basin region in 1847, single-room structures were constructed of indigenous materials in all established communities. Where it was deemed prudent to build forts for the protection of the settlers, such meetinghouses were included within the overall design of the protective enclosure. They had earthen or plank floors, small paned windows, open ceilings, and a roof that could be made from a variety of natural materials. Each served as a chapel, a general meeting facility, and often also a school, making it the focus for the activities of the COMMUNITY or settlement.



The chapel of an LDS meetinghouse (built in 1986). In the foreground are seats for those presiding or speaking at a meeting and for the choir. Not visible to the sides are an organ and piano. At center is the podium, with the sacrament table to the left and a desk for the clerk on the right. The partition at the back opens for additional seating. The simple design of a modern LDS chapel does not include artwork or religious symbols. Courtesy Doug Martin.

Later meetinghouses in this period exhibited a greater sense of style than their earlier counterparts. Classical pediments, bracket motifs, pilasters, small steeples, and inside columns became more frequent. Yet one may not classify these meetinghouses stylistically as Federal, Greek, or Gothic Revival, or as New England variations on English architect Christopher Wren. Rather, the majority remained either eclectic or of a vernacular “high style.”

**THE MEETINGHOUSE, 1869–1890.** More sophisticated designs were developed to accommodate the rapid growth of the Church following the completion of the transcontinental railroad in 1869. Ward needs were met by the construction of halls or chapels of appropriate size with seating benches that faced a raised pulpit area. In some meetinghouses, the floor of the hall was sloped downward toward the pulpit area, and there was a backwall gallery, reached by staircases located at either corner of the hall or by an outside entrance. At times, the gallery extended from the back along the side walls of the meetinghouse. The ceilings were either flat or elliptical depending on the abilities of the artisans. Often, instructional and meeting rooms were placed behind the pulpit area to augment those in the undercroft or basement.

**THE MEETINGHOUSE, 1890–1920.** Important changes were made in the general design of LDS meetinghouses in the early twentieth century. At first separate halls were built adjacent to many meetinghouses for use in needed cultural and recreational activities of the AUXILIARY ORGANIZATIONS of the Church and for the service activities of the RELIEF SOCIETY. Later modified designs incorporated the separate structures into the overall design of the meetinghouse. The combination of prospering LDS communities, growing numbers of qualified artisans, and a broader knowledge of architectural design led to a greater level of architectural sophistication. Wrenish entrance fronts with associated towers and spires became more frequent. The overall architectural styles of meetinghouses in this period can best be described as Classical, Romanesque/Gothic, and Victorian.

The period between 1890 and 1920 is usually regarded as the most individualistic period in Church architecture. Some of the Church’s gifted artisans were sent to study at distinguished educational institutions and brought their knowledge and skills back to Utah. For instance, Joseph Don



Carlos Young, a son of Brigham YOUNG, went to Rennselaer Polytechnical Institute in New York and earned a degree in architecture. Shortly after his return, he was appointed Church architect. One of his responsibilities was to complete the SALT LAKE TEMPLE, which he did in 1893. His virtuosity in architecture soon led him and others to employ distinctive and sometimes exotic variations in style.

The most unique aspect late in this period was the introduction of the "Wrightian style." Derived from the cubic forms of the American modernist Frank Lloyd Wright, it was adapted to LDS meetinghouse architecture by Utah architects Hyrum Pope, Harold W. Burton, and Taylor Woolley (the latter having served as the head of Wright's Detroit office). It became known as the "Mormon style."

**THE MEETINGHOUSE AND STANDARD PLANNING, 1920–1990.** Standard planning has characterized LDS architecture since 1920, beginning with Joseph Don Carlos Young in the late years of his work as Church architect. The transformation came in response to Church growth and the need for a more cost effective use of limited Church funds. In the process, attempts were made to arrive at what might be considered an authentic form of LDS architecture. Young devised a plan that structurally joined the previously separate chapel and classrooms with the recreational or cultural hall through a connecting foyer/office/classroom complex. The joining of the two building types created a diversity in ground plans reminiscent of sixteenth- and seventeenth-century English domestic architecture. They became known as "Young's Twins" or the "Colonel's Twins." Most often they were designed in the Colonial style, and soon they became the prominent building type within the Church in the western United States.

During the Depression and war years of the 1930s and 1940s, the Colonial style of the 1920s gave way to a pragmatic or "plain style."

Then in the administration of President David O. MCKAY (1951–1970), a new plan was introduced to replace what had become an impoverished form born of economic necessity. Devised by architect Theodore Pope, the new plan connected the cultural hall to the back of the chapel. A modification of the plan connected two chapels on the opposite ends of a single cultural hall, creating a double-ender or double-chapel design. The latter configuration was intended to reduce land and construc-



Edgemont Stake Center, Provo, Utah (dedicated 1990). LDS meetinghouses contain a chapel and many facilities for religious, social, cultural, and athletic events. Buildings are often shared by two or three congregations. Members are responsible for routine upkeep of the building and grounds. Courtesy Doug Martin.

tion costs where there were larger concentrations of Church members in a small geographic area. Both arrangements allowed for the potential overflow from the chapel to expand into the cultural hall, making both areas more functional and increasing the frequency of use. Classrooms and other meeting areas were attached to or extended around the chapel and cultural hall areas. This concept remains in effect today, though there are differences in outward appearances, interior spatial flow, and room arrangements.

Another concept developed in recent years allows for structural expansion by building additions in regulated phases, to accommodate a small but growing congregation. These later changes stem from events associated with the energy crisis in the 1970s, the rapid growth of the Church, and rising construction costs.

Colonial or classical exterior styles continue to be popular both in America and internationally. Whatever historical or modern motifs are now used, they remain subordinate to the overall stan-

dard design concept based on pragmatic functionalism. However, some individualistic plans have been used to conform to special geographic or cultural requirements. Regardless of the resulting style or plan, a Latter-day Saint meetinghouse still serves the same function as the New England meetinghouse—as a multipurpose center for worship and cultural activities.

C. MARK HAMILTON

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## MEETINGHOUSE LIBRARIES

Meetinghouse libraries in the wards and branches of the Church are provided to assist Latter-day Saints in both learning and teaching the gospel, whether in Church meetings or at home. Instructional materials are indexed to correlate with the Churchwide curriculum and are designed to enrich lives, helping people develop spiritually, emotionally, and intellectually.

An integral part of each meetinghouse, the library ideally contains selected books, pictures, flannel board stories and flannel boards, audiocassettes and players, videocassettes and players, a photocopier, a typewriter, screens, and projectors for the available videocassette tapes, filmstrips, and slides. Additional teaching resources include supplies such as easels, maps, charts, indexes, paper, and chalk. Ward members are allowed access to virtually all library materials for both teaching and home use.

Printed materials in the library typically consist of the standard works, doctrinal works by Church authorities, copies of the current hymnal and children's songbook, current and back issues of Church magazines, copies of current and past lesson manuals for all courses of study, general conference reports, and guide books for self-instruction in genealogical or family history work.

Learning and teaching aids are available for the Bible, Book of Mormon, Doctrine and Covenants, Pearl of Great Price, Church history, Church leaders, FAMILY LIFE, and other resources used in the Church organizations. Many of these materials are prepared under the Church's CORRELATION guidelines.

The librarian and one or more assistants, who are called to the work by the ward BISHOP, instruct members about available items and how to use them. The librarian is normally trained by both the

previous librarian and the stake or regional librarian. The librarian orders needed supplies normally from a Church DISTRIBUTION CENTER, planning the order in coordination with ward organization leaders, and subject to an established budget.

Teachers in Church organizations use the library most heavily on worship days. During the week, ward members may draw on library resources for family activities, FAMILY HOME EVENINGS, FIRESIDES, and other occasions.

BETH M. MARLOW

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## MEETINGS, MAJOR CHURCH

Members of The Church of Jesus Christ of Latter-day Saints are a meeting-going people. When the Church was organized, the instruction was given, "It is expedient that the church meet together often" (D&C 20:75). The pattern for meeting every SUNDAY to pray, speak, and partake of the SACRAMENT or "Lord's Supper" was established immediately, following the Book of Mormon norm (Moro. 6:5–6). The pattern of holding a Church CONFERENCE every three months also began in 1830 (D&C 20:61–62). Since that time other meetings have been added to the Church agenda. The main meetings on Sunday are (1) SACRAMENT MEETING; (2) SUNDAY SCHOOL; and (3) concurrent PRIESTHOOD quorum meetings for men and RELIEF SOCIETY for women, with children under twelve years of age simultaneously attending PRIMARY. Young women meet in their own sessions, while young men of equivalent age are in priesthood meeting.

In addition, families are expected, usually on Monday evening, to meet in their own homes in a FAMILY HOME EVENING, which can include instruction from a Church-prepared manual, an activity, and refreshments. Most families also use this evening as a time to discuss family concerns and make plans for the week. Single Latter-day Saints are encouraged to participate with nearby family groups or in groups of their peers.

Besides the meetings for all members, there are special meetings related to Church CALLINGS. For example, a presidency of three plus a secretary or clerk meet regularly to oversee the many functions of a stake and its wards. Then within each ward are the bishopric, priesthood quorums, Sunday School, Relief Society, Primary, Young

dard design concept based on pragmatic functionalism. However, some individualistic plans have been used to conform to special geographic or cultural requirements. Regardless of the resulting style or plan, a Latter-day Saint meetinghouse still serves the same function as the New England meetinghouse—as a multipurpose center for worship and cultural activities.

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Teachers in Church organizations use the library most heavily on worship days. During the week, ward members may draw on library resources for family activities, FAMILY HOME EVENINGS, FIRESIDES, and other occasions.

BETH M. MARLOW

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## MEETINGS, MAJOR CHURCH

Members of The Church of Jesus Christ of Latter-day Saints are a meeting-going people. When the Church was organized, the instruction was given, "It is expedient that the church meet together often" (D&C 20:75). The pattern for meeting every SUNDAY to pray, speak, and partake of the SACRAMENT or "Lord's Supper" was established immediately, following the Book of Mormon norm (Moro. 6:5–6). The pattern of holding a Church CONFERENCE every three months also began in 1830 (D&C 20:61–62). Since that time other meetings have been added to the Church agenda. The main meetings on Sunday are (1) SACRAMENT MEETING; (2) SUNDAY SCHOOL; and (3) concurrent PRIESTHOOD quorum meetings for men and RELIEF SOCIETY for women, with children under twelve years of age simultaneously attending PRIMARY. Young women meet in their own sessions, while young men of equivalent age are in priesthood meeting.

In addition, families are expected, usually on Monday evening, to meet in their own homes in a FAMILY HOME EVENING, which can include instruction from a Church-prepared manual, an activity, and refreshments. Most families also use this evening as a time to discuss family concerns and make plans for the week. Single Latter-day Saints are encouraged to participate with nearby family groups or in groups of their peers.

Besides the meetings for all members, there are special meetings related to Church CALLINGS. For example, a presidency of three plus a secretary or clerk meet regularly to oversee the many functions of a stake and its wards. Then within each ward are the bishopric, priesthood quorums, Sunday School, Relief Society, Primary, Young

dard design concept based on pragmatic functionalism. However, some individualistic plans have been used to conform to special geographic or cultural requirements. Regardless of the resulting style or plan, a Latter-day Saint meetinghouse still serves the same function as the New England meetinghouse—as a multipurpose center for worship and cultural activities.

C. MARK HAMILTON

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Most Church meetings are formally organized with hymns, prayers, sermons, lessons, and/or instructions. To involve teenagers and children, many meetings use participative methods such as discussion groups, panels, case studies, and role playing.

In all conferences—ward, stake, regional, and general—Church leaders give presentations of counsel and inspiration. Special meetings are held during the year for the priesthood (e.g., stake and general priesthood meetings), and for the women of the Church (general meeting). There are likewise seminary meetings for participating teenagers attending high school, missionary meetings for those on MISSIONS, and meetings for temple workers, scout leaders, activity directors, nursery teachers, and Sunday School workers. The Latter-day Saint culture flourishes on the principle of meeting together often in order to “be prepared in all things” (D&C 88:80).

In business and planning meetings, there is an attempt to have everyone contribute, but those with official status usually conduct the proceedings and have the most decisive influence. These meeting patterns extend worldwide and are a major part of the cohesiveness that keeps Mormons in touch, involved, acquainted, and united in the common cause of building the KINGDOM OF GOD on earth.

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WILLIAM G. DYER

## MELCHIZEDEK

[This entry consists of two articles: LDS Sources, a discussion of what is known of Melchizedek from Church scripture and revelation, and Ancient Sources, a historical view of Melchizedek from ancient writings and traditions.]

## LDS SOURCES

As a king and HIGH PRIEST of the Most High God (Gen. 14:18), Melchizedek holds a place of great honor and respect among Latter-day Saints. An example of righteousness and the namesake of the higher PRIESTHOOD, he represents the scriptural ideal of one who obtains the power of God through FAITH, REPENTANCE, and sacred ORDINANCES, for the purpose of inspiring and blessing his fellow beings.

Melchizedek was evidently a prince by birth, for he became king of Salem (later JERUSALEM—Gen. 14:18; Ps. 76:2), where he reigned “under his father” (Alma 13:18). “Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire” (JST Gen. 14:26). Yet the people among whom he lived “waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness” (Alma 13:17).

Though living among a wicked people, Melchizedek “exercised mighty faith, and received the office of the high priesthood according to the holy order of God” (Alma 13:18). This priesthood was after the order of the COVENANT that God had made with Enoch (JST Gen. 14:27), and Melchizedek ruled both as king and priest over his people.

As high priest, some of his functions were keeping “the storehouse of God” where the “tithes for the poor” were held (JST Gen. 14:37–38), giving blessings to individuals such as ABRAHAM (JST Gen. 14:18, 25, 37), preaching repentance (Alma 13:18; cf. 5:49), and administering ordinances “after this manner, that thereby the people might look forward on the Son of God . . . for a remission of their sins, that they might enter into the rest of the Lord” (Alma 13:16; JST Gen. 14:17). With extraordinary goodness and power, Melchizedek diligently administered in the office of high priest and “did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days” (Alma 13:18). Consequently, Melchizedek became known as “the prince of peace” (JST Gen. 14:33; Heb. 7:1–2; Alma 13:18). “His people wrought righteousness, and obtained heaven” (JST Gen. 14:34). His Hebrew name means “King of Righteousness.”

For ALMA<sub>2</sub> and several biblical authors, the order of the priesthood to which Melchizedek was ordained was of prime importance. It was this

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This mosaic shows Melchizedek standing behind an altar symbolically receiving the sacrifices of Abel and Abraham. Saint Apollinaire in Classe, Ravenna, Italy (sixth century A.D.). Courtesy John W. Welch.

“order,” coupled with faith, that gave Melchizedek the power and knowledge that influenced his people to repent and become worthy to be with God. This order was “after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God” (JST Gen. 14:28; JST Heb. 7:3; Ps. 110:4). It was given to Melchizedek “through the lineage of his fathers, even till Noah,” and from Melchizedek to Abraham (D&C 84:14). Those ordained to this order were to “have power, by faith,” and, according to “the will of the Son of God,” to work miracles. Ultimately, those in this order were “to stand in the presence of God” (JST Gen. 14:30–31). This was accomplished by participating in the ordinances of this order (Alma 13:16; D&C 84:20–22). The result was that “men having this faith, coming up unto this order of God, were translated and taken up into heaven” (JST Gen. 14:32). Accordingly, the Prophet Joseph SMITH taught that the priesthood held by Melchizedek had “the power of ‘endless lives’” (TPJS, p. 322; see also ETERNAL LIFE).

So righteous and faithful was Melchizedek in the execution of his high priestly duties that he became a prototype of Jesus Christ (Heb. 7:15). The Book of Mormon prophet Alma said of him, “Now, there were many [high priests] before him, and also there were many afterwards, but none were greater” (Alma 13:19). The Doctrine and Covenants states that Melchizedek was “such a great high priest” that the higher priesthood was called after his name. “Before his day it was called *the Holy Priesthood, after the Order of the Son of God*. But out of respect or reverence to the name of the Supreme Being, to avoid the too-frequent repetition of his name, they, the church, in the ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood” (D&C 107:2–4; italics in original).

It was asserted by some early LDS leaders that Melchizedek was Shem, son of Noah (see, e.g., T&S 5:746). Though Shem is also identified as a great high priest (D&C 138:41), it would appear from the Doctrine and Covenants 84:14 that the two might not be the same individual (MD, p. 475), and Jewish sources equating Melchizedek and Shem are late and tendentious.

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BRUCE SATTERFIELD

#### ANCIENT SOURCES

Genesis 14:17–24 reports that Abram (“the Hebrew,” 14:3), upon his victorious return from a battle, was met by the king of Sodom (“Bera,” 14:2), who was eager to reward Abram for coming to his and his allies’ aid. The narrative is interrupted by an enigmatic insertion (14:18–20) featuring “Melchizedek king of Salem,” “priest of God Most High” (RSV). Melchizedek “brought out bread and wine” and blessed Abram in the name of God Most High (Hebrew *’el ’elyôn*). Abram then gave Melchizedek a tithe of his booty. This priest-king of Salem has enjoyed a wide range of interpretation among Jewish, Christian, and Gnostic writings, some that brought him up to the heights of heaven,



and others—of developing Christian and Jewish orthodoxy—that brought him down to earth again.

The story of Genesis 14 has raised numerous questions. Most modern scholars entertain a possible connection of this Melchizedek with a pre-Israelite kingship and/or priesthood in the Jebusite city of Jerusalem (“Salem”) before its conquest by King David (2 Sam. 5:6–10). The incorporation of the story into Judean traditions reflects the interests of the Jerusalem royal ideology.

The only other Old Testament occurrence of the name Melchizedek is found in a royal Jerusalemite psalm, Psalm 110:4. There God (“the Lord”) addresses the king thus: “You are a priest for ever after the order of Melchizedek.”

Melchizedek occurs in the New Testament only in the Epistle to the Hebrews (5:6–10; 6:20; 7:1–17), where the Old Testament figure is interpreted as a type of the “high priest” of the New Covenant, Jesus Christ. The key passage is Hebrews 7:3, where it is said that Melchizedek “resembles the Son of God.” Melchizedek’s priesthood, superior to that of the “descendants of Levi” (Heb. 7:5), is a foreshadowing of the priesthood of the Son of God. Hebrews 7:3 becomes the basis for most Christian interpretation of the figure of Melchizedek (Horton, pp. 111, 152, 161–64).

An important witness to pre-Christian Jewish speculation on Melchizedek has surfaced among the Dead Sea Scrolls: 11QMelch. The fragmentary Hebrew text, usually dated to the first century B.C., features Melchizedek as a heavenly end-time redeemer, with attributes of the archangel Michael. He appears in the tenth and final jubilee of world history to rescue the elect, the “men of the lot of Melchizedek” (ii.8), doing battle with Belial and his fellow evil spirits. Melchizedek’s triumph is described as a high-priestly act of “expiation” (ii.8; cf. Kobelski, pp. 5–23).

Melchizedek is mentioned by Philo, a first-century Jewish philosopher of Alexandria, in three writings (*Legum Allegoriae* 3.79–82; *De Congressu* 89; *De Abrahamo* 235). Philo interprets the text of Genesis in a Platonic-allegorical fashion, seeing in Melchizedek a reference to the divine Logos, the thought of God in which the pattern of all existing things is conceived and the “image” of God according to which man was created.

Another important text, 2 Enoch, attests to early Jewish interest in the figure of Melchizedek. The date and place of this document are controversial, but recent scholarship places its original

Greek version in the first century A.D. in Alexandria (cf. F. I. Andersen’s introduction and translation in Charlesworth, Vol. 1, pp. 91–213). In this text (chaps. 71–72), a child is born miraculously to Noah’s recently deceased sister-in-law, and the child, marked on his chest with a priestly seal, speaks and praises God. The boy is named Melchizedek by Noah and his brother Nir, whose wife had been posthumously delivered. In a night vision Nir is told of the impending flood; he is also informed that the archangel Michael will bring Melchizedek to paradise, thus enabling him to escape the flood waters. Melchizedek will eventually become the chief of priests among the people, and in the end of days he will be revealed yet another time as the chief priest. In this text, Melchizedek has three different earthly manifestations: born before the Flood, serving in the postdiluvian age as a great priest, and functioning in the end-time as a messianic priest (cf. Gruenewald, pp. 90–92; Delcor, pp. 127–30).

Some of these Jewish interpretations were taken over by Gnostics and are now reflected in some Christian Gnostic texts preserved in Coptic manuscripts of the fourth and fifth centuries (Pearson, 1990). In one fragmentary manuscript, the disciple John asks Jesus to explain what is said about Melchizedek in Hebrews 7:3. Unfortunately, the text breaks off before Jesus’ interpretation is given.

A fragmentary text from Nag Hammadi (IX.1: *Melchizedek*; cf. Pearson, 1981, pp. 19–85) contains an apocalypse given by angels to Melchizedek, “priest of God Most High.” It is revealed to Melchizedek that he will ultimately reappear as Jesus Christ, Son of God, to do battle with the cosmic forces of darkness. Here one can see influence not only from the Epistle to the Hebrews but also from non-Christian lore.

In the *Second Book of Jeu*, “Zorokothora Melchizedek” is a heavenly priest who presides over a heavenly baptism. No trace of influence from Hebrews is found in this text.

The most developed levels of speculation on Melchizedek, also lacking any influence from Hebrews, are found in *Pistis Sophia*, Book 4, in which Melchizedek plays a key role in the process of purifying human souls for entry into the “Treasury of Light” and transferring them from the domain of the archons, or earthly rulers, to that heavenly region. The younger material in books 1–3 of *Pistis Sophia* develops these ideas further: Melchizedek

is a heavenly being who seals the saved souls upon their entry into the realm of light.

The church fathers attest to several heterodox ideas associated with Melchizedek. Hippolytus of Rome (*Refutatio* 7.35–36) and Epiphanius of Salamis (*Panarion* 55) are the most important witnesses to a group of heretics called Melchizedekians. They had a low Christology and exalted Melchizedek as a heavenly power superior to Christ. Others equated Melchizedek with the Holy Spirit (*Panarion* 67), and some “even in the true church” (i.e., not “heretics”) naively regarded Melchizedek as the Son of God (*Panarion* 55.7.3). The later view seems also to have been present among the monasteries of Egypt (*Apophthegmata Patrum*, in *Patrologia Graeca* 65.160) and was even defended in a treatise on Melchizedek by a fifth-century resident of the Judean desert, Mark the Hermit (*PG* 65.1117–40). Such views were eventually overcome by teacher-bishops such as Cyril of Alexandria (*PG* 65.160).

On the Jewish side, while early rabbis continued to speculate on Melchizedek’s role in scripture (e.g., equating him with Shem, son of Noah; cf. *b. Nedarim* 32b; *Midrash Gen. R.* 44.7; *Targum Ps.-J. Gen.* 14:18), a major stream of rabbinic tradition viewed Melchizedek negatively, a fact that indicates some Jewish sensitivity to the use of Melchizedek traditions by Christians (Gianotto, pp. 172–85).

[See also Apoerypha and Pseudepigrapha.]

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BIRGER A. PEARSON

## MELCHIZEDEK PRIESTHOOD

[This entry consists of two articles: Powers and Offices in the Melchizedek Priesthood is a general discussion of the Melchizedek Priesthood, and Restoration is a historical treatment of the restoring of this priesthood in this dispensation.]

### POWERS AND OFFICES IN THE MELCHIZEDEK PRIESTHOOD

The Melchizedek Priesthood is the AUTHORITY, responsibility, and power to act in the name of Jesus Christ and to organize and direct part of his work. Through the opportunities of this PRIESTHOOD, men and women in partnership with God can conduct the work of the family and the Church. “It is the duty of this vast body of men holding the holy Priesthood . . . to exert their influence and exercise their power for good among the people of Israel and the people of the world . . . to preach and to work righteousness, both at home and abroad” (Smith, p. 157).

In the words of the Prophet Joseph SMITH, “All Priesthood is Melchizedek, but there are different portions or degrees of it” (*TPJS*, p. 180). Most often, however, the name Melchizedek Priesthood is used in the Church to describe the higher priesthood and its offices. “There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic. . . . The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things” (D&C 107:1, 8). The Melchizedek Priesthood holds the keys to the kingdom, and “in the ordinances thereof, the power of godliness is manifest” (D&C 84:20).

**ORDINATION TO THE MELCHIZEDEK PRIESTHOOD.** Every faithful, worthy man in the Church may receive the Melchizedek Priesthood. As with the AARONIC PRIESTHOOD, the Melchizedek Priesthood is conferred on those who have qualified themselves and have been called by those in authority.

Specific standards of worthiness to receive the Melchizedek Priesthood include personal integrity, chastity, obedience to the divine laws of health, and faithful contribution of tithes to the Church. Beyond these traits, it is expected that men will progress in developing attributes of godliness. Like all followers of Christ, they should be faithful, diligent, and amenable to righteous

is a heavenly being who seals the saved souls upon their entry into the realm of light.

The church fathers attest to several heterodox ideas associated with Melchizedek. Hippolytus of Rome (*Refutatio* 7.35–36) and Epiphanius of Salamis (*Panarion* 55) are the most important witnesses to a group of heretics called Melchizedekians. They had a low Christology and exalted Melchizedek as a heavenly power superior to Christ. Others equated Melchizedek with the Holy Spirit (*Panarion* 67), and some “even in the true church” (i.e., not “heretics”) naively regarded Melchizedek as the Son of God (*Panarion* 55.7.3). The later view seems also to have been present among the monasteries of Egypt (*Apophthegmata Patrum*, in *Patrologia Graeca* 65.160) and was even defended in a treatise on Melchizedek by a fifth-century resident of the Judean desert, Mark the Hermit (*PG* 65.1117–40). Such views were eventually overcome by teacher-bishops such as Cyril of Alexandria (*PG* 65.160).

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BIRGER A. PEARSON

## MELCHIZEDEK PRIESTHOOD

[This entry consists of two articles: Powers and Offices in the Melchizedek Priesthood is a general discussion of the Melchizedek Priesthood, and Restoration is a historical treatment of the restoring of this priesthood in this dispensation.]

### POWERS AND OFFICES IN THE MELCHIZEDEK PRIESTHOOD

The Melchizedek Priesthood is the AUTHORITY, responsibility, and power to act in the name of Jesus Christ and to organize and direct part of his work. Through the opportunities of this PRIESTHOOD, men and women in partnership with God can conduct the work of the family and the Church. “It is the duty of this vast body of men holding the holy Priesthood . . . to exert their influence and exercise their power for good among the people of Israel and the people of the world . . . to preach and to work righteousness, both at home and abroad” (Smith, p. 157).

In the words of the Prophet Joseph SMITH, “All Priesthood is Melchizedek, but there are different portions or degrees of it” (*TPJS*, p. 180). Most often, however, the name Melchizedek Priesthood is used in the Church to describe the higher priesthood and its offices. “There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic. . . . The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things” (D&C 107:1, 8). The Melchizedek Priesthood holds the keys to the kingdom, and “in the ordinances thereof, the power of godliness is manifest” (D&C 84:20).

**ORDINATION TO THE MELCHIZEDEK PRIESTHOOD.** Every faithful, worthy man in the Church may receive the Melchizedek Priesthood. As with the AARONIC PRIESTHOOD, the Melchizedek Priesthood is conferred on those who have qualified themselves and have been called by those in authority.

Specific standards of worthiness to receive the Melchizedek Priesthood include personal integrity, chastity, obedience to the divine laws of health, and faithful contribution of tithes to the Church. Beyond these traits, it is expected that men will progress in developing attributes of godliness. Like all followers of Christ, they should be faithful, diligent, and amenable to righteous

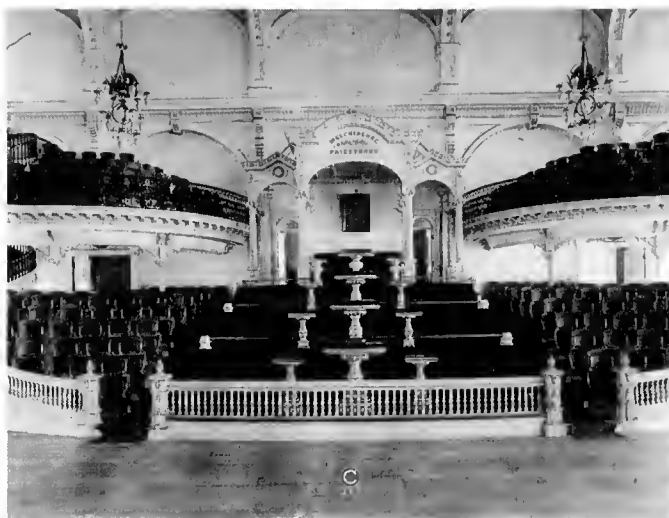
change, learning, and loving: "We can make advancement only upon the principles of eternal truth. In proportion as we become established upon the foundation of these principles which have been revealed from the heavens in the latter days, and determine to accomplish the purposes of the Lord, will we progress, and the Lord will all the more exalt and magnify us" (Smith, p. 141).

The PROPHET and PRESIDENT OF THE CHURCH holds and exercises all of the authority and KEYS of the Melchizedek Priesthood. He delegates to STAKE PRESIDENTS and BISHOPS and others the authority to ordain others to priesthood offices. Conferral of the Melchizedek Priesthood by the LAYING ON OF HANDS must also be approved by the COMMON CONSENT of the priesthood bearers or general membership of the candidate's STAKE or DISTRICT.

After the Melchizedek Priesthood is conferred upon them, all priesthood holders are ordained to an office within the priesthood, usually ELDER. They may later be ordained to the office of HIGH PRIEST or PATRIARCH as their Church CALLINGS require. Those called to be GENERAL AUTHORITIES for the whole Church will be ordained SEVENTIES or APOSTLES. Ordination to an office within the priesthood gives specific responsibilities within the Church.

Finally, a man may be SET APART to carry out an assignment, such as to be president of a quorum of elders, a stake president, or a member of the QUORUM OF THE TWELVE APOSTLES. As appropriate, he will be given the keys of authority necessary to carry out that assignment. This procedure makes it possible for every act performed under priesthood authority to be done at the proper time and place and in the proper way. The authority to direct those specific activities constitutes the keys of the priesthood.

An individual accepts his ordination to the Melchizedek Priesthood by making a covenant in his mind and heart with God (*TPJS*, p. 323; *see also* OATH AND COVENANT OF THE PRIESTHOOD). He covenants to honor, dignify, and learn the duties of his priesthood, to keep the commandments of God, to live by God's counsel, and to walk uprightly and virtuously as he carries out his responsibilities. God promises that if the man keeps his commitments, he will be given eternal life and be exalted in a godly state, inheriting all that the Father has, and will participate with God and the Savior in their continued work (D&C 84:39).



The pulpits in the upper Assembly Hall of the Salt Lake Temple.

FUNCTIONING OF THE MELCHIZEDEK PRIESTHOOD. All who hold the priesthood can use it to benefit others, regardless of their particular Church assignment or priesthood office. For example, in working with their families, men are authorized to carry out their patriarchal responsibilities (*see* FATHERHOOD), including blessing family members. In addition, they are authorized to heal the sick, seek personal knowledge, and give general help and comfort to those whom they contact.

To supervise and carry out priesthood ordinances within the Church, it is necessary to have both the Melchizedek Priesthood and the appropriate keys. For example, to confirm baptized members and bestow the gift of the Holy Ghost upon them, it is necessary to have the power of the Melchizedek Priesthood and to be authorized to use it. In this way, there is order, and the work done on earth is acceptable to the Savior in mortality and in the hereafter (*see* SEALING).

In addition to providing the authority to represent Christ on earth, the Melchizedek Priesthood provides a revelatory channel through which instructions and doctrine from Christ can be made known. Every individual has access to God and the right to receive personal REVELATION pertaining to his or her life and callings, but when revelation concerning principles or the implementation of principles is required for the Church or a priesthood unit of it, God gives this revelation only through appropriate priesthood leaders. The prophet and President of the Church receives rev-

clation for the entire Church. A bishop receives the revelation necessary for leading the WARD. This way of making truth known underscores the right and responsibility of each individual to seek and obtain revelation and at the same time preserves order and harmony by working through the priesthood structure that Christ has set in place.

"The rights of the priesthood are inseparably connected with the powers of heaven; . . . [this power] cannot be controlled nor handled [except] upon the principles of righteousness" (D&C 121:36). One can officiate for God only when administering the work in wisdom and love, in a way consistent with the ways of God. Assignments must be pursued with long-suffering, gentleness, meekness, kindness, love unfeigned, pure knowledge, and charity toward all. In this way, God promises that the "doctrine of the priesthood shall distil upon thy soul as the dews from heaven" (D&C 121:41–45).

Priesthood can be lost as a result of a DISCIPLINARY PROCEDURE for serious sin. When a man is excommunicated, he loses his priesthood. Disfellowshipment or probation may restrict a man from using his priesthood until the repentance process is complete. In addition, "when we undertake to cover our sins, or gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness . . . Amen to the priesthood or the authority of that man" (D&C 121:37).

**ANCIENT HISTORY OF THE MELCHIZEDEK PRIESTHOOD.** The Melchizedek Priesthood is an eternal priesthood. Before mortality, God delegated authority and responsibility to worthy individuals. This holy priesthood was the means by which that action was taken. After this life, those who have been valiant and have honored their priesthood will continue to bear it and to have the responsibility to use it in serving others.

Adam, the first of the spirit children of God to live on earth, received the holy priesthood, with all its power, authority, and keys. "And thus all things were confirmed unto Adam, by an holy ordinance" (Moses 5:59). This authority was delegated to others in an unbroken chain from one prophet to another. "All the prophets had the Melchizedek Priesthood" (*TPJS*, p. 181).

Abraham sought the blessings of his fathers and the right to be ordained to the priesthood.

Because he had qualified himself for the priesthood, even though his own father had not, Abraham obtained the priesthood from MELCHIZEDEK, the king of Salem and a priest of God (Abr. 1:2–5). Melchizedek met Abraham and blessed him, and Abraham gave him a tenth part of all he had (Heb. 7:1–3). Melchizedek exercised mighty faith and used his priesthood to bring a people practicing iniquity to repentance. None was greater than he (Alma 13:17–19). Originally, the priesthood was known as the "Holy Priesthood, after the Order of the Son of God" (D&C 107:3). To avoid too frequent use of God's name, the Church in ancient days called the priesthood by the name of this noted priesthood leader, Melchizedek (D&C 107:2–4).

Moses received the Melchizedek Priesthood from his father-in-law, Jethro (D&C 84:6). Moses held the Melchizedek Priesthood until he was translated, at which time the keys of the greater priesthood went with him, and what remained with the people was an appendage to the Melchizedek Priesthood called the Aaronic Priesthood, a priesthood with limited authority. After the time of Moses, individual prophets were given the holy priesthood at various times by God, but it was restricted from the general populace.

The Book of Mormon reports that Nephite prophets held the priesthood called after the order of the Son of God, the Melchizedek Priesthood (Alma 13:10). Those who had the authority directed the work of God among the people (Alma 29:13).

The apostles were given the Melchizedek Priesthood by Jesus Christ while he ministered on earth. He gave them authority and responsibility to direct his Church. After Christ left, the apostles continued to officiate for him and conferred the Melchizedek Priesthood on others when it was appropriate (Eph. 4:11–13; Acts 1:22–26; *see also* ORGANIZATION OF THE CHURCH IN NEW TESTAMENT TIMES). Over time, both the principles and the priesthood authority and keys were lost through APOSTASY.

**MODERN HISTORY OF THE MELCHIZEDEK PRIESTHOOD.** The Melchizedek Priesthood was given to Joseph Smith and Oliver Cowdery (*see below*). As directed, they ordained one another first and second elders of the Church on April 6, 1830 (*see* ELDER). In turn, they conferred the priesthood upon, ordained, and set apart others to

offices and callings in the priesthood (*see ORGANIZATION OF THE CHURCH*, 1830). The first bishop was ordained in 1831 to care for the poor and needy and to govern the temporal affairs of the Church. On June 3, 1831, Joseph Smith directed more than twenty men to be ordained to the "high priesthood," as the president of this high priesthood. High priest councils governed the Church until 1834.

In 1835 the Church structure was adjusted to accommodate the additional revelation and increased numbers; PRIESTHOOD QUORUMS made up of men ordained to particular offices were in operation (*see DOCTRINE AND COVENANTS: SECTION 107*). Three PRESIDING HIGH PRIESTS were established as the quorum of the FIRST PRESIDENCY. The Quorum of the Twelve Apostles was a traveling high council directed by the First Presidency. The Seventy were to travel internationally to preach. Stake high councils were established to govern within their stakes, and bishops cared for the temporal concerns of the Church.

It was necessary for additional Melchizedek Priesthood keys to be restored to carry out the higher temple ordinances. Messengers from God brought these keys and instructions on April 3, 1836 (*see DOCTRINE AND COVENANTS: SECTION 110*).

On July 12, 1843, Joseph Smith recorded the revelation concerning eternal marriage relationships, wherein Christ said he would "give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was" (D&C 132:28). He conferred upon Joseph "the keys and power of the priesthood" (D&C 132:45; *see also PATRIARCHAL ORDER OF THE PRIESTHOOD*).

The First Presidency presides over the Melchizedek Priesthood and directs the work of the Church. The Quorum of the Twelve Apostles shares this responsibility according to the keys given to the apostles. In turn, stake presidents supervise the wards and branches of the Church by the authority of the Melchizedek Priesthood and the specific keys given them.

All men who have the Melchizedek Priesthood are members of a priesthood quorum. These quorums are established within geographic boundaries and are made up of a group of men who hold the same office in the priesthood or who are of the same age group and may come to hold that office. Quorums administer the work of the Church as-

signed to them, train members in their priesthood responsibility, and provide opportunities for service and brotherhood for those working toward common goals.

In each stake there is one high priests quorum. The stake president and his counselors serve as the quorum presidency. A high priests group functions in each ward, presided over by a group leader, one or more assistants, and a secretary. An elders quorum, presided over by a president, two counselors, and a secretary, is organized in every ward and independent branch. The stake presidency and high counselors oversee all Melchizedek Priesthood quorum activities in the stake.

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#### RESTORATION OF MELCHIZEDEK PRIESTHOOD

To act for God in organizing his Church and administering all the ordinances, Joseph SMITH received the Melchizedek Priesthood in the divinely established way. Authority and responsibility for specific assignments are essential (D&C 18:9, 27-32, 35-37; 27:12; *see KEYS*). In addition, Joseph Smith and others received and taught the significance of each ordinance and key. Since no one on earth possessed that authority at the time, the Prophet Joseph Smith and his associate Oliver COWDERY received both instruction and ordination from God and from his messengers.

The Prophet and Oliver Cowdery received the Aaronic Priesthood on May 15, 1829, under the hands of John the Baptist. He informed them that he acted under the direction of Peter, James, and John, who held the keys of the Melchizedek Priesthood, and that that priesthood would be given to them (JS—H 1:72). Although the precise date of this restoration is not known, it is certain





*Restoration of the Melchizedek Priesthood*, by R. M. Hadi Pranato (1985, Indonesia, dyed fabric batik, 55" × 31"). This batik by LDS artist R. M. Hadi Pranato of Indonesia portrays Peter, James, and John appearing to the Prophet Joseph Smith and Oliver Cowdery to restore the Melchizedek Priesthood. Church Museum of History and Art.

that it occurred after May 15, 1829, and before August 1830 (D&C 27:12). The documents available and the date of the formal organization of the Church give support to a time of restoration before April 6, 1830. Many students have concluded that late May or early June 1829 is the most probable time frame (*HC* 1:40n–42n; Porter, pp. 5–10).

Sometime before June 14, 1829, the Lord instructed Joseph Smith and Oliver Cowdery concerning their ordination as ELDERS, which is a Melchizedek Priesthood office (*HC* 1:60–61). Furthermore, when Peter, James, and John appeared to Joseph and Oliver, they ordained them also as apostles (D&C 27:12) and committed to them “the keys of the kingdom, and of the dispensation of the fulness of times” (D&C 128:20; cf. 27:13).

Several records document the occurrence and significance of this visitation. An early confirmation of the receipt of apostolic powers is evidenced in an 1829 revelation recorded in the hand of Oliver Cowdery in which the Lord stated, “I command all men every where to repent & I speak unto you even as unto Paul mine apostle for ye are called even with that same calling with which he was called” (Cowdery, 1829; cf. D&C 18:9). In his 1832 history of the Church the Prophet Joseph Smith declared that he had received “the holy Priesthood by the ministering Angels to administer the letter of the Gospel” and that he had been given “a confirmation and reception of the high Priesthood after the holy order of the son of the living God power and ordinance from on high to preach the Gospel in the administration and demonstration of the spirit the Keys of the Kingdom of God conferred upon him and the continuation of the blessings of God to him” (Jessee, p. 3).

Oliver Cowdery on many occasions bore witness that he “was present with Joseph when an holy angel from God came down from heaven and conferred, or restored, the Aaronic Priesthood and . . . was also present with Joseph when the Melchizedek Priesthood was conferred on each other, by the will and commandment of God” (Anderson, p. 22).

Joseph Smith said that Peter, James, and John made their visit “in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river” (D&C 128:20).

On April 3, 1836, Joseph Smith and Oliver Cowdery knelt in prayer in the KIRTLAND TEMPLE and received another profoundly important vision in which certain Melchizedek Priesthood keys were restored. MOSES appeared and committed the keys of the gathering of Israel. ELIAS gave to them keys of the DISPENSATION of the gospel of Abraham. Finally, ELIJAH stood before them as promised by MALACHI and MORONI and bestowed the keys of SEALING families together (D&C 110:11–16; 2:1–3).

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## MEMBERSHIP

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Figuratively, membership means becoming a member of the body of Christ: Each member is an essential part of the whole, just as the foot, the hand, or the eye is an integral part of the body. Each member serves different purposes and has individual gifts, but each is necessary, and if one suffers, "all the members suffer with it"; they are "many members, yet but one body" (1 Cor. 12:20).

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the congregation and all blessings, baptisms, confirmations, ordinations, marriages, excommunications, and deaths. Through the years, the Church used several successive ways to keep track of membership information prior to the present electronic automated system. Many improvements have been made in the automated records system, and with rapid growth, reaching more than 7 million members by 1990, the Church is studying ways to reduce and simplify the amount of information being kept. Information concerning Church ordinances (baptism, confirmation, priesthood ordination, etc.) is so important that if the record is lost, the ordinances must be performed again.

In the 1800s, the presiding officer of a congregation would give members who were moving a letter to take to the presiding officer in the new congregation who would then enter that information in his own record book of members. In 1906 the Church formalized the procedure for transferring membership records as members moved from one congregation to another by having the presiding officer send a certificate of membership to the new congregation via the office of the Presiding Bishopric, even though at that time no duplicate or "master" record was kept at central Church offices. There were, however, member censuses taken approximately every five years to update records between 1914 and 1950.

In 1941, membership books were replaced by individual membership record cards, and duplicate records were created for each member. One

copy was retained by the congregation, and the other was sent to the Church's master file in Salt Lake City. (Church membership at the time was approximately 890,000.) Each time a baptism, ordination, endowment, or marriage took place, it was recorded on the membership record in the local congregation. All changes were sent to Salt Lake City once a year. When members moved, their membership records were routed through the office of the Presiding Bishopric, and the new address was added to the master record.

The Church conducted a worldwide audit of membership records during 1969 as a forerunner to converting to an automated membership system, which was completed in the United States and Canada in 1975. The Church began decentralization of records that year. The records of all members living outside of the United States and Canada were sent to one of six area offices in which automation began in 1985. All international areas, except Samoa, were using automated systems in 1990. Master records are housed in thirty-five regional offices around the world.

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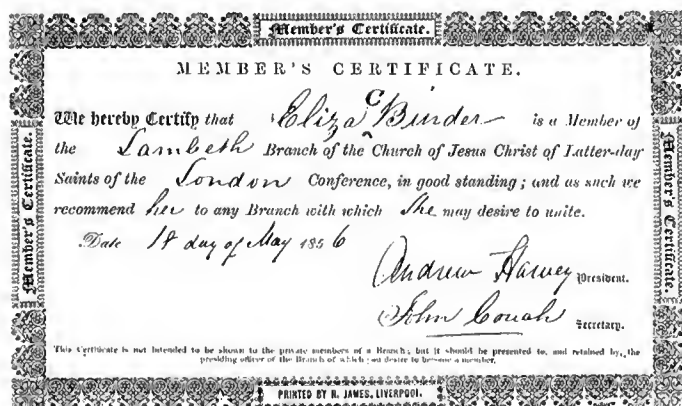
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THOMAS E. BROWN

## MEN, ROLES OF

For men in The Church of Jesus Christ of Latter-day Saints, the ideal example of manhood is Jesus Christ, the Savior of all mankind. There is no substitute. All men must transcend cultural biases and variations when they decide to pattern themselves after the Son of God, who is the complete representative of the Father. LDS men ideally strive to follow Christ by serving family and fellowbeings through love, work, PRIESTHOOD callings, instruction, and example.

The scriptures and the prophets make it clear to Latter-day Saints what the Savior expects of a man. To the Nephites he plainly stated, "For that which ye have seen me do even that shall ye do. . . . Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am" (3 Ne. 27:21, 27). King Benjamin, tutored by an angel,



This membership record from 1856 certifies that Eliza C. Binder, from London, is a member of the Church in good standing. Today membership records preserve vital statistics, including dates of baptism, ordinations, and other ordinances.

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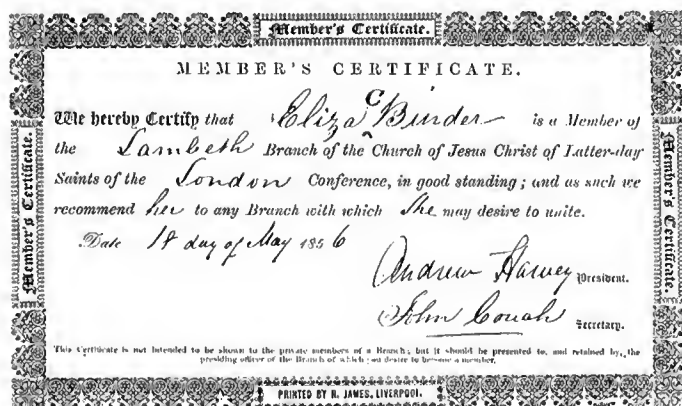
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described what has become a characterization of the challenges and potentials of manhood:

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father [Mosiah 3:19].

PAUL taught about manliness by addressing the husband's role: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies" (Eph. 5:25, 28). President Brigham YOUNG often expounded on this theme: "Let the father be the head of the family, the master of his own household. And let him treat [the sisters] as an angel would treat them" (*JD* 4:55). "Set that example before your wives and your children, before your neighbors and this people, that you can say: Follow me, as I follow Christ" (*JD* 15:229). "I exhort you, masters, fathers, and husbands, to be affectionate and kind to those you preside over" (*JD* 1:69).

Husbands and fathers are expected to emulate the love of the Savior by teaching, serving, and ministering to their families. It is the man's role to engender and nurture life in benevolent partnership with his wife. It is not the man's role to serve his own selfish interests, declining to marry and to create a family. Obviously, he cannot fulfill his proper role without a loyal wife who is likewise true to her covenants with God.

By ordination to the priesthood, LDS men covenant to magnify their callings and to so live that, after sufficient diligent service to Christ's work, "all that my Father hath shall be given unto [them]" (D&C 84:38; *see also* OATH AND COVENANT OF THE PRIESTHOOD). To receive all that the Father has is to be endowed with the power, knowledge, blessings, and loving responsibilities of eternal fatherhood. With this power, however, comes a sacred obligation to act in love as the Heavenly Father does, never in selfishness or lust.

The duty of men is to acquire knowledge *and* love so that everything they do is right and true, patterned after Jesus Christ, for "this is life eternal, that they might know thee the only true God,

and Jesus Christ, whom thou hast sent" (John 17:3). The Prophet Joseph SMITH taught, "Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves . . . namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace" (*TPJS*, pp. 346–47).

By serving according to the principles of the priesthood, each man should learn how to conduct himself like the Savior, who learned from his Father, for "no power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile" (D&C 121:41–42). It is a general responsibility of all men in the Church to serve as HOME TEACHERS; in addition, each will usually hold another calling, such as an Aaronic Priesthood quorum adviser, a scoutmaster or eulmaster, a Sunday School or Primary teacher, an athletic director, musician, activities chairman, clerk, bishop, stake president, or General Authority (*see* PRIESTHOOD OFFICES).

As it is God's work and glory "to bring to pass the immortality and eternal life of man" (Moses 1:39), so it is the responsibility of men to work while in mortality to help other people progress toward eternal life. Work in its broadest sense becomes a mark of a true man: A man is responsible for seeing that he and his family have sufficient means to live and to develop their talents. He is expected to labor to make the place where he and they live as comfortable as possible. He is also to work to bring spiritual order to the household through family prayer, father's blessings, and gospel study, teaching his children that life's proper priorities are gospel centered. He is taught to pray for, and bless, his family members. He shows them by example how to treat a wife—and women in general and children—with utmost respect (cf. Eph. 5:25; 6:4; D&C 42:22; 75:28). The Church encourages husbands to make every possible effort to keep their families intact and, should divorce occur, to strive to influence their children for good and to pay appropriate respect to their mothers, both to make the best of a difficult situation in this life and to prepare for adjustments in the next.

LDS men are exhorted by their leaders to become strong yet mild, to be ambitious to serve yet selfless in order to add to another's eternal

growth, and to measure their success by how they nurture others and how they teach and make possible the progress and growth of others rather than use others to feed their own needs. Men, in other words, are expected to become Christlike natural PATRIARCHS, as exemplified by the Father and by the Son, devoid of harshness, domination, or selfishness.

[See also Brotherhood; Fatherhood; Lay Participation and Leadership; Lifestyle; Marriage; Priesthood Quorums; Young Men.]

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VICTOR L. BROWN, JR.

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## MENTAL HEALTH

Recognizing the need for mental health services, The Church of Jesus Christ of Latter-day Saints, like other religious organizations, supports a network of agencies through LDS SOCIAL SERVICES that provides short-term care as needed and offers referral services when more extensive treatment is required. The Church endorses the work of licensed mental health practitioners provided that the suggestions and treatment offered are consistent with Church moral and lifestyle expectations.

Historically some critics have ascribed various mental afflictions of members to the influence of the Church. Today the assertion is sometimes made that as a result of their religion Latter-day Saints have high rates of divorce, drug abuse, depression, and suicide. This is not surprising, since stereotypes are frequently applied to new and different leaders and their followers. Virtually identical defects have been attributed to Jews, Native Americans, Roman Catholics, the Irish, and other groups (Bunker and Bitton; Bromley and Shupe). Research findings, however, show no evidence of unusual mental or social problems among Latter-day Saints.

National statistics show that the state of Utah, which is 70 percent LDS, has lower rates of mental and addictive disorders than U.S. averages. A National Institute of Mental Health report for 1986 ranked Utah as the second-lowest U.S. state in new inpatient admissions to state mental hospitals

as a proportion of population. The National Association of State Mental Health Program Directors report for 1986 showed Utah's rate of outpatient mental cases per million population to be lower than that of thirty-six other states. These reports also show lower-than-average rates for alcohol and drug abuse, a finding confirmed in *Utah in Demographic Perspective* (1986). This report indicates that Utah ranks lowest of all the states in per capita alcohol consumption, and thirty-fifth in alcoholics per 100,000 population. Drug use among adolescents is low compared with national statistics. The overall mortality rate for suicide is slightly above the national average, but slightly below the average for the Rocky Mountain states.

Comparisons of LDS students at Brigham Young University with students at other schools on standard psychological measures, such as the Minnesota Multiphasic Personality Inventory, show more similarities than differences. On accepted indices of mental health, BYU students rank normal. Studies of divorce rates in Utah show that those counties with the highest proportions of LDS have the lowest divorce rates and are significantly below national averages. Studies of depression among BYU students and returned missionaries reveal average or lower levels.

Studies of depression among women in three Utah urban areas show LDS women to be no more or less depressed than their non-Mormon counterparts. For example, using the Beck Depression Inventory, a study of women in the Salt Lake Valley found no differences between LDS women and others (Spendlove, West, and Stanish). Women who were more active in the LDS Church were found to be less depressed than those who were less active, but causal connections to Church activity were inconclusive. Educational level appeared a better predictor of depression scores than religious affiliation: The more educated were less depressed. Responses to a national questionnaire indicated LDS women to be in the middle range on depression when compared with other groups. LDS men had the lowest depression scores of any group (Bergin and Cornwall).

Overall, on average, Latter-day Saints as a group are psychologically normal. They do not manifest unusual rates or kinds of mental disorders, and they do not differ much from national normative samples. In some studies they show less illness, but results may be questioned because of the nature of the population sampled. Statistics for



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the state of Utah often look better than the national average because of the state's lack of large minority and poverty populations. Other states with similar demographics, such as Wyoming, Idaho, and the Dakotas, manifest similar statistical advantages.

For mainstream, middle class people, denominational affiliation is less relevant to variations in mental health than are such factors as family background, educational level, economic class, marital status, and intrinsic versus extrinsic religious orientation. General findings obscure considerable individual variation because there are diverse ways of being religious. "Intrinsically" religious persons, who hold to personal convictions and do not depend on religion as a crutch, manifest better mental health than the "extrinsically" religious, those who focus on the external trappings of a religious or "righteous" social image. Such variation occurs among Latter-day Saints, as it does among other groups. Thus, the relation between religiosity and pathology is complex. How specific denominations enhance or undermine mental functioning is currently a matter of speculation and controversy.

The LDS culture and lifestyle manifest an interesting combination of possible positive and negative influences for mental functioning. These may cancel each other and create a normal average profile. Some possible negatives include tendencies toward perfectionism and the self-negation that inevitably accompany failure to match unreasonably high expectations. Negative emotions are not readily expressed, and thus conflicts are often difficult to resolve. LDS subcultures are very "group-oriented." Numerous organizations and activities define and reinforce the lifestyle. People "out of step" are easily recognized, and conformity is valued. Individuality and personal self-expression may be inhibited to a degree, while obedience to authority is encouraged.

In theory, these negatives may be balanced by the warmth and social support provided by a cohesive and caring social network, marked by high emphasis on family commitment and active participation in a diverse system of social, religious, athletic, and cultural activities. While members may despair over having "too much to do," they can always find sympathetic peers. Hope is engendered by a positive philosophy of human nature and the eternal potential of human beings.

LDS philosophy is growth-oriented, so there is constant encouragement toward self-improvement. Problems occur when there is not enough

tolerance for human imperfection in the process. When virtues like self-sacrifice, self-control, and hard work are overdone, they can take a toll, but when balanced with honest self-reflection and mutual support, they can be a stimulus for growth.

In establishing itself as an institutional partner in human civilization, the Church has manifested some growth pains. Insecurities that have accompanied being part of a new group are slowly giving way to the securities associated with having arrived as an established entity in the joint enterprise of cultural evolution. As this process has continued, these stresses have given way to a balanced subculture comparable to other mainstream groups.

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ALLEN E. BERGIN

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#### MERCY

See: Justice and Mercy

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#### MERCY KILLING

See: Death and Dying; Murder; Prolonging Life

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#### MERIDIAN OF TIME

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PENSATION in which Jesus Christ lived in mortality. The term does not occur in the Bible, but is found in the Doctrine and Covenants (20:26; 39:3) and in the book of Moses (5:57; 6:57, 62; 7:46).

The word “meridian” suggests the middle. According to Old Testament genealogies, from the FALL OF ADAM to the time of Jesus Christ was approximately 4,000 years. It has been nearly 2,000 years since Jesus’ birth. The millennial reign will commence “in the beginning of the seventh thousand years” (D&C 77:12). After the MILLENNIUM there will be a “little season,” the exact length of which is not revealed, but it could be several hundred years. In the context of these events, the Lord’s mortal ministry took place near the meridian, or middle, of mortal time (DS 1:81).

The meridian of time may also be seen as the high point of mortal time. Latter-day revelation shows that all of the ancient prophets looked forward to the Messiah’s coming (Jacob 4:4; Mosiah 13:33–35; 15:11). His coming fulfilled their prophecies, and he was prefigured in the LAW OF MOSES (Mosiah 13:29–32) and in ancient ceremonial ordinances (Moses 5:5–8). The meridian of time is the apex of all dispensations because of the birth, ministry, and atonement of Christ. Without him all prophetic writings and utterances would have had no efficacy, and the hopes of mankind today and forever would be but futile desires and yearnings without possibility of fulfillment.

MARSHALL T. BURTON

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## MESSENGER AND ADVOCATE

The *Latter Day Saints’ Messenger and Advocate* was published in Kirtland, Ohio, from October 1834 to September 1837—thirty-six sixteen-page, double-column issues. It succeeded the EVENING AND THE MORNING STAR. The name *Messenger and Advocate* described its purpose: to be the messenger and advocate of The Church of Jesus Christ of Latter-day Saints, thus to help the Saints better understand its doctrines and principles. Main doctrinal contributions came from Joseph SMITH, Sidney RIGDON, Oliver COWDERY, W. W. Phelps, and John Whitmer. Other entries continued articles from the *Star*, a history of the Christian church, letters from missionaries, hymns, news of current Church events such as the building of the Kirtland

Temple and its dedicatory services, editorials, minutes of conferences, summaries of news of the day, marriages, notices, and obituaries.

The last issue of each annual volume contained an index of all twelve issues.

Oliver Cowdery edited the *Messenger and Advocate* from October 1834 to May 1835. He was succeeded by John Whitmer from June 1835 to March 1836, but returned as editor from April 1836 to January 1837. Thereafter, his brother Warren A. Cowdery served from February to September 1837, when publication ceased. Joseph Smith and Sidney Rigdon were listed as publisher for the 1837 February and March issues. In April 1837 the printing office and contents were transferred to William Marks, who was then listed as the publisher.

When Warren A. Cowdery declined further publishing, the *Messenger and Advocate* noted that “a large body of the elders of the church of Latter Day Saints have united and rented the printing establishment” (3:571–72) to publish the *Elders’ Journal of The Church of Latter Day Saints*, which ceased publication in Far West, Missouri, in 1838.

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J. LEROY CALDWELL

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## MESSIAH

### MESSIAH

Messiah is a Hebrew term signifying “anointed one.” The Greek equivalent is *christos*, whence the name Christ. Jesus, the divinely given name of the Savior (Matt. 1:21), derives from the Hebrew *Yeshua* or *Yehoshua* (or Joshua, as it commonly appears in English), from a root meaning “to save.” With other Christians, Latter-day Saints agree that implicit in the name Jesus Christ lies the doctrine that he is the Messiah, the Anointed One who saves.

Like the New Testament, the Book of Mormon clearly identifies Jesus as the Messiah (1 Ne. 10:4–17; 2 Ne. 25:16–20; Hel. 8:13–17). It also declares that a knowledge of the Messiah existed “from the beginning of the world” (1 Ne. 12:18;

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The meridian of time may also be seen as the high point of mortal time. Latter-day revelation shows that all of the ancient prophets looked forward to the Messiah’s coming (Jacob 4:4; Mosiah 13:33–35; 15:11). His coming fulfilled their prophecies, and he was prefigured in the LAW OF MOSES (Mosiah 13:29–32) and in ancient ceremonial ordinances (Moses 5:5–8). The meridian of time is the apex of all dispensations because of the birth, ministry, and atonement of Christ. Without him all prophetic writings and utterances would have had no efficacy, and the hopes of mankind today and forever would be but futile desires and yearnings without possibility of fulfillment.

MARSHALL T. BURTON

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## MESSENGER AND ADVOCATE

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Mosiah 13:33–35) and prophesies details of his life and mission. For example, the Messiah would appear in a body (1 Ne. 15:13), his name would be Jesus Christ (2 Ne. 25:19; Mosiah 3:8), and he would be baptized as an example of obedience (2 Ne. 31:4–9). Moreover, signs would attend his birth, death, and resurrection (2 Ne. 26:3; Hel. 14:2–8, 20–28). In this connection, he would be slain and rise from the dead, bringing to pass the resurrection (1 Ne. 10:11; 2 Ne. 2:8). At the last day, he is to appear in power and glory (2 Ne. 6:14), to reign as king and lawgiver (D&C 45:59; 1 Tim. 6:14–15).

[See also Jesus Christ, Names and Titles of.]

DAVID B. GALBRAITH

### MESSIANIC CONCEPT AND HOPE

It is LDS doctrine that a knowledge of the role of Jesus Christ as the Messiah has been on the earth from the beginning. God taught Adam and Eve about the Messiah who would redeem mankind. Called “Only Begotten” and “Son of Man,” even his name Jesus Christ was revealed (Moses 5:7–11; 6:52–57). These are, of course, the anglicized words meaning “Savior Anointed.” God also taught ENOCH that the “Messiah, the King of Zion” would die on a cross (Moses 7:53–55).

From other sources it is evident that Hebrew people clearly believed in a redeemer, though characterizations varied. The Bible refers to him through imagery such as “the shepherd, the stone of Israel” (Gen. 49:24), the “tried stone” or “sure foundation” (Isa. 28:16), the “stem of Jesse” and “Branch” (Isa. 11:1; Jer. 33:15–16). He is also called Redeemer, Holy One of Israel, Savior, Lord of Hosts, the First and Last (Isa. 43:1–15; 44:6), and even a servant (Isa. 42:1; 49:3; 50:10; 52:13).

Because biblical prophecy uses the imagery of royalty, some believed that at his first coming the Messiah would save them from political bondage. Jacob foresaw that Shiloh would come, to whom people would gather (Gen. 49:10). Moses prophesied, “There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel” (Num. 24:17). ISAIAH envisioned a child born, “and the government shall be upon his shoulder. . . . Of the increase of . . . peace there shall be no end, upon the throne of David, and upon his kingdom” (Isa. 9:6–7). Micah recorded that from Bethlehem “shall he come forth . . . to be ruler in Israel” (Micah 5:2).

JEREMIAH saw that “a King shall reign . . . and shall execute judgment and justice” (Jer. 23:5). However, such royal prophecies of a king and ruler would find fulfillment in the Messiah’s eternal, rather than his mortal, role.

The prophets planted seeds of belief in a Messiah, seeds that would flower during later periods. The DEAD SEA SCROLLS reveal a hope in two Messiahs who would lead a religious revival. Judas Maccabeus’ example (d. 160 B.C.), overthrowing the Greeks and reestablishing Jewish independence, spawned hope during the early Roman period (63 B.C.–A.D. 70) that a Messiah would deliver the Jewish nation. Although royalty and battle imagery in the Bible was interpreted to mean political deliverance, those images referred to spiritual salvation. Said Jesus, “My kingdom is not of this world” (John 18:36).

The title Messiah (Hebrew *mashiah*; Greek *christos*) means “anointed one.” Among ancient Israelites, persons set apart for God’s work were anointed with oil, including prophets, priests, and kings. Jesus, citing a messianic PROPHECY from Isaiah (61:1), told hearers in Nazareth, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel, . . . to heal the brokenhearted, to preach deliverance to the captives” (Luke 4:18).

Isaiah described the “servant” as one who would be smitten (Isa. 50:6), even “wounded for our transgressions, . . . bruised for our iniquities,” and yet “make intercession for the transgressors” (53:3–5, 12). Zechariah added that he would be wounded in the house of his friends (Zech. 12:10; 13:6–7). New Testament authors also understood that Jesus was to suffer before entering his glory (e.g., Luke 24:26; Acts 3:18).

Throughout his ministry Jesus clearly understood his messiahship (cf. 3 Ne. 15:20–23). For instance, when the Samaritan woman acknowledged, “I know that Messiah cometh,” Jesus responded, “I that speak unto thee am he” (John 4:25–26). Peter declared, “Thou art the Christ [Messiah]” (Matt. 16:16); and Andrew, Peter’s brother, announced, “We have found the Messiah” (John 1:41). Even devils are reported to have said, “Thou art Christ the Son of God” (e.g., Luke 4:41).

The biblical portrayal of a mortal Messiah reviled rather than ruling, rejected rather than reigning, is amplified in the Book of Mormon. As its modern subtitle indicates, the Book of Mormon



is another testament of Jesus Christ, or Jesus the Messiah. Book of Mormon writers taught that all prophets spoke concerning the Messiah (Jacob 7:11; Mosiah 13:33). In approximately 600 B.C., LEHI taught that “redemption cometh in and through the Holy Messiah. . . . Behold he offereth himself a sacrifice for sin . . . that he may bring to pass the resurrection of the dead” (2 Ne. 2:6–10).

NEPHI<sub>1</sub> wrote that since all are in a fallen state, they must rely on the Messiah, the Redeemer. He learned that the Son of God was willing to come as the Messiah, preach the gospel, serve as an example of righteous living, and be slain for the sins of all (1 Ne. 10:4–6, 11; 11:26–33; 19:9; 2 Ne. 25:11–19; 31:9–16).

King BENJAMIN described how Jesus Christ would come from heaven to dwell in a mortal body, “working mighty miracles, such as healing the sick . . . [and casting] out devils,” suffering temptation and fatigue. Even blood would come “from every pore, so great shall be his anguish for the wickedness and the abominations of his people.” Saying that he was only a man and that “he hath a devil, [they] shall scourge him, and shall crucify him” (Mosiah 3:5–10).

ALMA<sub>2</sub> said of the Messiah’s ministry, “He shall go forth, suffering pains and afflictions and temptations of every kind. . . . And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities . . . that he may know according to the flesh how to succor his people according to their infirmities” (Alma 7:11–12).

More than five centuries before Christ’s birth, JACOB wrote, “For this intent have we written these things, that they may know that we knew of Christ, and we had a hope of his glory many hundred years before his coming; and not only we ourselves had a hope of his glory, but also all the holy prophets which were before us” (Jacob 4:4).

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## MESSIANIC PROPHECIES IN THE OLD TESTAMENT

See: Jesus Christ: Prophecies About Jesus Christ

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## METAPHYSICS

Metaphysics is the branch of PHILOSOPHY concerned with the ultimate nature of reality, including those aspects of it, if any, that are unavailable to empirical inquiry. The historical development of metaphysics in Western philosophical thought has been carried out largely by those philosophers and theologians who have aspired more to develop a unified system of ideas than to dwell upon diverse arrays of facts. Especially important to the theologians was the task of bringing abstract philosophical concepts into harmony with the concrete teachings of SCRIPTURE. Their systems differed, but their common goal was to combine philosophy and scripture into a single coherent account of the ultimate nature of things.

TENTATIVENESS. LDS metaphysics stands apart, because the Church has not developed a traditional metaphysical THEOLOGY and does not aspire to one. It has not been much influenced by philosophical thinking. LDS faith springs from two sources, scripture and ongoing RELIGIOUS EXPERIENCE. The absence of any systematic metaphysics of the Church follows from the belief that scripture, as the record of divine REVELATION, may be supplemented by new revelation at any time. A metaphysical system, to be true, must be all-inclusive. But faith in continuing revelation precludes the certainty that such a system exists. Thus, LDS metaphysics remains incomplete, tentative, and unsystematic, subject to revision in the light of things yet to be revealed by God. This tentativeness about metaphysical ideas has saved the Church from the crises that can arise when a religion’s beliefs are tied to philosophical ideas which are later abandoned or discredited. The Church’s lack of a systematic metaphysical theology has prompted some students of its DOCTRINES who are used to such theology to assert that it has no theology at all, but it would be more accurate to say that its metaphysics and theology are not systematically formulated.

MATTER AND SPIRIT. In the absence of a metaphysical system, the LDS faith still displays some characteristic metaphysical ideas. Latter-day Saints regard MATTER as a fundamental principle of reality and as the primary basis for distinguishing particular beings. The import of this view reveals itself most strikingly in the doctrine concerning the material embodiment of God: “The Father

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The reality of matter implies the reality of space and time. Scripture speaks of the place where God dwells and of "the reckoning of the Lord's time" (Abr. 3:9). So God himself exists within a spatial and temporal environment. In accepting space, time, and matter as constitutive of reality, Latter-day Saints take the everyday world of human experience as a fairly reliable guide to the nature of things. But this acceptance is no dogma, and their belief remains open to the possibility that these three ideas, as presently understood, may be auxiliaries to more fundamental ideas not yet known.

**PLURALISM.** LDS thought clearly emphasizes the importance of the fundamental plurality of the world, with its continuing novelties, changes, conflicts, and agreements: "For it must needs be, that there is an opposition in all things" (2 Ne. 2:11). The world is not static but dynamic, not completed but still unfolding. This unfinished and future-oriented aspect of things provides the basis for growth and improvement. A monistic world or universe in which all differences are finally absorbed in a higher UNITY is viewed as impossible. The LDS Church has been less inclined than some other religions to regard the world of common experience as an inferior order of that which must be distinguished from a higher and altogether different realm. Heaven itself is regarded as offering the hope of endless progression rather than the ease of final satisfaction.

**NATURAL AND SUPERNATURAL.** Latter-day Saints see a continuity between the traditional categories of natural and supernatural. They do not deny the distinction, but view it as one of degree, not of kind. God's creative act, for example, is not, as traditionally conceived, a CREATION ex nihilo, but an act of organizing material that already exists (Abr. 3:24). And creation is not a single, unique event, but an ongoing process that continues through the course of time: "And as one earth shall pass away . . . so shall another come" (Moses 1:38).

God acts upon matter within the context of space and time. In comparison with human attributes, God's attributes are supreme and perfect. But the difference between God and mankind remains one of degree. God seeks to provide the guidance and the necessary help for human beings to overcome the differences and become like him. The injunction to be perfect "even as your Father which is in heaven is perfect" (Matt. 5:48) is taken to mean that mankind may indeed become like God by faithfully following his COMMANDMENTS. The principles or laws of goodness that underlie these commandments have their own abiding reality. God exemplifies them but does not arbitrarily create them.

**FREEDOM AND PERFECTIBILITY.** Nothing is more central to LDS metaphysics than the principle of FREEDOM. The weaknesses of humanity that lead to error and sin are acknowledged. But the claim that human nature is totally depraved is denied. The LDS Church affirms that ideally "men are instructed sufficiently that they know good from evil" and that "men are free according to the flesh, . . . free to choose liberty and eternal life . . . or to choose captivity and death" (2 Ne. 2:5, 27). Human experience has as its final goal the development of virtue and holiness in a world that is not totally the product of God's will. Reality itself poses the challenge to overcome obstacles and achieve greater good. Everyone's life is a response to this challenge.

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Colonia Juárez, Mexico, c. 1900.

ernment anxious for colonization in the sparsely settled areas of northern Chihuahua and Sonora. LDS colonization in Mexico did not begin, however, until after the first severe persecution precipitated by the passage of the 1882 Edmunds Act (*see* ANTIPOLYGAMY LEGISLATION). In 1885, hundreds of families, many of which practiced POLYGAMY, crossed the border into Mexico. In the next several years, seven colonies were founded on the Casas Grandes River and its tributaries in northwestern Chihuahua: Colonia Díaz, Colonia Dublan, Colonia Juárez, and the mountain colonies Cave Valley, Pacheco, García, and Chui-chupa. In addition, Latter-day Saints established Colonia Oaxaca and Colonia Morelos on the Bavispe River in northern Sonora.

Hardship marked the early years as land-title problems, hunger, drought, hostile Apache Indians, and such diseases as smallpox and diphtheria challenged the Saints' determination to make the desert valleys their home. With capable leadership they persevered. In addition to local leaders, at one time or another six of the Twelve Apostles of the Church resided in the Mexican colonies.

Most of the settlers had already helped establish colonies in the western United States. With this experience, they imported to Mexico the best

varieties of fruit trees for their orchards and selected breeds of cattle and horses. Within ten years, the colony lands were covered with canals, dams, man-made lakes, and irrigated crops. Thriving villages had wide streets lined with maple trees and lilacs and red-brick homes reminiscent of villages where many of the settlers had had their roots. There were stores, mills, and factories. Each community built schools to ensure the acquisition of cultural, literary, and technical skills. Through hard work, the colonists achieved a high degree of self-sufficiency.

On December 8, 1895, the first STAKE in Mexico was formed, with Colonia Juárez as its center and Anthony W. Ivins as stake president. In 1912, during the Mexican Revolution, local Church leaders led a general exodus and abandoned the colonies as the members sought refuge in the United States. Before the revolution, more than 4,000 Latter-day Saints lived in the colonies. Nearly one-fourth later returned and became part of Mexico's revolutionary history, enduring the raids of Pascual Orozco's "Red Flaggers" and American General John J. ("Black Jack") Pershing's search for Pancho Villa.

In 1990, there were again approximately 4,000 Latter-day Saints in the area, about 500 of



Juárez Academy (built 1888).

them descendants of the original pioneers, and the area was still a major supplier of fresh fruits to other parts of Mexico. The Church schools in Mexico are bilingual, with the Juárez Academy a regional center of culture and learning (see ACADEMIES). A striking number of Church leaders have roots in the Mexican colonies. The area also produces a high number of Spanish-speaking missionaries and mission presidents, whose work has extended beyond Latin America to Spain and the Spanish-speaking population worldwide.

While visiting Colonia Juárez on November 11, 1989, Carlos Salinas de Gortari, the president of Mexico, commended the LDS colonists in Mexico in these words:

We appreciate your dedication, honesty, sobriety, and respect for law. You have contributed to the elevation of the regions where you live together, work and labor intensely, and with this you also elevate the level of our nation. You have incorporated new technology, more efficient productive processes, and have shared your knowledge and experience with the rest of your fellow citizens, adding generosity to the characteristics that distinguish you. We know that you are a good people who do

good [transcribed and translated by Guillermo Toscano Arrambí, on file at Juárez Academy].

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SHIRLEY TAYLOR ROBINSON

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## MEXICO AND CENTRAL AMERICA, THE CHURCH IN

### MEXICO

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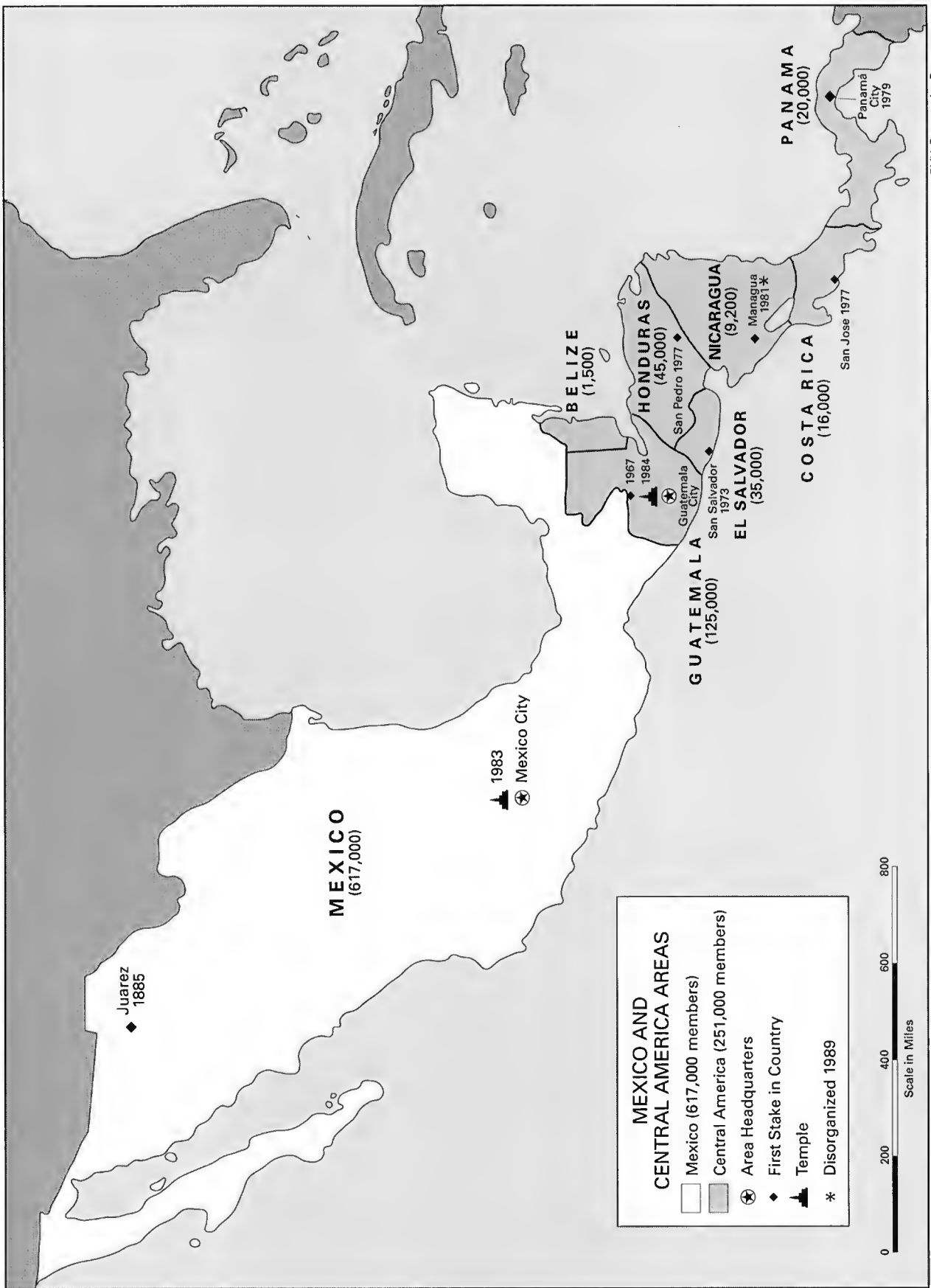
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## MEXICO AND CENTRAL AMERICA, THE CHURCH IN

### MEXICO

The Church of Jesus Christ of Latter-day Saints first sent missionaries into Mexico in 1875. It had long been a hope of Church leaders to teach the gospel to these descendants of the Book of Mor-





mon peoples, and to show them the sacred record of their ancestors. President Brigham YOUNG also looked at Mexico as a possible place of refuge for the Saints in the event of further persecution from the United States government. The Church established colonies in northern Mexico in 1885. Though Church growth in Mexico, and later in Central America, was sporadic and beset with political difficulties, the deep roots of nearly a century began to produce abundantly in the 1970s, so that by the end of 1990 the Church had twenty-seven missions and hundreds of stakes and wards serving approximately a million members in these areas. There are also temples in both Mexico City and Guatemala City.

**FIRST MISSIONARIES.** The first LDS missionaries sent to Mexico in 1875 included Daniel W. Jones, his son Wiley, Anthony W. Ivins, James Z. Stewart, and Helaman Pratt. This group was also to scout out good colonizing areas in the southwestern United States and northern Mexico. Though they recorded no baptisms, the missionaries found many possible sites for the Saints to settle, the most promising being in Chihuahua, Mexico.

From Chihuahua the group also mailed a booklet, *Trozos Selectos del Libro de Mormon* (selections of the Book of Mormon), to well-known citizens and government officials. The selections had been translated by Melitón González Trejo and Daniel W. Jones. Meanwhile, a second group of missionaries, called in September 1876, left for Mexico directly following the October general conference. This group was composed of two of the original missionaries, Stewart and Pratt, and four new ones—Stewart's brother Isaac, George Terry, Louis Garff, and Melitón G. Trejo. They separated in Tucson, Arizona, with Pratt and Trejo going south to Hermosillo, Sonora, Mexico, where the first five baptisms in Mexico occurred in 1877. The other four missionaries were not so fortunate as they were driven from the country by the warring Yaqui Indians.

Two of the booklets mailed by the first expedition fell into the hands of two influential citizens who wrote for more information: Ignacio Manuel Altamirano and Dr. Plotino Rhodakanaty (also spelled Rhodaeanty). Dr. Rhodakanaty studied the materials with several of his friends, and when



J. Reuben Clark, Jr., U.S. ambassador to Mexico, with Abel Paez and Isaias Juarez in Mexico (c. 1931–1932).

Elder Moses Thatcher, of the Quorum of the Twelve Apostles, and other missionaries arrived in Mexico City in November 1879, they soon baptized him and his study group. Within a week Thatcher organized the Mexico City branch and appointed Rhodakanaty as branch president, with Silviano Arteaga and Jose Ybarola serving as his counselors.

Thatcher dedicated Mexico for missionary work on January 25, 1880, but because many of the original members left the Church, he rededicated the land and mission on April 6, 1881, from the rim of the volcano Popocatepetl—which has great historical significance to Mexico's Indian people. He formed a second branch that August in Ozumba, a small town nestled at the base of Popocatepetl.

**COLONISTS.** By 1885, the U.S. persecution of the Church for polygamy resulted in many Church leaders in the United States going into foreign



Abel Paz speaking in Mexico in 1946. President George Albert Smith presided at this conference, which rectified issues regarding the leadership of Mexican branches and missions.

countries to find homes for their multiple families, and some of them founded Colonia Juárez in the state of Chihuahua, Mexico. Later colonies were founded at Díaz, Dublán, and also in Paeheco, Oaxaca, Morelos, and San José, Sonora (*see MEXICO, PIONEER SETTLEMENTS IN*).

The American colonists suffered greatly from the political instability in Mexico. Sonora permanently exiled all foreign settlers, and the Chihuahua Saints were evacuated for a time, with the loss of food, possessions, and sometimes lives. However, many of the Saints returned and rebuilt their colonies and had no further trouble.

**MISSION CLOSURES (1889–1946).** The Mexican Mission was closed in 1889 and the missionaries recalled because of the worsening persecution in the polygamy crisis, but it was reopened in 1901 by Elder John Henry Smith, an apostle, and Presidents Anthony W. Ivins and Henry Eyring from the Juárez Stake. Missionary work continued with lengthy interruptions due to the Mexican Revolution and counterrevolutions (1910–1928).

Elder Rey L. Pratt, of the Seventy, presided over the Mexican Mission from 1907 until his death in 1931, but did not live in Mexico much of that time because the missionaries were often banned. When all foreign missionaries were exiled from 1913 until 1921, President Pratt placed Presidents Isaias Juárez, Abel Paz, and Bernabe Parra, the district presidency, in charge of the Church in

Mexico, and the work of the mission continued under local leadership. Local priesthood brethren also led the Church from 1926 to 1946, when the Mexican government prohibited foreigners from doing religious work in Mexico. Church membership continued to grow.

**1946 TO PRESENT.** With its rapid growth in Mexico, and noting the need for education among its members there, the Church established thirty-seven schools in Mexico between 1960 and 1974, most of them elementary schools. The largest, most widely known LDS school in Mexico is its preparatory school, Centro Escolar Benemerito de las Américas, established in 1964.

The Mexican Mission was divided into four missions between 1952 and 1960. In December 1961, Mexico City established its first stake with Harold Brown, an Anglo who was reared in the Mormon colonies, as president. The second stake was organized in 1967 with Agricol Lozano, a native Mexican, as president. On November 9, 1975, Elder Howard W. Hunter, of the Quorum of the Twelve Apostles, organized eleven new stakes in the Mexico City area, among them the Mexico City Zarahemla Stake for the students of Benemerito. From 1976 to 1978 nearly 150 full-time missionaries were called from the membership of this stake. By 1983 Mexico had eight missions, seventy-six stakes, and several hundred thousand members (second only to the United States in membership), and the majority of the missionaries in the country were local Mexicans. Hundreds of the members had been blessed to attend Church schools.

**MEXICO CITY TEMPLE.** On March 21, 1977, President Spencer W. KIMBALL announced that the Church would build a temple in Mexico City. The Mexico Temple was dedicated on December 2, 1983, by President Gordon B. Hinckley, a counselor in the First Presidency. Its design was a modern adaptation of ancient Mayan architecture, showing respect for the culture and history of Mexico. Harold and Leanore Jespersen Brown were its first president and matron.

#### CENTRAL AMERICA

The expansion of the Church into Central America is more recent than that of Mexico. The first missionary effort beyond Mexico came in 1941, when John (Juan) O'Donnal, who had grown up in the LDS Mexican colonies, was assigned to Guatemala City by the U.S. Department of Agriculture. He



Mexico City Temple, dedicated 1983. Its exterior is made of white cast stone with ornate adaptations of ancient Mayan designs. Photographer: Eldon Linschoten.

taught the gospel informally in Guatemala for several years and petitioned the Church to send missionaries to what he considered a humble people ready to hear the gospel. In 1947 four missionaries were sent to Guatemala and Costa Rica, as part of the Mexican Mission. On September 7, 1947, the first sacrament meeting was held in Guatemala. Central America was dedicated for preaching the gospel and the Central America Mission was organized on November 16, 1952, by Elder Spencer W. Kimball, then of the Quorum of the Twelve. On August 1, 1965, the Guatemala-El Salvador Mission was divided from the Central American Mission. By 1990 missions had been organized in five Central American countries: Guatemala, Honduras, Panama, El Salvador, and Costa Rica. Guatemala had three missions, and El Salvador opened its second mission in July 1990. In December 1990 the Church had forty-three stakes in Central America.

**THE GUATEMALA TEMPLE.** While the Mexico City Temple was being built, plans were already being made to build a temple in Guatemala City. Construction of this temple was completed in three years, and it was dedicated in December 1984, one year after the dedication of the Mexico

City Temple. The construction of the temples enables thousands of Mexican and Central American Latter-day Saints to participate regularly in temple ordinances in their own language and without undertaking the long trip to the Arizona Temple in Mesa as they had done before.

In the April 1989 general conference of the Church, the first General Authorities from Mexico



Primary children in Guatemala (c. 1985). Thirty percent of the one million members to join the Church in 1987–1989 came from Mexico and Central America, and another thirty percent from South America.

and Central America were called to the quorums of Seventy: Horacio Tenorio from Mexico and Carlos H. Amado from Guatemala. On April 6, 1991, Jorge A. Rojas of Mexico was also called to the Seventy.

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BOANERGES RUBALCAVA

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## MICHAEL THE ARCHANGEL

See: Adam: LDS Sourees; Angels: Arehangels

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## MIDDLE EAST, THE CHURCH IN THE

Political turmoil in the Ottoman empire, two world wars, and restrictions imposed by local governments have challenged the efforts of The Church of Jesus Christ of Latter-day Saints to establish an official presence in the Middle East. Despite these difficulties, the Church has small congregations in several Middle Eastern countries, mostly because of the influx of expatriate (mainly American) Church members working there. Before 1950, Church activities were limited to the Levant (Turkey, Palestine, Lebanon, and Syria), but since then some have also occurred, temporarily at least, in Iran, Egypt, Jordan, Israel, the West Bank, Lebanon, and the Arab countries of the Gulf.

The history of LDS Church activity in the Middle East dates from 1841, when Orson Hyde, an apostle, prayed on the Mount of Olives near Jerusalem for the ingathering of Abraham's children (especially the Jews) to Palestine, for the building up of Jerusalem, and for the rearing of a

temple. LDS missionary work in the Middle East began in 1884, when Jacob Spori opened the Turkish Mission in Constantinople. Branches of the Church, consisting mostly of Armenian and European converts, were eventually established in Aintab, Aleppo, and Haifa, but the mission closed in 1896. It reopened in 1897, but closed again in 1909 because of the increasing political turmoil in the Ottoman empire.

After World War I, the mission was reopened in Aleppo and renamed the Armenian Mission. In 1928 it was headquartered in Haifa, but was closed that December with the sudden death of Joseph Booth, the mission president. It reopened in 1933 as the Palestine-Syrian Mission, but was closed again in 1939 because of World War II. In 1947 the mission was reopened with Badwagan Piranian as president; it was renamed the Near East Mission in 1950 but closed again later that year. From 1950 to 1969, Church activity in the Middle East consisted mostly of small groups scattered in various countries and of a few missionaries from the Swiss Mission assigned to work in Lebanon. In September 1969 a Church group was organized in Jerusalem to accommodate Brigham Young University (BYU) faculty and students involved in a Near Eastern Studies program. Other events there included the organization of the Israel District (1977), the dedication of the Orson Hyde Memorial Garden on the Mount of Olives (1979), and the dedication of the BYU Jerusalem Center for Near Eastern Studies on Mount Scopus (1989).

The Church has established a few congregations in other Middle Eastern countries since 1950 as economic expansion, related mostly to the oil industry, has brought an influx of Western workers to the area. A branch of the Church has been operating in Cairo, Egypt, since 1974. The Iran Tehran Mission was organized in July 1975, the first formal mission in the Middle East since 1950, but it was closed in December 1978 with the worsening political situation between Iran and the United States. In 1989, Jordan became the first Arab country to grant formal recognition to the Church, allowing it to establish the Center for Cultural and Educational Affairs in Amman. The governments in these countries have allowed the Church, along with other non-Muslim groups, to hold services and other activities as long as they are unobtrusive and their members respect Islamic laws and traditions, including the restriction against proselytizing among the Muslim populace.

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**ISSUES AND CHALLENGES.** The manner in which the Church has handled a number of sensitive issues in the Middle East illustrates its capacity to adapt to local needs and customs. Between 1841 and 1950, the most vexing problem for the missionaries was how to deal with the poverty and poor health of the members. The Church attempted to alleviate the suffering of members by teaching them new skills, organizing cooperatives to market goods in Salt Lake City, soliciting clothing and food donations from members in Utah, and arranging for relocation to Europe, Mexico, and the United States. Since 1950 the Church has adjusted to issues of a cultural and political nature. One example is the First Presidency's decision to allow members to hold Sabbath services, customarily reserved for Sunday, on the day of worship designated by local religious tradition: Friday in Muslim countries and Saturday in Israel. The Church has refrained from taking an official stand on the Arab-Israeli question; rather, the position of Church leaders is best revealed by the manner in which they have quietly sought to cultivate good relations and a reputation for impartiality with both Israelis and Palestinians. The following statement by Elder Howard W. Hunter, an apostle, is characteristic of this attitude: "Both the Jews and the Arabs are children of our Father. They are both children of promise, and as a church we do not take sides. We have love for and an interest in each" (pp. 35–36).

The greatest obstacle to Church growth today is the prohibition against proselytizing that prevails in every country in the Middle East. Despite its reputation for vigorous missionary activity in other areas of the world, the Church has observed religious restrictions in the Middle East by making nonproselytizing commitments to government leaders and by issuing strict instructions for members to honor these commitments.

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JAMES A. TORONTO

## MILITARY AND THE CHURCH

Although the Church is opposed to war and recognizes that going to war is a very poor alternative in resolving conflicts, tens of thousands of Latter-day Saints have served their countries' armed forces, sometimes even fighting in opposing forces, especially in World War II. The Church considers being loyal citizens to be a duty of its members, irrespective of nationality. Responding to a call for military service is one appropriate manner of fulfilling this duty of citizenship. Latter-day Saints who choose military careers have no restrictions on either their fellowship or their callings in the Church. While any member is free to object to military service because of conscience, Church membership in and of itself is not a justification, and Church leaders have discouraged conscientious objection in every conflict of the twentieth century.

The moral question for Church members is much more one of the spirit than of the uniform. It echoes John the Baptist's counsel to soldiers to avoid violence and extortion, and to be content with their wages (Luke 3:14). The Book of Mormon repeatedly counsels soldiers to abhor the shedding of blood (Alma 44:1–7; 48:14–16, 23; Morm. 4:11–12). However, it also contains principles as to when war may be justified. Concerning the action of the Nephites when they were attacked by the Lamanites, the record states:

Nevertheless, the Nephites were inspired by a better cause, for they were not fighting for monarchy nor power but they were fighting for their homes and their liberties, their wives and their children, and their all, yea, for their rites of worship and their church.

And they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them, and also unto their fathers, that: Inasmuch as ye are not guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies.

And again, the Lord has said that: Ye shall defend your families even unto bloodshed. Therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion [Alma 43:45–47].

One of the Church's first significant involvements with a national military was the organization and the march of the MORMON BATTALION. In



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Elder Harold B. Lee (front row, standing) and President Hilton A. Robertson of the Japanese Mission, with LDS servicemen at the Chapel in the 8069th AU Compound, Korea, 1954. On this trip, Elder Lee investigated the possibility of opening Korea as a separate mission. Photographer: Jerry Maxwell.

1846, as the Latter-day Saints were beginning their westward migration, they responded to the U.S. Army's request for five hundred volunteers to serve in the conflict with Mexico. The battalion marched from Fort Leavenworth, Kansas, through New Mexico and Arizona into Mexico, and then on to California, without combat. Most of its men then journeyed to join their families in Utah. The relative isolation in Utah provided for very little involvement in the Civil War. The Spanish-American War saw two artillery units mobilized from Utah, with the first LDS chaplain and the first LDS servicemen's worship group organized. Involvement in World War I was similarly based in the activity of Utah soldiers but was far more extensive than in any previous military engagement.

In the period before World War II, President J. Reuben Clark, Jr., counselor in the FIRST PRESIDENCY, vigorously advocated U.S. neutrality, and opposed the maintenance of a standing army with equal vigor when hostilities ceased. However, he was the Church spokesman when it

made official declarations encouraging LDS men to respond to their governments' call for military service, despite the fact that these decisions were contrary to his personal viewpoint. In October 1940, he said, "We shall confidently expect that no young man member of the Church will seek to evade his full responsibility" (*CR* [Oct. 1940]:16). A 1942 First Presidency statement counseled Church members worldwide to be ready to respond to their government's call to military duty and exonerated the members' acts of war: "God . . . will not hold the innocent instrumentalities of the war, our brethren in arms, responsible for the conflict" (*MFP* 6:159). This statement has been reiterated during each subsequent period of military action.

The Church has always made significant efforts to help its members in the armed forces live by the same moral standards they would uphold at home. The General Servicemen's Committee was organized in 1941 with Elder Harold B. Lee as chairman. Members of the committee had geo-

graphical responsibilities, visited military installations, and appointed more than three thousand servicemen as group leaders and assistants. These priesthood leaders facilitated fellowship and organized opportunities for military people who could not meet with ordinary wards and branches to partake of the sacrament of the Lord's Supper. The principle of servicemen's group leadership as a special case of Church organization continues in force. LDS chaplains coordinate their activities with stakes and missions and are authorized to organize groups and call group leaders any time small numbers of LDS service people are put in circumstances that might restrict their access to worship.

The activities of the General Servicemen's Committee (in 1969 it became the Military Relations Committee) ebbed and flowed with the intensity of military conflict. This committee began providing publications specifically for service personnel during World War II. It distributed pocket-sized copies of the Book of Mormon, a hymnal, and a doctrinal compendium, *Principles of the Gospel*, and prepared brochures on military life, sexual morality, missionary opportunities, and the Word of Wisdom. These resources formed the basis of a preservice orientation program instituted during the Vietnam era by the Military Relations Committee. Every stake was provided literature, audiovisual resources, and a curricular outline to help people entering the military prepare for that challenge.

The missionary opportunities in the stresses of military life have proven to be significant, both on a personal and on a national basis. Many military people join the Church, and missionary success in countries such as Japan and Korea has gained momentum from the work of servicemen and women. The membership of the Church commonly prays for service people as a group, much as it does for the missionaries.

Servicemen's conferences are held frequently in Europe and the Far East. An English-speaking servicemen's stake was organized in Europe in 1968, providing members living there the full program of the Church in their native tongue.

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ROBERT C. OAKS

## MILLENARIANISM

While the word "millennium" simply means a thousand years, *the Millennium* is usually understood as a thousand-year period during which Christ will reign on earth. Latter-day Saints from the beginning anticipated the return of Christ and worked to prepare the world for his coming. The Bible mentions the thousand-year period only in Revelation 20:2-7, though many interpreters believe that various Old Testament prophecies, such as Isaiah's vision of the lamb and lion lying down together (Isa. 11), describe that time. "Millenarianism" refers to belief in and the study of the Millennium—how near it is and what life then will be like.

Not surprisingly, Christians have differed on these matters throughout history. Those who take a literal approach to prophecy anticipate a millennial world fundamentally distinct from the present age, an actual return to the paradisiacal conditions that prevailed in the GARDEN OF EDEN. For others, the millennial prophecies are mere metaphors for the better times ahead as the world is gradually Christianized. In nineteenth-century America, the latter interpretation was dominant. Most people believed that religious revivals and foreign missions, not the personal return of Jesus Christ, would be the means of ushering in the Millennium. They defined the Millennium in terms of the spiritual rather than the spiritual and physical transformation of the earth.

The Latter-day Saints rejected this figurative vision of the future. They believed that only the miraculous, divine intervention of Christ could fully destroy wickedness and re-create the New Eden. Mormons then and now literally expect the earth to be "renewed and receive its paradisiacal glory" (A of F 10). The extraordinary biological, geological, and social changes that will make the earth a paradise include the abolishment of infant mortality, the herbivorization of carnivores; the unification of continental landmasses; and the cessation of all enmity, strife, and warfare.

As the revelations unfolded during the early years of the Church, it was learned that Christ and those raised in the first resurrection at the beginning of the Millennium "will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it" (TPJS, p. 268). The Saints also came to realize that the destruction of the wicked accompanying Christ's second com-

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the natural fears and enmities within the animal kingdom will cease, that “the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid” (Isa. 11:6–9; cf. D&C 101:26). EZEKIEL prophesied that the EARTH, which lost its pristine character as a result of the FALL OF ADAM (cf. Gen. 3:17–19), will return to its paradisiacal state once again (Ezek. 36:35; cf. A of F 10). For the duration of the Millennium, Satan will be bound (Rev. 20:1–3). In place of the diabolical regime of the “prince of this world” (John 12:31; 14:30; D&C 1:35), the Lord Jesus Christ will dwell personally among the inhabitants of earth, ruling over the KINGDOM OF GOD with the aid of righteous mortals and resurrected Saints from all ages (Isa. 35:2; Dan. 7:14, 27).

Christ taught his disciples to pray to the Father for the kingdom to come when his will would be done on earth as it is in heaven (Matt. 6:10). Jesus declared to them that he would be sent again by the Father at the end of the world for a day of JUDGMENT and an era of paradisiacal glory (cf. Matt. 25:31–46; John 5:22–29; Acts 1:3–8). Some early Christians appear to have anticipated the SECOND COMING OF JESUS CHRIST and the onset of the Millennium as imminent, despite the Savior’s caution that none but the Father knew the time of his coming, and despite both angelic and apostolic pronouncements concerning events that must precede the Millennium (cf. Matt. 24; Acts 3:19–21; 2 Thes. 2:1–4). Numerous church leaders in the Post-Apostolic (Patristic) period, such as Justin Martyr of Rome, Papias of Hierapolis, Irenaeus of Lyons, and Lactantius, accepted the notion of a literal millennium following the resurrection of the dead, when a visible and glorious kingdom of Christ would exist on earth. By the late third and fourth centuries, however, church fathers such as Origen (d. c. A.D. 254) and Augustine (d. A.D. 429) had transformed the notion of a literal millennium into an allegorical or figurative one: The millennial reign of peace for them took place in the hearts of individual men and women and began with the outpouring of the Holy Spirit on the day of Pentecost (cf. Acts 2:16–20). From that time until the sixteenth-century PROTESTANT REFORMATION, belief in a literal millennium was regarded as unorthodox by the institutional church. The RESTORATION OF ALL THINGS in this, the DISPENSATION OF THE FULNESS OF TIMES, affirms that Christ will return for a millennial reign of peace. During the Millennium, members of the

Church of Jesus Christ from any era of time will help in the government of the earth under Christ’s direction (Dan. 7:27; D&C 103:7; cf. Matt. 5:5).

John the Revelator saw that at the commencement of the Millennium a NEW JERUSALEM would descend to earth from heaven. Traditional Christianity has generally associated this with a renewing of the city where Jesus ministered among the Jews during the meridian of time. However, the revelations given to the Prophet Joseph SMITH show that the New Jerusalem in the Western Hemisphere will coexist with the old Jerusalem, each as a hemispheric capital. From them laws, decrees, and leadership in the kingdom of God will emanate. Thus the nuances found in Isaiah 2:3 that “out of Zion shall go forth the law, and the word of the Lord from Jerusalem” telling of two locations are not redundant or merely rhetorical. According to modern scripture, a New Jerusalem will yet be established within the borders of the state of Missouri in North America (D&C 84:2–4; cf. 57:2–3; A of F 10).

The Millennium symbolizes a sabbatical in human history (cf. D&C 77:12; Moses 7:64), analogous to the role of the weekly SABBATH (cf. Ex. 20:8–11). The millennial period is patterned after the Lord’s period of rest following the six creative periods (cf. Gen. 2:1–3).

Life will go on for those on earth: “And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them, . . . and mine elect shall long enjoy the work of their hands” (Isa. 65:21–22). Righteous mortal men and women who die after the beginning of the Millennium “shall not sleep . . . in the earth, but shall be changed in the twinkling of an eye” (D&C 101:31), and children born in this era “shall grow up until they become old” (D&C 63:51; Isa. 65:20). The devil will have no “power to tempt any man,” being bound because of the righteousness of the earth’s inhabitants, and children will grow up without sin (1 Ne. 22:26; D&C 43:30–31; 45:58; 101:28–31). However, those who are wicked will not be resurrected or returned to the earth until after the millennium of righteousness (D&C 76:81, 85).

Whereas numerous temples will already dot the earth prior to the Millennium, their number and distribution will increase during this time, providing places where priesthood ordinances essential to salvation and eternal life can be performed in uninterrupted calm. The work of preaching the gospel of Jesus Christ to all the in-

habitants of the earth will continue under his direction. Meanwhile, a similar teaching program will continue among the spirits of those who have departed this life and are waiting the day of their resurrection (D&C 138). While such spirits may hear the gospel of salvation and accept or reject it in the spirit worlds, mortals on earth will perform saving ordinances such as baptism on their behalf (*see* BAPTISM FOR THE DEAD). Conditions of peace and righteousness will prevail during the Millennium to allow this work to proceed until essential ordinances have been made available to every individual who has lived on earth since the time of Adam and Eve (cf. D&C 138).

[*See also* Last Days; New Heaven and New Earth; Time and Eternity.]

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## MINORITIES

[*In the Book of Mormon, God invites "all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God"* (2 Nc. 26:33). As LDS missionaries have preached the gospel of Jesus Christ to "every nation, kindred, tongue, and people," people from many ethnic groups from all over the world have accepted baptism and become members of the Church. *See* Vital Statistics.

*Emphasis has been placed on taking the gospel to the American Indians and to the other peoples of the Americas. See* Indian Student Placement Services; Lamanites; Mexico and Central America, The Church in; Native Americans; South America, The Church in.

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## MIRACLES

A miracle is a beneficial event brought about through divine power that mortals do not understand and of themselves cannot duplicate. Members of The Church of Jesus Christ of Latter-day Saints believe in the reality of miracles as a consequence of their belief in the existence of God and of his power and goodness.

Just as a shepherd tends his flocks, watches over them, and uses his power to help them, so Jesus Christ used his power and knowledge to help others when he was on earth. For instance, when the supply of wine was exhausted at the marriage feast at Cana, at his mother's request, Jesus miraculously provided wine (John 2:1–10). This act was consistent with his love and compassion, but the means by which he changed the water into wine is not understood, and of themselves people cannot duplicate it. Thus, it is called a miracle. Numerous other examples of the beneficial results of miracles performed by Jesus include the raising from the dead of the widow's son at Naim (Luke 7:11–16), the cleansing of the ten lepers (Luke 17:12–19), and the restoration of the sight of the blind man at Bethsaida (Mark 8:22–26).

Latter-day Saints value miracles because of their beneficial character. As stated in the Book of Mormon, "God has provided a means that man, through faith, might work mighty miracles; therefore he becometh a great benefit to his fellow beings" (Mosiah 8:18). Although God brings about marvelous events to bless humankind, it is known that not every spiritual manifestation necessarily comes from God (*TPJS*, pp. 202–214; Rev. 13:13–14; *see also* SIGN SEEKING).

Faith is considered necessary to bring divine intervention in behalf of those in need. For example, as the Book of Mormon prophet ALMA<sub>2</sub> noted, LEHI and his group of emigrants were given the LIAHONA, a compasslike device to direct their travels toward a new and promised land. "And it did work for them according to their faith in God; therefore, if they had faith to believe that God could cause that those spindles [of the compass] should point the way they should go, behold it was done; therefore they had this miracle, and also many other miracles wrought by the power of God, day by day" (Alma 37:40).

God desires to bless his children, and sometimes does so in ways that require the manifestation of extraordinary power. He is restrained only

habitants of the earth will continue under his direction. Meanwhile, a similar teaching program will continue among the spirits of those who have departed this life and are waiting the day of their resurrection (D&C 138). While such spirits may hear the gospel of salvation and accept or reject it in the spirit worlds, mortals on earth will perform saving ordinances such as baptism on their behalf (*see* BAPTISM FOR THE DEAD). Conditions of peace and righteousness will prevail during the Millennium to allow this work to proceed until essential ordinances have been made available to every individual who has lived on earth since the time of Adam and Eve (cf. D&C 138).

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Just as a shepherd tends his flocks, watches over them, and uses his power to help them, so Jesus Christ used his power and knowledge to help others when he was on earth. For instance, when the supply of wine was exhausted at the marriage feast at Cana, at his mother's request, Jesus miraculously provided wine (John 2:1–10). This act was consistent with his love and compassion, but the means by which he changed the water into wine is not understood, and of themselves people cannot duplicate it. Thus, it is called a miracle. Numerous other examples of the beneficial results of miracles performed by Jesus include the raising from the dead of the widow's son at Naim (Luke 7:11–16), the cleansing of the ten lepers (Luke 17:12–19), and the restoration of the sight of the blind man at Bethsaida (Mark 8:22–26).

Latter-day Saints value miracles because of their beneficial character. As stated in the Book of Mormon, "God has provided a means that man, through faith, might work mighty miracles; therefore he becometh a great benefit to his fellow beings" (Mosiah 8:18). Although God brings about marvelous events to bless humankind, it is known that not every spiritual manifestation necessarily comes from God (*TPJS*, pp. 202–214; Rev. 13:13–14; *see also* SIGN SEEKING).

Faith is considered necessary to bring divine intervention in behalf of those in need. For example, as the Book of Mormon prophet ALMA<sub>2</sub> noted, LEHI and his group of emigrants were given the LIAHONA, a compasslike device to direct their travels toward a new and promised land. "And it did work for them according to their faith in God; therefore, if they had faith to believe that God could cause that those spindles [of the compass] should point the way they should go, behold it was done; therefore they had this miracle, and also many other miracles wrought by the power of God, day by day" (Alma 37:40).

God desires to bless his children, and sometimes does so in ways that require the manifestation of extraordinary power. He is restrained only

habitants of the earth will continue under his direction. Meanwhile, a similar teaching program will continue among the spirits of those who have departed this life and are waiting the day of their resurrection (D&C 138). While such spirits may hear the gospel of salvation and accept or reject it in the spirit worlds, mortals on earth will perform saving ordinances such as baptism on their behalf (*see* BAPTISM FOR THE DEAD). Conditions of peace and righteousness will prevail during the Millennium to allow this work to proceed until essential ordinances have been made available to every individual who has lived on earth since the time of Adam and Eve (cf. D&C 138).

[*See also* Last Days; New Heaven and New Earth; Time and Eternity.]

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## MINORITIES

[*In the Book of Mormon, God invites "all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God"* (2 Nc. 26:33). As LDS missionaries have preached the gospel of Jesus Christ to "every nation, kindred, tongue, and people," people from many ethnic groups from all over the world have accepted baptism and become members of the Church. *See* Vital Statistics.

*Emphasis has been placed on taking the gospel to the American Indians and to the other peoples of the Americas. See* Indian Student Placement Services; Lamanites; Mexico and Central America, The Church in; Native Americans; South America, The Church in.

*Substantial LDS populations also exist in the Pacific Islands. See* Hawaii, The Church in; Oceania, The Church in; and Polynesians.

*In 1978 a revelation extended the priesthood to all worthy males. This allowed the priesthood to be held by blacks. See* Africa, The Church in; Blacks; Doctrine and Covenants: Official Declaration—2; Priesthood; South America, The Church in; Brazil; and West Indies, The Church in.]

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God desires to bless his children, and sometimes does so in ways that require the manifestation of extraordinary power. He is restrained only



*Catching Quails*, by C. C. A. Christensen (late nineteenth century, tempera on canvas, 6'6" × 9'9"). The last of the Mormons driven from Nauvoo were forced out with few provisions. Many were sick, and some died. On October 9, 1846, many quail flew into camp on the river bank above Montrose, Iowa. Many were caught, cooked, and eaten. To the Saints it was a miracle paralleling a similar incident in ancient Israel (cf. Exodus 16:13). Courtesy Museum of Fine Arts, Brigham Young University.

by their lack of faith. Thus, the absence of miracles is evidence of the lack of faith among his children, “for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased wo be unto the children of men, for it is because of unbelief, and all is vain” (Moro. 7:37). “For if there be no faith among the children of men God can do no miraele among them” (Ether 12:12).

When the faithful receive a blessing from God, especially one that requires a manifestation of his extraordinary power, the proper response is gratitude to God for the blessing (D&C 46:32). Manifestations of God’s extraordinary power usually come only after faith and do not necessarily create faith (cf. Ether 12:7); it is appropriate, therefore, not to make a public show of such sacred experiences as a demonstration of religious belief. Seeking manifestations of the extraordinary power of the divine for the purpose of coming to believe is rejected as improper sign seeking.

Of the miraculous GIFTS OF THE SPIRIT that come to the righteous, the Lord says, “For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts. . . . And all these gifts come from God, for the benefit of the children of God” (D&C 46:9, 26).

A miraculous gift especially valued is the healing of the sick. However, not every faithful soul who ails will be raised, for the Lord has said, “And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished and with all tenderness, with herbs and mild food. . . . And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me” (D&C 42:43–44). Thus though the sick may be healed (D&C 46:19), if that does not occur, the sick

are nourished by all prudent means, including those available in modern medical science. The ELDERS of the Church perform this ordinance of administering to the sick, as the scriptures prescribe (cf. James 5:14–15; D&C 46:20), and the healing or other blessings are then in accordance with the will of God.

Personal experience with miracles might confirm the faith of the recipients. Further, personal experiences with miracles may give others increased confidence in scriptural accounts of miracles.

Of all the miraculous gifts of God given to his children, the one of greatest benefit is the ATONEMENT OF JESUS CHRIST. By powers and means not understood by mere mortals, Jesus was able to take upon himself the sins of the world and make it possible for anyone by REPENTANCE, to escape the otherwise inescapable suffering of sin and the doom of death, and thereby return to the presence of God. “For behold, I, God, have suffered these things for all, that they might not suffer if they would repent . . . which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit” (D&C 19:16, 18). The miracle of forgiveness and the marvel of resurrection are supreme indeed.

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## MISSIONARY, MISSIONARY LIFE

Members of The Church of Jesus Christ of Latter-day Saints accept Jesus’ injunction to his ordained disciples, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matt. 28:19). They accept, indeed, a reiteration of it in modern times: “Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost” (D&C 68:8). Missionaries consider themselves emissaries of the Lord in proclaiming his message.

**WHO ARE CALLED.** In the first generation of the Church, married men frequently were called to be

missionaries, and they left wives and families for an indeterminate length of time. In recent decades, the majority of missionaries have been young men and women who serve about two years.

Currently, the Church calls as missionaries, on a voluntary, temporary basis, single men from the ages of nineteen to twenty-six, single women twenty-one years and older, and older married couples with no dependent children. Missionary service is coordinated with military service as required.

Missionaries or their families generally cover the major costs of serving a mission. Missionaries called from developing nations may receive needed financial assistance from the general missionary fund of the Church. This assistance covers only basic living costs, as the Church has no paid ministry. No one is paid for missionary service.

As the Church has expanded, more and more missionaries have been called. Approximately 76 percent currently are young men, 18 percent are women, and 7 percent are couples. The number of retired couples accepting calls to serve missions is increasing, with many couples serving more than one mission.

**CALLING AND TRAINING.** The official missionary call is preceded by an interview, often requested by the prospective missionary, with the ward BISHOP, who assesses the person’s worthiness and spiritual preparation. Prolonged formal study to preach the gospel is not required, but LDS parents are expected to prepare their children for missionary service through family scripture study and participation in Church classes and programs. Parents are also encouraged to teach children basic nutrition, health care, and homemaking skills that are essential for missionary service.

When a bishop has approved a missionary candidate, he sends the recommendation to the STAKE PRESIDENT, who also interviews the prospective missionary. When this process is complete, the stake president sends the recommendation to the Missionary Department of the Church. Designated members of the QUORUM OF THE TWELVE APOSTLES suggest a preliminary assignment for each missionary or couple. These assignments are then sent to the FIRST PRESIDENCY of the Church, who confirms or modifies them on the basis of inspiration. These procedures are in keeping with the scriptural admonition that “no man taketh this honour [of ministering in the Church or



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preaching the gospel in the world] unto himself, but he that is called of God, as was Aaron" (Heb. 5:4). Missionaries may be called to serve in nearby states or countries or anywhere in the world where there is an established mission of the Church. A letter calling the missionary or couple to a specific mission, bearing the signature of the President of the Church, is sent requesting a reply of acceptance or rejection of the call.

The prospective missionary generally is allowed several weeks to prepare before reporting at an appointed date to the nearest Church MISSIONARY TRAINING CENTER (MTC). Often the newly called missionary receives a letter from his assigned MISSION PRESIDENT with specific recommendations for the climate and mission service rules. Missionaries who already are fluent in the language of their assigned mission typically stay in an MTC for three weeks. Otherwise, they receive several weeks of intensive language and cultural training included with their courses in scripture study and methods of teaching the gospel.

Missionaries in an MTC also attend regular inspirational meetings and study classes. One day a week, they may attend a nearby TEMPLE and also write letters and take care of other personal needs. Sundays are devoted to attending regular Church services and studying the gospel.

At an MTC and in the mission field, missionaries are divided into administrative units called zones and districts. Single missionaries are assigned companions of the same gender who are studying the same language or going to the same mission. Married couples, of course, serve as companions to each other. Companionship is one of the most pervasive aspects of missionary life: a missionary never labors alone. The need for harmonious relationships between companions is urgent, and, although it can sometimes be a challenge, it usually leads to lifelong friendships. For missionary couples, it typically leads to an enhanced marriage relationship.

While in an MTC, missionaries begin to experience the meaning and rewards of full-time service to the Lord. The training is intensive. They do not watch television, listen to the radio, or go to places of entertainment. Letters, phone calls home, and nonmission business are limited. Their clothing is conservative business wear with distinctive name tags, except on preparation days or for service projects, physical-fitness activities, or special circumstances. The missionary's time is ac-

counted for on reports submitted to the MTC or mission president; the principle is that one's time as a missionary is dedicated to the Lord.

**ENTERING THE MISSION FIELD.** When missionaries arrive in their assigned geographic areas, they are welcomed by their mission president and are given a brief orientation in the mission home or headquarters office. Each new single missionary is assigned to be trained by an experienced missionary companion. Missionary couples may be trained by another couple for a short time before they go to their assigned area within the mission.

All single missionaries are asked to follow a daily schedule somewhat as listed below, with variations as suggested by the mission president or as needed according to the customs of the country:

- 6:30 A.M. Arise
- 7:00 A.M. Study with companion
- 8:00 A.M. Breakfast
- 8:30 A.M. Personal study
- 9:30 A.M. Teaching and contacting
- 12:00 P.M. Lunch
- 1:00 P.M. Teaching and contacting
- 5:00 P.M. Dinner
- 6:00 P.M. Teaching and contacting
- 9:30 P.M. Plan next day's activities
- 10:30 P.M. Retire

Missionary couples may be given considerable latitude with their schedules because they often fill several different assignments, such as helping new converts gain experience in administering a Church unit, serving as guides at VISITORS CENTERS and HISTORIC SITES, or serving as nonproselytizing representatives of the Church in communities that do not allow proselytizing.

If missionaries are serving where they are learning another language, they spend time each day in language study. They also are encouraged to keep journals and exercise regularly. Missionaries spend most of their time finding receptive people and teaching them the restored gospel of Jesus Christ. Frequently they meet with people who have expressed an interest in knowing more about the way of life of their LDS friends and neighbors. Other people develop an interest in the Church and its teachings from media programs, street displays, pamphlets, or from simply seeing missionaries and inquiring about their background and purpose. When missionaries have time between

teaching appointments, they often go door to door through a neighborhood asking those at home if they would be interested in learning more about the Church.

Missionaries work closely with local Church members, teaching people in their homes, speaking in ward or branch meetings about the importance of missionary work and on other gospel themes, and participating in social and athletic functions when their duties allow. Ward or branch members are encouraged to invite the missionaries to their homes for a meal as often as they can, to ease the financial burdens and to free their time for missionary work. Church members are often grateful to have the missionaries in their homes as role models for their children, while missionaries appreciate an hour of relaxation, home cooking, and LDS family life. Missionaries also often depend on local members for transportation, repairs on bicycles or other equipment, and advice and encouragement. Often, members of the elders quorum or Relief Society volunteer to serve as companions to male or female missionaries, respectively, so that the two full-time missionaries can split up for an evening and double their effectiveness.

Missionary apartments, while far from luxurious, must meet certain standards for health and safety, minimal space, and furniture. Apartments are rented and often become “missionary apartments” as a succession of missionaries transfer in and out of an area. In some places, Church members have apartments attached to their homes in which they invite missionaries to live. Missionaries travel on foot, by public transportation, by bicycle, or in mission cars, assigned at the mission president’s discretion based on the distances missionaries must travel and other circumstances.

Almost every missionary experiences a test of faith and courage. The experience of telling people that one represents Jesus Christ and has a message that will change their lives forever leads to solemn introspection, earnest prayer, and continual study. While some missionaries have already moved through this process, others find that they must spend many hours in prayer and scripture study before they receive a TESTIMONY.

After several months of service, missionaries become proficient in teaching the gospel, and more effective in bearing testimony of its truth. If they are speaking a foreign language, they accommodate to its dialects. As they grow and mature in

experience, they may be transferred to different areas in the mission and placed with different companions, or assigned to meet new challenges and work with new people. They may in time become trainers for newly arrived missionaries. One missionary may be called to organize and preside over a branch of the Church. Another may not do formal missionary work but be called to serve the needs of underprivileged people as a welfare worker or to teach English and cultural information to refugees awaiting resettlement. Other missionaries may be placed in charge of the finances or other business of the mission and do direct missionary work only in the evenings. Older missionaries are sometimes called to serve in temples as ordinance workers.

The tasks of a missionary often are traumatic. Missionaries may experience cultural shock, language barriers, health problems, personality adjustments, hostility, and sometimes severe persecution. Yet missionaries are, for the most part, dedicated, enthusiastic, and faithful, and later may describe their service as “the best two years” of their lives to that time. Companions encourage one another, and the missionaries gain a new perspective of themselves, of people, of the place where they serve, and of the gospel. Often missionaries continue their association with a foreign country or language through their choice of a college major or profession.

**GOAL OF MISSIONARY WORK.** The ultimate goal of missionary work in the Church is to invite all the inhabitants of the earth to come unto Christ, through personal testimony, “by gentleness and meekness, and by love unfeigned” (D&C 121:41). People throughout the world respond differently to the gospel message. Some quickly accept the message and within a few days or weeks request baptism into the Church. For others, it may be more difficult to leave past traditions, overcome social pressure, or break personal habits to conform to gospel standards. Occasionally, political and economic pressures countermand the inclination to conversion. Others simply feel no need for religion. All newly baptized members are accepted into The Church of Jesus Christ of Latter-day Saints as “no more strangers and foreigners, but fellow citizens with the saints, and of the household of God” (Eph. 2:19). Missionaries develop Christlike love for those they teach about the Church and for the people in the area where they

serve. They are grateful for those who “hear [the Lord’s] voice and harden not their hearts” (D&C 28:7).

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As missionary training progressed, the FIRST PRESIDENCY approved a Church Missionary Home and Preparatory Training School. A Salt Lake City home was purchased, remodeled, and furnished to accommodate up to ninety-nine missionaries. Inaugurated in 1925, the week-long program for departing missionaries emphasized gospel topics, Church procedures, personal health, and proper manners. This home accommodated the outgoing missionaries until the 1960s, but as the number of missionaries increased, other facilities were needed.

**PROGRAM AT BRIGHAM YOUNG UNIVERSITY (BYU).** For several years prior to 1960, Church and BYU officials considered the advisability of offering language instruction to missionaries. The occasion to launch this program came when missionaries assigned to Mexico and Argentina experi-

enced lengthy delays in obtaining visas. On December 4, 1961, the Missionary Language Institute (MLI) opened with a class of twenty-nine elders in temporary quarters in a Provo hotel and various BYU buildings. Through classes, leadership meetings, and conferences, missionaries attending the MLI were able to develop facility in Spanish as well as in self-discipline and missionary spirit.

To enhance this program, in 1963 Church leaders gave its director the authority and stature of a MISSION PRESIDENT, and the MLI became known as the Language Training Mission (LTM). Portuguese and German were soon added to its curriculum.

In 1968 Church leaders decided to offer language instruction in all sixteen languages then being used by missionaries. To meet this major challenge, separate LTMs were established at Ricks College to teach Dutch and the Scandinavian languages and at the Church College of Hawaii to teach Polynesian and Oriental languages.

**SCOPE BROADENED.** The need for missionary training increased with the expansion of the Church. In 1971 over 2,500 missionaries received training at Brigham Young University in classrooms and housing that became increasingly inadequate. In 1973 the Church Missionary Committee approved plans to build a complex in Provo large enough to meet the needs of all language training for missionaries and decided to combine the three existing programs there. By 1976 the first phase was established. This multimillion-dollar complex demonstrated the Church’s resolute commitment to missionary work.

Prior to 1978, while foreign-language missionaries were trained at the LTM in Provo, the Missionary Home in Salt Lake City continued to train the English-speaking missionaries. Beginning in 1978, however, all elders, sisters, and couples called from the United States or Canada reported directly to Provo for training, and the name of the facility was changed to Missionary Training Center (MTC) to reflect its more comprehensive program.

**ORGANIZATION AND ADMINISTRATION.** In the 1980s, the GENERAL AUTHORITIES became more involved in personal direction of missionary training. Although past MTC leaders had customarily handled policies and procedures through BYU,

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from 1980 on they increasingly reported directly to the Missionary Committee in Salt Lake City.

The internal organization was also at this time restructured to separate ecclesiastical from professional responsibilities. Missionaries were organized into branches whose presidents, called as lay leaders from among Church members in the Provo area, provided needed ecclesiastical authority and service in counseling missionaries and in conducting Sunday meetings. In addition, full-time staff members supervised professional activities such as training and business affairs.

**MTC REGIMEN.** The MTC is regarded as a mission field. All costs are paid by the missionaries, including board and room, books, and study materials. Every missionary is assigned another new missionary as a companion, and they are together twenty-four hours a day.

The schedule is rigorous. Classes have ten to twelve students who meet in three-hour sessions, morning, afternoon, and evening. Studies include the scriptures, languages, and missionary methodology. Academic responsibilities are balanced by spiritual development and recreational opportunities. Temple attendance and weekly devotional addresses given by visiting General Authorities aid spiritual well-being. Exercise programs promote physical fitness.

The intensive methodology used in foreign-language instruction is based in part on a program developed by the U.S. Army: Trainees learn by listening and repeating. Classroom instructors are usually experienced former missionaries and foreign students from nearby campuses. Linguistic drills are related to the culture, customs, and characteristics of the assigned mission field. In one week basic grammar is learned, and after two weeks a missionary begins to converse, pray, and sing in a new language. In eight weeks, missionaries are reasonably adept in conversation and can teach gospel lessons in a foreign language.

**INTERNATIONAL EXPANSION.** The Church now operates Area Missionary Training Centers beyond Provo. Previously, missionaries called from outside the United States and Canada typically went directly to the mission field without orientation. Area centers have now been developed to give missionaries from other lands advantages similar to those provided in Provo. The first of these centers was established at São Paulo, Brazil, in 1977. By 1990, thirteen Area MTCs functioned in Latin

America, Europe, Asia, and the Pacific. All are adjacent to Latter-day Saint temples.

The goal of the Missionary Training Centers is to provide initial training for full-time missionaries, preparing them to teach more efficiently the restored gospel of Jesus Christ. All programs are continuously evaluated in terms of this objective.

RICHARD O. COWAN

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## MISSION PRESIDENT

In 1990, some 257 mission presidents, along with their wives, and sometimes families, served in geographical mission areas in more than a hundred nations. The period of service for a mission president is usually three years. In the Church being a mission president is regarded as a challenging and exhilarating spiritual assignment, a link of fellowship with the Master. Calls are issued by the **FIRST PRESIDENCY**. Both husband and wife are set apart as missionaries by the **LAYING ON OF HANDS** by an assigned General Authority, often a member of the **First Presidency** or **QUORUM OF THE TWELVE APOSTLES**, and receive **BLESSINGS** and counsel appropriate to their assignment.

The calling is not a regular remunerative position, but interrupts professional employment; whatever financial losses accrue are part of the expected sacrifice. The family involved gives of its time and energies without salary, though there is a modest allowance for living expenses. Men and women from all walks of life and all nationalities and backgrounds serve, called, as it were, "from everywhere to everywhere." Typically, the president is a high priest with extensive prior service in the Church. His wife is likewise experienced in Church leadership and teaching. Their competence in the language and culture of their designated country is enhanced by mission presidents' seminars and training sessions.

A strong legacy of mission presidents permeates Church autobiography and biography, oral tradition, fiction, and folklore. Narratives range from some of flagrant and even life-threatening opposition and martyrdom to sublime accounts of conversions to Christ. It is a common feeling that the Spirit attends missionary work as it does no other.

An important concern of the mission president and his wife is naturally the continued nur-

from 1980 on they increasingly reported directly to the Missionary Committee in Salt Lake City.

The internal organization was also at this time restructured to separate ecclesiastical from professional responsibilities. Missionaries were organized into branches whose presidents, called as lay leaders from among Church members in the Provo area, provided needed ecclesiastical authority and service in counseling missionaries and in conducting Sunday meetings. In addition, full-time staff members supervised professional activities such as training and business affairs.

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ture and care of their own children who have come with them. A second concern is the nurture and care of the missionaries, the majority of whom are young, uprooted, often struggling with a new language, and facing new stresses. The mission president trains, counsels, assigns, and gives spiritual support to each missionary, and his wife plays a vital role in training programs and the health, welfare, and safety of each missionary.

A mission is generally assigned from 120 to 250 full-time missionaries, with young men serving two years and young women serving eighteen months. In addition, there are some part-time missionaries and older couples. Older couples generally serve from one year to eighteen months. Single missionaries always labor in same-gender pairs; married couples labor together. Leadership roles are assigned to senior companions, district leaders, and zone leaders. Each mission has a rotating central missionary staff: typically a secretary, recorder-historian, supplies manager, and travel coordinator. Since new missionaries arrive and seasoned missionaries are released each month, training, retraining, and making new assignments and transfers are perpetual tasks.

The mission president, under supervision from Church headquarters, establishes mission rules, study patterns, goals, and discipline. His assignment requires constant travel to zone conferences, which are also testimony meetings, at least every six to eight weeks. The president and his wife have direct contact with the missionaries by phone, mail, and personal visits. They continually foster programs of goodwill, service, and understanding.

At the end of three years, the mission president and his family return home to resume their vocational and regular family lives.

GERALD J. DAY

## MISSIONS

The mission of The Church of Jesus Christ of Latter-day Saints is to invite everyone to come to Christ. This includes a mandate to proclaim the GOSPEL OF JESUS CHRIST to every nation, kindred, tongue, and people (cf. Matt. 28:19; Mark 16:15; D&C 42:58). "Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall

send, that the testimony may go from you into all the world unto every creature" (D&C 84:62). From the earliest days of the Church, missionaries have been called to the nations of the earth to preach that message.

The ultimate destiny of missionary work was envisioned by the Prophet Joseph SMITH in 1842:

Our missionaries are going forth to different nations. . . . The Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done [HC 4:540].

Two basic types of missions are organized to carry forward the missionary effort: full-time missions and stake missions.



The LDS Church has no paid ministry. The majority of missionaries in the LDS Church are young men between the ages of nineteen and twenty-one who serve on a voluntary basis for approximately two years.



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The LDS Church has no paid ministry. The majority of missionaries in the LDS Church are young men between the ages of nineteen and twenty-one who serve on a voluntary basis for approximately two years.

**FULL-TIME MISSION.** A full-time mission is an ecclesiastical unit of the Church in a designated geographical area. A MISSION PRESIDENT and his wife are called to preside over the mission and supervise from 120 to 250 full-time missionaries. Small missions in newly opened areas begin with fewer missionaries. In areas where STAKES have not yet been established, the mission president also bears ecclesiastical responsibility for all Church members who live within the boundaries of his mission. In areas where stakes have been established, the mission president does not carry this responsibility but is available as a resource to help members advance missionary work. Full-time missions have been organized in nations wherever the Church has official recognition.

**STAKE MISSION.** A stake mission is organized in each stake of the Church to supplement or extend the resources of the full-time mission in that area. A stake mission president and two counselors preside over the stake mission. Unlike full-time missionaries, stake missionaries serve part-time, mostly in the evenings, and continue to live in their own homes and to fulfill their normal family and occupational responsibilities. They are generally expected to spend ten or more hours a week doing missionary work.

President Spencer W. KIMBALL described missionary work as the lifeblood of the Church. He wrote,

If there were no converts, the Church would shrivel and die. But perhaps the greatest reason for

missionary work is to give the world its chance to hear and accept the gospel. The scriptures are replete with *commands* and *promises* and *calls* and *rewards* for teaching the gospel. I use the word *command* advisedly, for it seems to be an insistent directive from which we, singly and collectively, cannot escape. Furthermore, the command is clear that not only must all members of His church give missionary service, but we must take the gospel to all the children of our Heavenly Father on this earth [p. 4].

**HISTORY OF MISSIONARY WORK.** In April 1830, immediately after the Church was organized, the first formal missionary activity began. Samuel H. Smith, a brother of the Prophet Joseph, filled his knapsack with copies of the Book of Mormon and traveled through neighboring towns in upstate New York to acquaint people with the newly published book of scripture. He sold a copy to Phineas H. Young, who read the book and later joined the Church. The same book came into the hands of Brigham YOUNG and, in conjunction with additional contacts, led to his conversion.

In the fall of 1830, four brethren, Oliver Cowdery, Peter Whitmer, Jr., Parley P. Pratt, and Ziba Peterson, were called to undertake a mission to the western frontier to preach to the Lamanites. They met with several Indian tribes, but their work was hampered by government Indian agents, and their principal success was among the white settlers in Ohio (see LAMANITE MISSION). By the end of December 1830, several hundred people had joined the infant Church, including such leaders as Sidney RIGDON and Frederick G. Williams, later named as counselors to Joseph Smith, and Edward Partridge, its first Presiding Bishop.

Through the efforts of several beginning in 1830, missionary work extended into Canada. John TAYLOR, who later became the third President of the Church, was an early convert there in the spring of 1836.

In 1837 Heber C. KIMBALL was called to open the first mission abroad. He and Orson HYDE were set apart to begin the work in the BRITISH ISLES. In that same year, Parley P. PRATT issued his pamphlet *Voice of Warning*, the first tract published for missionary use in the Church. In April 1839, in response to revelation (D&C 118), the Quorum of the Twelve Apostles and others departed for a mission to Great Britain (see MISSIONS OF THE TWELVE TO THE BRITISH ISLES). Thousands of converts joined the Church, and great numbers of



Many single women, such as these two in Tonga, 1986, fulfill missions. All single missionaries live and work with a companion of the same sex. Courtesy Floyd Holdman.

them emigrated to America during the 1840s and strengthened the Church as it endured dissension within and persecution from without.

By the 1850s, missions had been opened in Chile, France, Germany, Gibraltar, Hawaii, India, Italy, Malta, Scandinavia, South Africa, the South Pacific, and Switzerland. Many of these were discontinued after only a few years; but in the final decades of the nineteenth century, a time when the Church was facing severe persecution and extreme financial difficulties, additional missions were founded in Mexico, Samoa, Tahiti, and Turkey.

In 1901, President Lorenzo SNOW renewed the emphasis on taking the gospel into all the world. Heber J. GRANT of the Quorum of the Twelve Apostles dedicated Japan for the preaching of the gospel. Over the next two years, Francis M. Lyman, also of the Twelve, dedicated the lands of Africa, Finland, France, Greece, Italy, Palestine, Poland, and Russia for missionary work.

In 1920–1921, David O. MCKAY of the Twelve traveled some 56,000 miles in a world survey of Church missions for the FIRST PRESIDENCY. He made stops in the Pacific islands, New Zealand, Australia, Asia, India, Egypt, Palestine, and Europe. While in Asia, he dedicated China for the preaching of the gospel.

In December 1925, Melvin J. Ballard of the Twelve established a mission in South America, with headquarters in Buenos Aires, Argentina, predicting, “The work of the Lord will grow slowly for a time here just as an oak grows slowly from an acorn. It will not shoot up in a day as does the sunflower that grows quickly and then dies. But thousands will join the Church here. It will be divided into more than one mission and will be one of the strongest in the Church. The work here is the smallest that it will ever be. The day will come when the Lamanites in this land will be given a chance. The South American Mission will be a power in the Church” (quoted in *Melvin J. Ballard: . . . Crusader for Righteousness* [Salt Lake City, 1977], p. 84). By 1990, Central and South American converts had emerged as one of the largest segments of the Church.

During President McKay’s administration as President of the Church, he instituted a vigorous missionary effort that increased the number of full-time missionaries from 5,000 to 13,000 and soon transformed the Church from an American institution into an international one. Preparation and



Missionaries spend most of their time finding and teaching interested people about the restored gospel of Jesus Christ. As of March 1991, there were 44,000 full-time missionaries serving in 257 missions throughout the world. Courtesy Doug Martin.

training for missionaries were formalized and intensified. The first seminar for mission presidents was held in June 1961. A new teaching plan of six lessons was introduced and his “every member a missionary” program coordinated missionary efforts of Church members. In November 1961 a language training institute was established at Brigham Young University in Provo for missionaries called to Spanish-speaking missions. This institute became the Language Training Mission in 1963 and the MISSIONARY TRAINING CENTER in 1978. During the 1960s and the 1970s, the Church built VISITORS CENTERS at many temple sites and other locations, including major pavilions for the New York World’s Fair in 1964–1965 and the expositions in San Antonio, Texas, in 1968; Japan in 1970; and Spokane, Washington, in 1974. A large visitors center was opened on TEMPLE SQUARE in August 1966.

In April 1974, in his first major address as President of the Church, Spencer W. Kimball emphasized that every able, worthy young man should serve a mission. Under his leadership, the missionary force more than doubled in twelve years, and new missions were established in many parts of the world. The June 1978 revelation extending the priesthood to all worthy male mem-

bers of the Church opened up additional missionary opportunities (*see* DOCTRINE AND COVENANTS: OFFICIAL DECLARATION—2).

Ezra Taft BENSON, who became the thirteenth President of the Church in November 1985, continued to emphasize proclaiming the gospel as an important and basic part of the mission of the Church, emphasizing the role of the Book of Mormon as a necessary and powerful tool.

Changing political conditions throughout the world in the final decades of the twentieth century opened nations previously inaccessible to missionaries—principally in Africa, Asia, and Central and Eastern Europe.

**MISSIONARY ORGANIZATION.** Under the direction of the First Presidency, the Quorum of the Twelve Apostles is the Missionary Committee of the Church. The members of the Twelve “are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world, . . . being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ” (D&C 107:23, 35). The Twelve are assisted in their ministry by the SEVENTY, who “are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world” (D&C 107:25).

The Missionary Department is the staff organization at Church headquarters that assists the Missionary Committee of the Church in providing direction, training, programs, resources, and administrative support to the missions of the Church. Calls to full-time missionaries are processed through the Missionary Department.

A mission president is called by the First Presidency to preside over each mission of the Church, normally for three years (*see* MISSION PRESIDENT). He calls two full-time missionaries as his assistants, and they help him in training and supervising other missionaries. In his stewardship of Church units, the mission president is generally assisted by two local counselors. These counselors help the mission president in training and coordinating with local priesthood leaders and members who live within the stakes and WARDS within the mission area.

**CALLS TO MISSIONARY SERVICE.** In 1842, Joseph Smith summarized the procedure for calling a person to serve in the Church: “We believe that a man must be called of God, by prophecy, and by the laying on of hands by those who are in author-



Among the full-time missionaries of the Church is a group of young women (approximately 270 in 1990) with health and teaching backgrounds who are assigned to teach disease prevention, nutrition, and home health care to Church members in developing countries in addition to fulfilling proselytizing responsibilities.

ity, to preach the Gospel and administer in the ordinances thereof” (A of F 5).

In the early days of the Church, missionaries were called individually during Church conferences. After the Saints moved to the Salt Lake Valley, the First Presidency announced mission calls at general conferences—often to the surprise of those called. Later, written calls were sent from the office of the President of the Church. The return address on these letters was simply Box B, Salt Lake City, Utah, and for generations of Latter-day Saints, “Box B” became a symbol of the call to serve a mission.

At first, mission calls were issued to anyone, and married men often left their wives and children to serve for an unspecified period of time, ranging from a few weeks to several years. During the latter half of the nineteenth century and the first quarter of the twentieth, wives occasionally accompanied their husbands on missions. The first calls to single women were issued near the end of the nineteenth century.

The ages and terms of service of full-time missionaries have varied over the years, and exceptions are made according to circumstance. In 1990,

unmarried men ages nineteen through twenty-five, or occasionally older, were called to serve for twenty-four months. Unmarried women ages twenty-one through thirty-nine were called to serve for eighteen months, and those age forty through sixty-nine were called to serve for twelve months. Married couples normally served for either twelve or eighteen months.

In addition to the traditional tasks of missionaries, couples and sister missionaries may also be given assignments in such areas as leadership training, mission office staff, visitors center staff, public communications, temple work, family history research, health welfare services, education, and other full-time Church service.

**MISSIONARY PREPARATION AND TRAINING.** Informal missionary training often begins in the homes of Latter-day Saints and continues in the various Church priesthood and AUXILIARY ORGANIZATIONS at the local level. A specific purpose of bearing the AARONIC PRIESTHOOD, designated in the scriptures as the preparatory priesthood (D&C 84:26), is to prepare young men for the responsibilities of the MELCHIZEDEK PRIESTHOOD, including missionary service. Some stakes sponsor missionary-preparation seminars or classes to assist young men and women and older couples in preparing for full-time missions. Brief formal missionary training for those already called is given at local missionary training centers located around the world. Missionaries assigned to missions where they will speak their native language remain at a training center for approximately three weeks. Missionaries who must learn a new language remain for approximately two months (*see* MISSIONARY TRAINING CENTERS).

On arrival in an assigned field of labor, each missionary receives on-the-job training from a senior companion and other mission leaders. Each missionary pair or married couple spends a portion of each day studying the scriptures, practicing the missionary discussions, and strengthening other missionary skills and attributes. Language study also continues for those who are learning a new language. District meetings held every week and zone conferences held every four to six weeks provide opportunities for missionaries to be instructed, motivated, and further trained by the mission leaders.

**MISSIONARY APPROACHES.** Historically, missionaries have endeavored to find those who are

interested in listening to their message so they can teach them the gospel, baptize those who desire to join the Church, and fellowship new converts as they begin their membership in the Church.

During the first 150 years of the Church, missionary work centered on public meetings and contacting people in their homes: tracting (see below); street meetings; debates; exhibits at fairs, expositions, or shopping malls; FIRESIDES held in public buildings or Church meetinghouses; and “cottage meetings” held in private homes.

Door-to-door contacting is commonly called “tracting” because missionaries in the past often left printed tracts with people as they called on them. As the number and influence of Church members have grown, missionaries have come increasingly to rely on referrals from members to find people to teach. In the latter half of the twentieth century, missionaries have had the benefit of standardized lessons, usually referred to as missionary discussions, to assist them in teaching the gospel.

People who are being taught are invited to become actively involved by reading and studying



In recent years, more and more retired couples have chosen to serve missions together. As of 1991, approximately 1,500 couples were serving on a full-time voluntary basis. In addition to sharing the gospel with non-members, many missionary couples have assignments in leadership training, public relations, and family history. Some serve in Church visitors centers or in mission offices. Couples called to work in temples and in Church schools devote full time to these responsibilities and are not involved in proselytizing. Photograph, c. 1980, Deseret News.

on their own, praying about the message they are receiving, attending Church meetings, coming to know Church members, and living the principles of the gospel as they learn them. Full-time and stake missionaries are often assigned specific duties in shepherding new members and helping them become “fellowcitizens with the saints, and of the household of God” (Eph. 2:19).

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### MISSIONS OF THE TWELVE TO THE BRITISH ISLES

Between 1837 and 1841 there were two apostolic missions to the British Isles. In 1837–1838 Heber C. KIMBALL and Orson HYDE established the first mission, concentrating in the area of Preston and the Ribble Valley. Their efforts saw about 1,500 people baptized into the Church. From 1839 to 1841, nine members of the Quorum of the Twelve Apostles labored in Britain and added another 4,000 converts to the Church. These missions were extremely important. In a relatively short time, the Twelve Apostles established the foundation for the most successful missionary program of the Church in the nineteenth century, organized an extensive emigration program, and established a major publication program. In these activities, they also shared experiences that welded them together as a quorum. The spiritual and administrative dimensions of these missionary experiences prepared the Quorum of the Twelve Apostles to assume their key role in the leadership of the Church following their return to Nauvoo, and especially after the death of the Prophet Joseph SMITH in 1844. These missions were a manifestation of the early LDS recognition of the divine command to take the gospel “into all the world” (D&C 84:61–63; cf. Matt. 28:19) and to “gather” to Zion those who would accept the gospel message. Even as Jesus had commanded his apostles anciently, so had he done with his apostles in the nineteenth century.

**THE 1837–1838 MISSION.** The Church was barely seven years old when Elders Kimball and

Hyde departed for England in July 1837. The Prophet Joseph Smith had directed men to go on missions from the beginning, and the early missionaries had first concentrated in the smaller hamlets and villages of New England and nearby Canada. By 1836, LDS missionaries were venturing into larger cities. On April 3, 1836, the KEYS of the holy priesthood were bestowed by heavenly messengers upon the Prophet Joseph and Oliver Cowdery in the Kirtland (Ohio) Temple (D&C 110:11–16). These keys included the authority to gather Israel from the four parts of the earth, which is a missionary activity.

In April 1836, Parley P. PRATT, an apostle, was sent to Toronto with a prophetic promise that the fruits of missionary work there would lead to the introduction of the gospel into England (pp. 130–31). Elder Pratt helped to convert, among others, John TAYLOR, Isaac Russell, and Joseph Fielding, all of whom had family contacts in Britain and several of whom accompanied Elders Kimball and Hyde when the Prophet assigned them to go to the British Isles on the first mission.

Elders Kimball and Hyde were in England from July 1837 to April 1838. Landing at Liverpool, they traveled north to Preston, where relatives of the Canadian converts provided various assistance, including a place to preach. Finding ready acceptance of their message, they baptized more than 140 people by October 1837. They moved up the Ribble Valley, finding other audiences, particularly among the textile workers throughout Lancashire. By the time they returned home in April 1838, Church membership had grown to about 1,500 people in Britain, in spite of growing opposition, particularly from local clergy.

**THE 1839–1841 MISSION.** Dissension and apostasy had arisen among the leading brethren, reflecting the larger troubles of the Church in Ohio and Missouri. Seeking Joseph Smith’s counsel in 1837, the Twelve were instructed by revelation to be united (D&C 112), but by 1838, some of the original Quorum of the Twelve did not wholeheartedly support Joseph Smith, and quorum president Thomas B. Marsh weakened the quorum further by his personal apostasy. With the death of David W. PATTEN in 1838, Brigham Young became the senior member of a quorum greatly hampered by defection. The second apostolic mission was also



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Hyde departed for England in July 1837. The Prophet Joseph Smith had directed men to go on missions from the beginning, and the early missionaries had first concentrated in the smaller hamlets and villages of New England and nearby Canada. By 1836, LDS missionaries were venturing into larger cities. On April 3, 1836, the KEYS of the holy priesthood were bestowed by heavenly messengers upon the Prophet Joseph and Oliver Cowdery in the Kirtland (Ohio) Temple (D&C 110:11–16). These keys included the authority to gather Israel from the four parts of the earth, which is a missionary activity.

In April 1836, Parley P. PRATT, an apostle, was sent to Toronto with a prophetic promise that the fruits of missionary work there would lead to the introduction of the gospel into England (pp. 130–31). Elder Pratt helped to convert, among others, John TAYLOR, Isaac Russell, and Joseph Fielding, all of whom had family contacts in Britain and several of whom accompanied Elders Kimball and Hyde when the Prophet assigned them to go to the British Isles on the first mission.

Elders Kimball and Hyde were in England from July 1837 to April 1838. Landing at Liverpool, they traveled north to Preston, where relatives of the Canadian converts provided various assistance, including a place to preach. Finding ready acceptance of their message, they baptized more than 140 people by October 1837. They moved up the Ribble Valley, finding other audiences, particularly among the textile workers throughout Lancashire. By the time they returned home in April 1838, Church membership had grown to about 1,500 people in Britain, in spite of growing opposition, particularly from local clergy.

**THE 1839–1841 MISSION.** Dissension and apostasy had arisen among the leading brethren, reflecting the larger troubles of the Church in Ohio and Missouri. Seeking Joseph Smith’s counsel in 1837, the Twelve were instructed by revelation to be united (D&C 112), but by 1838, some of the original Quorum of the Twelve did not wholeheartedly support Joseph Smith, and quorum president Thomas B. Marsh weakened the quorum further by his personal apostasy. With the death of David W. PATTEN in 1838, Brigham Young became the senior member of a quorum greatly hampered by defection. The second apostolic mission was also



initiated by divine revelation. On July 8, 1838, from the new headquarters at Far West, Missouri, the Prophet Joseph Smith inquired, "Show us thy will, O Lord, concerning the Twelve," and received a revelation that the Twelve Apostles were to leave Far West on April 26, 1839, on a mission "over the great waters" (D&C 118:4). The revelation promised success in their mission and care for their families.

This overseas mission was an opportunity for the Twelve to prove themselves and to take their rightful place next to the First Presidency in leading the Church. The July 8, 1838, revelation gave specific direction, including the naming of four new apostles—John Taylor, John E. Page, Wilford WOODRUFF, and Willard Richards—to fill existing vacancies (D&C 118:6).

Departing in conditions of poverty and illness and trusting in the promises of God that all would be well with them and their families, most of the members of the Twelve made their way in various groups to Liverpool. By April 1840, they were together for the first time as a quorum in a foreign land. On April 14, 1840, in Preston, they ordained Willard Richards an apostle and sustained Brigham Young as "standing president" of their quorum. They held a general conference the next day in which they conducted Church business and further organized the mission. On the 16th they met again as a quorum and further planned their work. On the next day, they separated to various assigned geographical areas: Brigham Young and Willard Richards were to assist Wilford Woodruff with the work he had already begun among the United Brethren in Herefordshire; Heber C. Kimball was to return to the areas of his 1837–1838 missionary successes; Parley P. Pratt was to establish a mission home and publishing concern in Manchester; Orson PRATT was assigned to Scotland, where the work had already begun; John Taylor was to go to Liverpool, Ireland, and the Isle of Man; and George A. Smith was assigned to the area of the Staffordshire potteries. In time, Wilford Woodruff and George A. Smith would extend their work to London.

Under Brigham Young's direction, these apostles diligently supported each other and showed their love for the British people. In their journals and letters to each other they shared the burdens and joy of the hard work they were assigned to do. Truly on their own for the first time, they were

forced to depend on the Lord and upon each other for assistance in the challenges they faced. Although they sought the Prophet Joseph's counsel on a variety of items, the distance from him often forced them to make decisions before a response could be received. In all major decisions the Prophet Joseph seems to have approved of their course of action.

In addition to providing leadership to the expanding British Mission, which saw an additional 4,000 converts join the Church by 1841, their efforts had at least three other related consequences: (1) the establishment of a successful emigration program that saw the first converts gathered to Nauvoo, with at least 50,000 members emigrating from the British Isles to America (see PERPETUAL EMIGRATING FUND); (2) the use of Britain as a base for further LDS missionary activity into continental Europe and other countries, such as South Africa, India, and Australia; and (3) the laying of the foundation for extensive LDS publishing in the nineteenth century. The *Millennial Star*, begun in 1840, became one of the most important LDS periodicals. Later editions of the Book of Mormon and the Doctrine and Covenants followed the text and format of those published by the Quorum of the Twelve Apostles in England. The same is true of the Manchester Hymnal. Also, various pamphlets defending and explaining Church doctrine were issued in regular editions in England. In fact, Liverpool became the LDS book supply depot for most of the nineteenth century.

A major consequence of the 1839–1841 mission was the impact it had on the quorum itself. Beginning in 1841, following the return of the Twelve to Nauvoo, Joseph Smith gave them more direct responsibility in administering the affairs of the Church. They were assigned management of the Church press in Nauvoo, were directed to supervise emigration, were placed on the Nauvoo City Council, and were given direct responsibility over Church finances. They were then brought into closer association with Joseph Smith and entrusted with greater responsibilities in many areas as they took their position as the quorum next to the First Presidency (D&C 107:23–24; 124:127–28).

Perhaps the greatest indication of their true calling as apostles was their vital role of leadership in the Church just before and following Joseph Smith's death in 1844. This mantle of authority,

both spiritual and administrative, had been clearly established during the period of their British Mission experience.

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DAVID J. WHITTAKER  
JAMES R. MOSS

## MISSOURI

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*ers were arrested and held for trial and the state militia enforced Governor Boggs's Extermination Order.]*

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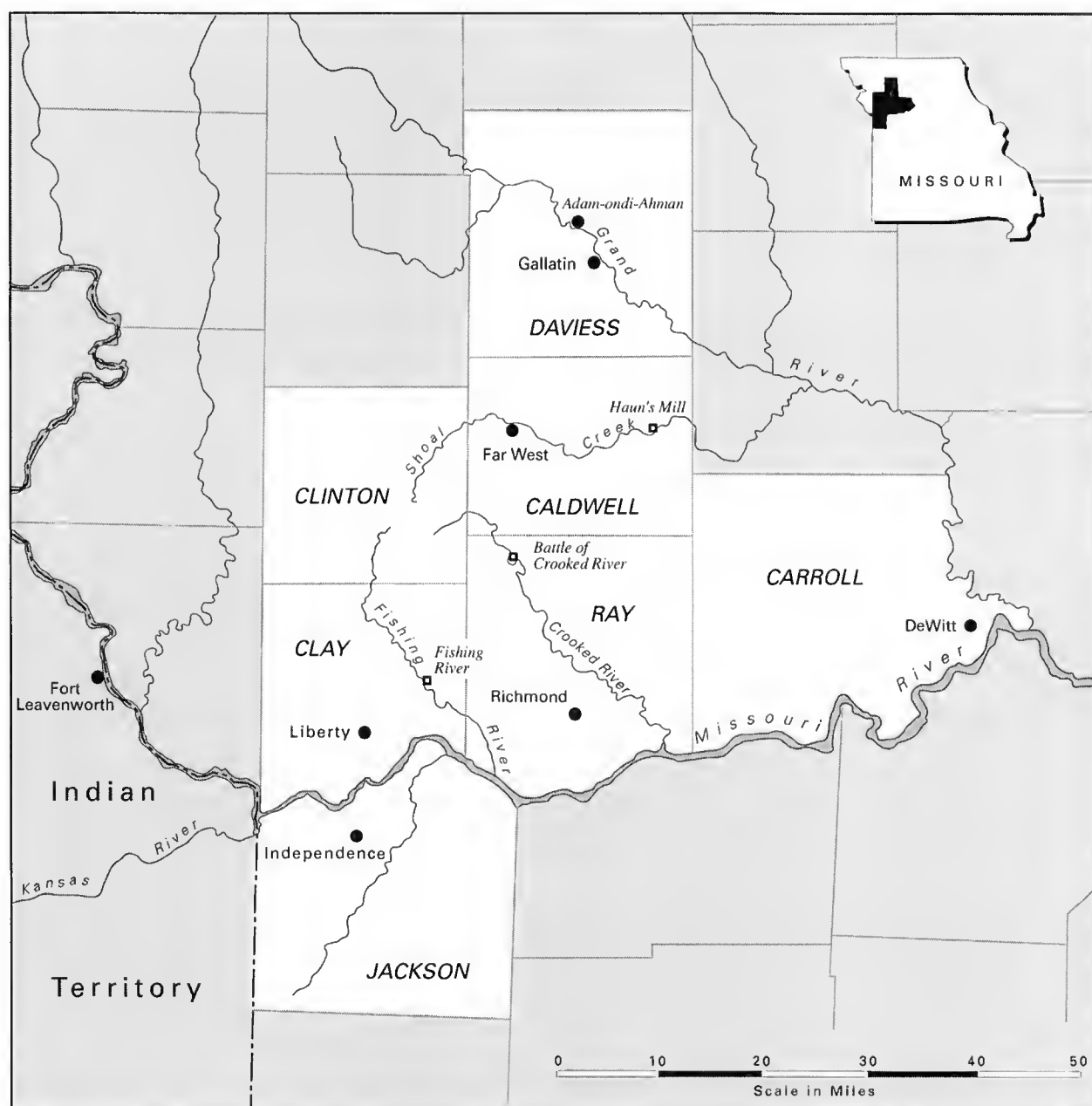
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Church history sites in western Missouri, 1831–1839.

BYU Geography Department

In the summer of 1831, Church leaders explored the county, wrote a description of it for future Saints, established the first settlement in Kaw Township (now in Kansas City), dedicated the land for a gathering place, dedicated the temple lot, and conducted a conference for all Saints thus far gathered. The following men were assigned to prominent Church positions in Missouri: Edward Par-

tridge, bishop; A. Sidney Gilbert, financial agent; W. W. Phelps, printer and editor; and Oliver COWDERY, assistant printer and editor. After Joseph Smith returned to Ohio, Bishop Partridge began buying land for the Saints' new inheritances.

LDS settlers who spent the winter of 1831–1832 in Jackson County struggled to cut timber; build ferries, bridges, mills, dams, homes, out-

buildings, and fences; and prepare land for cultivation. Even though up to ten families lived in each log cabin, "there was a spirit of peace and union, and love and good will manifested in this little Church in the wilderness" (Pratt, p. 56). Plainly, it was not what Zion was but what it could become that buoyed up the Saints and lifted sagging spirits.

Early in 1832, Gilbert established a Church storehouse and Phelps the printing office. Proceeds from the store were used to buy and develop more land. Phelps began publishing a religious monthly, *The Evening and the Morning Star*, and a secular weekly, *The Upper Missouri Advertiser*; work also proceeded on the BOOK OF COMMANDMENTS, a compilation of revelations that had been received by Joseph Smith, and on a compilation of hymns. Establishing schools also became a high priority. By fall, schools were started in Kaw Township (called the Colesville School) and in Independence near the temple lot. Proper observance of the Lord's Day also received special emphasis (see D&C 59).

The subject that received the most attention was "gathering to Zion." Through the *Star*, Phelps reminded migrating Saints not to gather without adequate preparation, including carrying a recommendation from the bishop in Ohio or from three elders. Bishop Partridge assigned land "inheritances" to new arrivals. Some three to four hundred arrived in the spring and summer of 1832, and by November there were 810 Latter-day Saints in Missouri. Up to this time, five settlements had easily absorbed the immigrants: a community in Independence near the temple lot; a branch on the Blue River three miles to the west; the Whitmer Branch three miles farther west; the Colesville Branch in Kaw Township two miles south of the Whitmer Branch; and the Prairie Branch on the Missouri state border. Editorials in the *Star* reflected the Saints' optimism.

The year 1833 brought numerous new challenges to the Church in Jackson County. Some members circumvented appointed leaders and ignored their authority to preside. Others tried to obtain property through means other than the revealed laws. Joseph Smith and Sidney RIGDON had visited the area in the spring of 1832, but now there arose a general concern among Missouri Latter-day Saints that their Prophet should move permanently from Ohio to the new Zion. Additionally, there were petty jealousies, covetousness, and general neglect in keeping the command-

ments. None of this helped the newcomers to cope with the worst problem—increasing hostility with the "old settlers" of Jackson County. As the LDS population in the county reached twelve hundred by the summer of 1833, concerns of the local citizens reached fever pitch. It did not help that some members unwisely boasted that nonmembers would be driven from the county.

However, not everything was gloomy in the Jackson County settlements. Solemn assemblies in each branch had brought about a new spirit of humility, diligence, and order to the Church. A school for elders was established on the model of the SCHOOL OF THE PROPHETS in Kirtland, Ohio. Joseph Smith sent a plan for the building-up of the city of Zion and its accompanying temple (see CITY PLANNING). The Book of Commandments was nearing completion. But all of this seemed only to increase hostility.

Mob violence broke out against the Saints in late July 1833. The printing press was destroyed, the page sheets of the Book of Commandments were scattered, and Bishop Partridge was tarred and feathered. Under duress, Church leaders signed an agreement to vacate Jackson County (see MISSOURI CONFLICT). Church members sought redress from the government, but were granted only sympathy, not help. When the old settlers saw that the Saints intended not to depart immediately but to hold their ground and defend themselves, they resumed acts of violence. After small battles erupted and led to several fatalities, the local militia succeeded in disarming the Mormons and driving them from Jackson County in early November.

Although some Saints fled to Van Buren and Lafayette counties, most found refuge north across the Missouri River in Clay County. The citizens of Liberty, the seat of Clay County, charitably offered shelter, work, and provisions. The refugees moved into abandoned slave cabins, built crude huts, pitched tents, and lived on meager subsistence until spring. Most Clay County citizens were friendly but considered the settlement of the Saints in their midst as only temporary.

To help the Missouri Saints, Joseph Smith arrived in June 1834 at the head of ZION'S CAMP, a paramilitary body of Latter-day Saints from the East. All efforts to achieve either reentry into Jackson County or redress of grievances came to naught. Outright war between Missourians and Mormons seemed imminent. By revelation (D&C

105) Joseph Smith was told to disband the camp because Zion could not yet be redeemed; bloodshed was thereby averted.

Before returning to Ohio, the Prophet established a presidency and high council for the Missouri Saints with David WHITMER as president and W. W. Phelps and John Whitmer as his counselors. Church members began establishing more, permanent residences in Liberty and the surrounding Clay County countryside. They won a reputation for retrenchment and thrift and were generally able to live at peace with their neighbors.

Gradually, however, citizens of Clay became concerned about the permanence of LDS settlements. This concern became acute after the arrival of additional Church members in 1835 and 1836. In June 1836 a public meeting was held at the courthouse in Liberty to discuss objections to the Mormons remaining in the county. The citizens reminded the Saints of their original pledge to leave the county when they were no longer welcome, but promised to control any violence until they left.

Bishop Partridge and W. W. Phelps explored new gathering spots for the Saints in relatively uninhabited territory in northern Missouri, and by early 1837, Church members began moving out of Clay County into the newly created "Mormon county" of Caldwell (*see* MISSOURI: LDS COMMUNITIES IN CALDWELL AND DAVIESS COUNTIES).

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CLARK V. JOHNSON

#### LDS COMMUNITIES IN CALDWELL AND DAVIESS COUNTIES

The Missouri legislature created Caldwell and Daviess counties in December 1836 in an attempt to resolve "the Mormon problem." After the Latter-day Saints were driven from Jackson County in 1833, they were given temporary refuge in Clay County (*see* MISSOURI: LDS COMMUNITIES IN JACKSON AND CLAY COUNTIES), but three years

later, they still lacked a homeland. The small, newly created county of Caldwell in unsettled northern Missouri was to be *their* county; later, they also moved north into Daviess County.

When the Saints sought shelter in Clay County, both they and the local citizens expected their stay to be temporary. Consequently, in the spring of 1836, Bishop Edward Partridge and W. W. Phelps explored potential sites for LDS settlements in northern Ray County, an expansive region commonly known as the Far West, which stretched north to the Iowa border. Most of the territory was prairie covered by tall grass, with timber only along the streams and rivers. They identified suitable sites and the Saints began purchasing land along Shoal Creek in northern Ray County, about thirty miles northwest of Liberty. In the summer of 1836, when Clay County officially requested the Latter-day Saints to leave, Church leaders announced their intent to move to northern Ray.

Ray County residents opposed the plan, however, an opposition made firmer when approximately one hundred families of migrating Saints from Ohio camped on the Crooked River in lower Ray County. Although many of the Saints in the camp were ill and most without funds to purchase either provisions or lands, the local citizens threatened them with violence if they did not leave. Another hundred impoverished LDS families were already traveling toward Missouri. Only after Church leaders assured Ray County officials of their intent to settle uninhabited and generally unwanted prairies to the north and to apply for a new county did opposition wane. Both parties agreed to establish a six-mile buffer zone or a nonman's land where neither Mormons nor non-Mormons would settle.

Early in August 1836, W. W. Phelps and John Whitmer, members of the Missouri stake presidency, located a site for a city on Shoal Creek and called it Far West. It was twelve miles west of Haun's Mill, a small LDS settlement created by Jacob Haun a year earlier. The Saints began gathering near Far West in late summer and fall and soon built numerous smaller settlements.

Alexander W. Doniphan, state legislator and friend to the Saints, introduced a bill in December 1836 to create two new small counties from sparsely settled northern Ray County. Doniphan named the new counties Daviess and Caldwell after two famous Kentucky Indian fighters. Cald-

well County, the location of the Far West and Shoal Creek settlements, would be exclusively for Mormons; they would have their own militia and their own representation in the state legislature. Since many considered this segregation of the Latter-day Saints an excellent solution to the Mormon problem, the bill passed and was signed into law December 29, 1836. By early 1837, Missouri Saints were pouring into Caldwell County and began constructing log houses and preparing the soil for spring planting. The standard government rate was \$1.25 per acre for unimproved land, and within a year most of the land was claimed and much of it was under cultivation. Civil officers were selected, and as in other counties, a county militia was organized as an arm of the state militia.

Some of the land around Far West was purchased by W. W. Phelps and John Whitmer using nearly \$1,500 that had been raised to aid the poverty-stricken incoming Saints. Without consulting other local leaders (*see* HIGH COUNCIL), they developed the land, sold it, and retained some of the profit for themselves, thus creating discord. Conflict festered in Far West throughout 1837 until Joseph SMITH, visiting from Ohio in November, temporarily resolved differences among the leaders. During his visit he also established commitments to identify additional settlement sites.

New tension arose among the Saints during the winter, however, when Oliver COWDERY and Frederick G. Williams arrived in Far West from KIRTLAND, OHIO. With Phelps and Whitmer, Cowdery sold Church land in Jackson County, violating a policy that the Saints should retain their claims in Zion (D&C 101:99). The local high council tried the three for disobedience and excommunicated them, along with Williams, who apparently sided with them. As prominent "dissenters," they stirred up trouble among the Saints through the first half of 1838.

In March 1838 Joseph Smith moved the headquarters of the Church to Far West. Other Ohio Saints planned to follow later in the year. That summer, the population in Caldwell County reached five thousand, a large percentage living in Far West, where the Saints had built hundreds of homes, four dry-goods stores, three family grocery stores, several blacksmith shops, two hotels, a printing shop, and a large schoolhouse that doubled as a church and courthouse.

The rapidly increasing LDS population required more new settlements. In mid-May, Joseph

Smith led an exploring expedition northward into Daviess County, where a few members had previously settled under a gentleman's agreement with the old settlers. The explorers found a beautiful townsite on the Grand River. While there, the Prophet received a revelation that this was also the site of ADAM-ONDI-AHMAN, mentioned in a revelation three years earlier as the valley where Adam had gathered his righteous posterity "and there bestowed upon them his last blessing" (D&C 107:53; cf. 78:15–16). This news helped confirm the decision to create a stake there and designate the area as a gathering place for Ohio members traveling to Missouri. At a June 28, 1838, conference in the newly laid-out community, affectionately nicknamed Di-Ahman, Joseph Smith's uncle, John Smith, was called as stake president. Throughout the summer of 1838, Latter-day Saints poured into Daviess County, where a plentiful harvest helped provide for the impoverished members of the Kirtland Camp when they arrived in early October. That same spring, the Saints also began to settle in DeWitt, in nearby Carroll County near the confluence of the Grand and Missouri rivers, where they established a steamboat landing from which immigrants could move to the other LDS settlements.

The Saints in northern Missouri industriously planted crops and built log houses throughout the summer, and prospects for peace appeared good. They still hoped for eventual reconciliation with the citizens of Jackson County so that they could return to their center place, but in the meantime they intended to prosper where they were. By revelation, Far West was to become a temple city (D&C 115:7), and the following spring, the Quorum of the Twelve would dedicate the temple site before departing on a mission to Great Britain (D&C 118:4). Revelation in Far West also prescribed the formal name of the Church, "even The Church of Jesus Christ of Latter-day Saints" (D&C 115:4), and established the tithing system, which continues to provide financial stability to the Church and to bless its members (D&C 119, 120).

But new difficulties arose. First, Sidney RIGDON publicly threatened dissenters in his June "Salt Sermon," intimating that they should leave Far West or harm would befall them. News of this threat reinforced anti-Mormon hostility throughout Missouri. Second, LDS militia officer Sampson Avard formed an underground group of vigilantes labeled DANITES. Avard convinced this oathbound



group that they operated with the approval of Church leaders and that they were authorized to avenge themselves against the Church's enemies, even by robbery, lying, and violence if necessary. Third, in an inflammatory Independence Day speech, Sidney Rigdon thundered out a declaration of independence from further mob violence. He warned of a war of extermination between Mormons and their enemies if they were further threatened or harassed.

Finally, and perhaps most important, the new LDS settlements in Adam-ondi-Ahman and DeWitt angered other Missourians who thought that the Mormons had agreed to stay in Caldwell County. Church leaders countered that as American citizens they had the right to buy land and live wherever they chose. Soon, depredations occurred, and with mobilization of militias on both sides, the stage was set for war. After violence erupted in October 1838, Governor Lilburn W. Boggs issued his infamous EXTERMINATION ORDER, declaring that all Mormons should be driven from Missouri or be exterminated.

At first, Church members attempted to defend themselves in their respective settlements, but the outlying towns were not defensible. Before all the Saints could gather to safety in fortified Far West, lives were lost in several confrontations, including the HAUN'S MILL MASSACRE, where seventeen LDS men and boys died. The siege of Far West took place during the last three days of October. Joseph Smith and other Church leaders were arrested and incarcerated, several in LIBERTY JAIL, and the Saints were forced to abandon their improved lands to their enemies and leave Missouri (see MISSOURI CONFLICT). Brigham YOUNG and Heber C. KIMBALL, members of the Twelve Apostles who were not imprisoned, and John TAYLOR, who was ordained an apostle in December, led the heroic efforts to relocate the approximately 12,000 Missouri Saints across the Mississippi River into Illinois.

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LELAND H. GENTRY

## MISSOURI CONFLICT

Incidents of discord between Latter-day Saints and their neighbors in Missouri from 1831 to 1839 are sometimes known as the Missouri War. In 1838 the tensions that had intermittently produced violence escalated into large-scale conflict that ended with the forced expulsion of the Latter-day Saints from the state.

The first Latter-day Saints entered Missouri in January 1831 as part of the LAMANITE MISSION. These zealous missionaries soon drew the ire of both U.S. Indian agents and local clergy in Independence, the rough-hewn and sometimes disorderly seat of Jackson County and the head of the Santa Fe Trail. Joseph SMITH arrived in July 1831. In August he selected a site for a temple and designated Jackson County as the location of the millennial ZION or NEW JERUSALEM and as the gathering place for the Saints.

That summer more than one hundred Church members arrived in Jackson County from KIRTLAND, OHIO, and from other northern and eastern states; hundreds more soon followed. By the summer of 1833, more than a thousand were grouped into four settlements west of Independence, while others lived in the village itself.

Tension between the Latter-day Saints and their neighbors in frontier Jackson County mounted for several reasons. First, marked cultural differences set them apart. With New England roots, most Saints valued congregational Sabbath worship, education of their children, and refined personal decorum. In contrast, many Jackson County residents had come to the Missouri frontier from other states precisely to avoid such interference in their lives. Many held no schools for their children, and Sunday cockfights attracted more people than church services did. Often hard drinking intensified violent frontier ways. In the opinion of non-LDS county resident John C. McCoy in the *Kansas City Journal* (Apr. 24, 1881, p. 9), such extreme differences in customs made the two groups "completely unfitted to live together in peace and friendship."

Second, Missourians considered the Latter-day Saints strange and religiously unorthodox. Many LDS Church members aggressively articulated belief in revelation, prophets, the Book of Mormon, spiritual gifts, the Millennium, and the importance of gathering. Some went further and claimed Jackson County land as a sacred inheri-

group that they operated with the approval of Church leaders and that they were authorized to avenge themselves against the Church's enemies, even by robbery, lying, and violence if necessary. Third, in an inflammatory Independence Day speech, Sidney Rigdon thundered out a declaration of independence from further mob violence. He warned of a war of extermination between Mormons and their enemies if they were further threatened or harassed.

Finally, and perhaps most important, the new LDS settlements in Adam-ondi-Ahman and DeWitt angered other Missourians who thought that the Mormons had agreed to stay in Caldwell County. Church leaders countered that as American citizens they had the right to buy land and live wherever they chose. Soon, depredations occurred, and with mobilization of militias on both sides, the stage was set for war. After violence erupted in October 1838, Governor Lilburn W. Boggs issued his infamous EXTERMINATION ORDER, declaring that all Mormons should be driven from Missouri or be exterminated.

At first, Church members attempted to defend themselves in their respective settlements, but the outlying towns were not defensible. Before all the Saints could gather to safety in fortified Far West, lives were lost in several confrontations, including the HAUN'S MILL MASSACRE, where seventeen LDS men and boys died. The siege of Far West took place during the last three days of October. Joseph Smith and other Church leaders were arrested and incarcerated, several in LIBERTY JAIL, and the Saints were forced to abandon their improved lands to their enemies and leave Missouri (see MISSOURI CONFLICT). Brigham YOUNG and Heber C. KIMBALL, members of the Twelve Apostles who were not imprisoned, and John TAYLOR, who was ordained an apostle in December, led the heroic efforts to relocate the approximately 12,000 Missouri Saints across the Mississippi River into Illinois.

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LELAND H. GENTRY

## MISSOURI CONFLICT

Incidents of discord between Latter-day Saints and their neighbors in Missouri from 1831 to 1839 are sometimes known as the Missouri War. In 1838 the tensions that had intermittently produced violence escalated into large-scale conflict that ended with the forced expulsion of the Latter-day Saints from the state.

The first Latter-day Saints entered Missouri in January 1831 as part of the LAMANITE MISSION. These zealous missionaries soon drew the ire of both U.S. Indian agents and local clergy in Independence, the rough-hewn and sometimes disorderly seat of Jackson County and the head of the Santa Fe Trail. Joseph SMITH arrived in July 1831. In August he selected a site for a temple and designated Jackson County as the location of the millennial ZION or NEW JERUSALEM and as the gathering place for the Saints.

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tance by divine appointment. Even David WHITMER, presiding elder of one branch, thought these boasts excited bitter jealousy. Articles on prophecy and doctrine published in the Church newspaper at Independence, the *EVENING AND THE MORNING STAR*, added to hard feelings. In addition, local Protestant clergy felt threatened by LDS missionary activity.

Third, because the Saints lived on Church lands and traded entirely with the Church store or blacksmith shops, some original settlers viewed them as economically exclusive, even un-American. Others accused LDS immigrants of pauperism when, because of diminished Church resources, they failed to obtain land.

A fourth volatile issue was the original settlers' fear that Latter-day Saints might provoke battles with either slaves or Indians. They accused the Saints of slave tampering. As transplanted Southerners who valued their right to hold slaves, the settlers erroneously feared that the Saints intended to convert blacks or incite them to revolt. They also correctly asserted that the Latter-day Saints desired to convert Indians and, perhaps, ally themselves with the Indians.

Finally, Missourians feared that continued LDS ingathering would lead to loss of political control. "It requires no gift of prophecy," stated a citizens' committee, "to tell that the day is not far distant when the civil government of the county will be in their hands; when the sheriff, the justices, and the county judges will be Mormons" (*HC* 1:397). These monumental differences between the Latter-day Saints and the Missourians eventually led to violence.

Vandalism against LDS settlers first occurred in the spring of 1832. Coordinated aggression commenced in July 1833, after the article "Free People of Color" appeared in the *Evening and the Morning Star*. Even though the article was written to curtail trouble, it so outraged local citizens that more than 400 met at the courthouse to demand that the Mormons leave. When the Latter-day Saints refused to negotiate away or abandon lands they legally owned, some citizens formed a mob and destroyed the press and printing house, ransacked the Mormon store, and violently accosted LDS leaders. Bishop Edward Partridge was beaten and tarred and feathered. Meeting three days later, the mob issued an ultimatum: One-half of the Mormons must leave by year's end and the rest by April (1834).

Local Church leaders sought counsel from Joseph Smith at Kirtland and assistance from Missouri Governor Daniel Dunklin. The Prophet urged them to hold their ground, and the governor advised them to seek redress through the courts. They did both. They employed lawyers from Clay County, including Alexander W. Doniphan and David R. Atchison.

Determined to settle the matter decisively, the old settlers mobilized to drive the Mormons out. Renewed violence began on October 31, 1833, with an attack on the Whitmer Branch a few miles west of the Big Blue River, near Independence. The mob demolished houses, whipped the men, and terrorized the women and children. For a week, attacks, beatings, and depredations against the Saints continued. On November 4 a mob again attacked the Whitmer settlement, making its streets a battleground. Two Missourians and one defender died.

The following day men led by Lyman Wight arrived from the Prairie Branch, twelve miles west, to protect members threatened at Independence. Colonel Thomas L. Pitcher then called out the county militia to quell the mob and negotiate a truce with Wight. According to John Correll, a Church officer at Independence, after the Saints surrendered their arms to the militia, the troops joined the mob in a general assault against them. Some county residents recoiled at this barbarism. John McCoy, whose father rode with the mob, later wrote in the *Kansas City Journal* (Jan. 18, 1885, p. 5) that the Mormons "were unjustly and outrageously maltreated." But neither Colonel Pitcher nor Lieutenant Governor Lilburn W. Boggs, a resident of the county, interfered.

The terrified Saints fled Jackson County in disarray. Most went north, across the Missouri River, and sought refuge in Clay County, whose citizens were generally sympathetic and hospitable. Even there, however, these refugees endured a miserable winter without sufficient shelter, clothing, or food—either in extemporized camps along the river or above the bluffs in abandoned summer slave quarters. By spring, though, industry, better weather, and the aid of Clay County citizens improved their desperate condition.

After the Missouri governor promised militia assistance, about 200 Saints marched from Ohio to Missouri to escort the exiles back to their homes. This paramilitary relief party was known as ZION'S CAMP. But reports of the camp's coming mobilized

anti-Mormons throughout Missouri's western counties, and when it arrived in Missouri, it encountered hundreds of armed adversaries. The promised military assistance from the governor was not forthcoming, and the camp disbanded in June 1834 without crossing into Jackson County. The revelation disbanding Zion's Camp declared that, because the Saints had not been blameless and must yet learn much, their anticipated Zion would not be redeemed for "many days" (D&C 105:2–10, 37).

All parties considered the Saints' exile in Clay County to be temporary. Joseph Smith still hoped for the strength to return to Jackson County in the near future. But the Clay County old settlers, fearful of the flood of new LDS arrivals, grew impatient. On the night of June 28, 1836, a Clay County mob, determined to drive the Mormons from the county, commenced to harass and beat them. The following day a convention of leading citizens entreated the Saints to leave the county before the mob struck further. Grateful for the refuge provided by Clay County citizens at a time of deep crisis, Church leaders agreed to move.

An uninhabited area north of Richmond became the new gathering place. Friends of the Saints, including state legislator Alexander W. Doniphan, guided the formation of a new "Mormon county" called Caldwell. By late 1836, with the county seat of Far West surrounded by other settlements, Latter-day Saints streamed into Caldwell County. In early 1838, after experiencing difficulties in Ohio, Joseph Smith arrived at Far West, and the settlement became Church headquarters. Many of the Ohio Saints soon followed. As LDS settlement extended into nearby Daviess and Carroll counties, competition with the old settlers resumed, eventually erupting into conflict.

Internal dissent, the aftermath of problems in Kirtland, also plagued the Church at Far West. Oliver COWDERY, the Missouri stake presidency (David WHITMER, William W. Phelps, and John Whitmer), and three apostles (Luke S. Johnson, Lyman E. Johnson, and William E. McLellin) were all excommunicated. Trying to prevent them from damaging the Church, Sidney RIGDON, a counselor to Joseph Smith, demanded in his June 19 "salt sermon" that the dissenters leave or be punished. Soon after, in a vigorous July 4 address, Rigdon declared the Church's independence from "mobocracy." These two sermons further incensed the public against expanding LDS influence.



*Persecutions in Jackson County, Missouri, 1833*, by C. C. A. Christensen (1878–1879, tempera on canvas, 6'6" × 9'9"). Many factors, including cultural and religious differences and the feared loss of political control, led to the violent expulsion of Latter-day Saints from Jackson County, Missouri, in 1833. Homes and barns were demolished, crops destroyed, and families attacked. Courtesy Museum of Fine Arts, Brigham Young University.

Hostilities that began on August 8, 1838, election day, ended a few months later with the expulsion of the Latter-day Saints from the state. At Galatin, county seat of Daviess County, a fight ensued when Mormons were prevented from voting. Joseph Smith quickly took measures to protect his people in Daviess County, but matters worsened. As false rumors of his efforts and of the election day battle reached surrounding counties, hundreds of self-appointed regulators congregated in Daviess, Caldwell, and Carroll counties. State militia commanded by Major General David R. Atchison worked to keep an uneasy peace.

Fearing that Latter-day Saints, reinforced regularly by new arrivals, would soon control their counties, non-Mormons determined to attack. On October 2, 1838, a mob laid siege to the LDS settlement of DeWitt in Carroll County. The Saints petitioned recently elected Governor Lilburn W. Boggs for protection, only to be told that they must take care of themselves. Atchison's militia, weakened by mutiny and insubordination and lacking the firm support of the governor, failed to quell the mob. After ten days, the DeWitt Saints fled to Far West for safety; some in weakened condition died.

Faced with a heedless governor and an ineffective militia, Latter-day Saints reconsidered their long-standing position of passive defense. Concluding that without civil protection they had to protect themselves, in mid-October LDS leaders mobilized their own state-authorized militias in Caldwell and Daviess counties. These units actively confronted threatening mobs; there may also have been activity by units not strictly part of the militia (*see* DANITES).

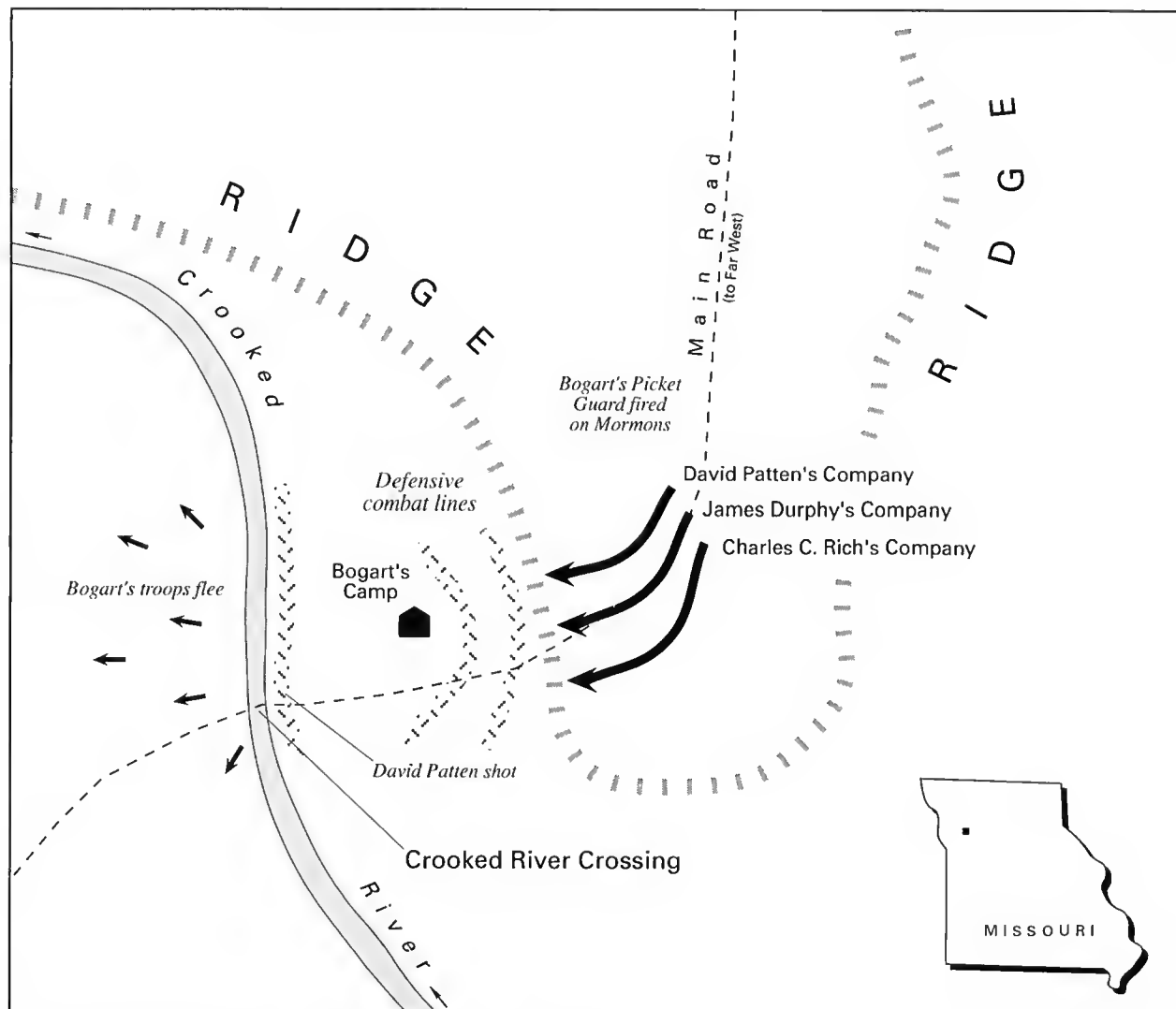
Raiders from Gallatin and Millport in Daviess County harassed the LDS community of ADAM-ONDI-AIIMAN. Throughout October both sides engaged in burning, stealing, and intimidation. While clearly acting first in self-defense, some Latter-day Saints nevertheless felt that military measures were excessive. In late October, Thomas B. Marsh and Orson Hyde, both apostles, signed affidavits critical of Mormon actions.

Hostilities escalated into outright warfare. Far West Militia Captain David W. PATTEN, an apostle, pursued a renegade band of Missouri militia overnight to the Crooked River in northern Ray County where, at dawn on October 25, they clashed. Two died on the battlefield, one on each side, and two mortally wounded Saints died soon after, including Patten.

From the Battle of Crooked River, rumors of LDS aggression spread like wildfire. On the strength of these rumors, Governor Boggs issued his infamous EXTERMINATION ORDER on October 27, authorizing the state militia to drive all Mormons from Missouri or exterminate them. Three days later Colonel William O. Jennings launched an unprovoked attack on an LDS settlement at Haun's Mill, east of Far West, leaving seventeen men and boys dead (*see* HAUN'S MILL MASSACRE). Survivors joined other refugees fleeing to Far



This engraving (published by Samuel Brannan in New York, c. 1844–1845) shows the Missouri militia marching on the LDS settlement of Far West in the fall of 1838. Joseph Smith and other LDS leaders surrendered themselves to a court martial and the inhabitants of the settlement were disarmed. The Saints were then driven from the State.



BYU Geography Department

The Battle of Crooked River, Missouri, October 25, 1838.

West. On October 31, the militia under the command of Major General Samuel D. Lucas laid siege upon Far West.

To avoid bloodshed, Joseph Smith and others agreed to meet with militia leaders, who instead arrested them. A court-martial that evening summarily sentenced Joseph Smith and his associates to be shot, and Lucas ordered Brig. General Alexander Doniphan to execute them at dawn. Doniphan thought the order illegal and heroically refused to carry it out, declaring that he would bring to account anyone who tried to do it. After Far West defenders were disarmed, Missouri at-

tackers committed numerous outrages against women and property; a number of men were shot and at least one was killed.

While Joseph Smith and some of the others were jailed at Independence, in RICHMOND JAIL, and finally in LIBERTY JAIL, the rest of the Latter-day Saints were forced from the state. That winter, under the leadership of Brigham YOUNG, approximately 12,000 suffering Saints fled Missouri, most crossing the Mississippi River into Illinois at Quincy.

Joseph Smith and several others spent five months in jail awaiting trial for alleged murder,

treason, arson, and other charges growing out of the fall violence and attempts at defense. For the Prophet, this imprisonment evoked a legacy of strength and revelations from heaven (see DOCTRINE AND COVENANTS: SECTIONS 121–23). A trial was never held. On April 15, 1839, while being transported on a change of venue to Boone County, Joseph and his brother Hyrum were allowed to escape to join Saints and their families in Illinois.

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## MODESTY

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MICHELE THOMPSON-HOLBROOK

## MORMON

Mormon was a PROPHET, an author, and the last NEPHITE military commander (c. A.D. 310–385). The Book of Mormon bears his name because he was the major abridger–writer of the GOLD PLATES from which it was translated. He was prepared by the experiences of his youth to become a prophet: he was taught "the learning of [his] people," was a "sober child" and "quick to observe," and in his fifteenth year was "visited of the Lord" (Morm. 1:2, 15). At sixteen he became the general of all the Nephite armies and largely succeeded in preserving his people from destruction until A.D. 385, when virtually all of them but his son MORONI<sub>2</sub> were destroyed in battles with the LAMANITES (6:8–15; 8:1–3). As keeper of the Nephite records, Mormon abridged the large PLATES of Nephi, bound with them the small plates of Nephi, and added his own short history (W of M 1:1–5; Morm. 1:1). Before his death, he hid the records entrusted to him in the hill CUMORAH, "save it were these few plates which I gave unto my son Moroni" (Morm. 6:6). The Prophet Joseph SMITH received and translated Mormon's abridgment, the small plates of Nephi, and a few other documents, and published them in 1830 as the Book of Mormon.

First and foremost, Mormon was a prophet to his people, urging them to "repent, and be baptized in the name of Jesus, and lay hold upon the

gospel of Christ" (Morm. 7:8). He taught that they were "a remnant of the seed of Jacob" (7:10) and could have the blessings of ISRAEL if they would live for them. He also underscored the supporting relationship of the Bible and the Book of Mormon: "For behold, this [record, the Book of Mormon] is written for the intent that ye may believe that [record, the Bible]; and if ye believe that ye will believe this also" (7:9).

Mormon's son MORONI<sub>2</sub> finished the record, including one of Mormon's addresses and two of Mormon's epistles in his own book of Moroni. Mormon's talk on FAITH, HOPE, and CHARITY (Moro. 7) teaches that charity, the greatest of those three virtues, is "the pure LOVE of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him" (7:47). One of Mormon's letters (Moro. 8) condemns INFANT BAPTISM as a practice that denies the ATONEMENT OF JESUS CHRIST, stating "it is solemn mockery before God, that ye should baptize little children" (8:9). Rather, little children need not repent, but "are alive in Christ, even from the foundation of the world" (8:12). In the other epistle (Moro. 9) Mormon notes that the destruction of the Nephites is just retribution for their wickedness, which is so bad that he "cannot recommend them unto God lest he should smite me" (9:21).

As abridger of Nephite records, Mormon had access to a veritable library of engraved documents and was commanded to make an abridgment of the large plates of Nephi so that Lamanites, Jews, and GENTILES of the latter days could know of the Lord's COVENANTS and what he had done for their ancestors and could thereby be convinced that Jesus is the Christ (see BOOK OF MORMON: TITLE PAGE). While making his abridgment, Mormon often noted that he could not include even a hundredth part of the source records (e.g., Hel. 3:14). He regularly sought opportunity to draw spiritual lessons from the course of events experienced by his people. The phrase "and thus we see" frequently introduces one of Mormon's interpretive observations (cf. Hel. 3:27–30). One of the most significant passages from his hand appears in Helaman 12 wherein he offers compelling views about the often vain and fickle character of human nature, especially in response to material prosperity.

As an author, Mormon expressed his feelings, sorrowing at living in a wicked society (Morm. 2:19), and confessing that he had loved and prayed for his people (3:12), but was at last without hope

(5:2). He measured civility by how women and children fared (4:14, 21), seeking to unite them with husbands and fathers even when facing certain doom (6:2, 7). When the last Nephites fell, he penned a poignant lament in their memory (6:16–22).

As general of the Nephite armies (Morm. 2–6), Mormon helped to preserve his people from destruction by the Lamanites for some fifty-eight years, but then began to lose them first to sin and then to death (Morm. 2:11–15). Even so, he taught survivors that they would be spared if they would repent and obey the GOSPEL OF JESUS CHRIST, "but it was in vain; and they did not realize that it was the Lord that had spared them, and granted unto them a chance for repentance" (3:3). At one time the Nephites became so vicious and hardened that Mormon refused to lead them into battle (3:11). But he could not bear to watch them perish, and although he had no hope that they could survive, he relented (5:1) and led them into their last battle from which only he, his son Moroni<sub>2</sub>, and a few others survived (8:2–3). Moroni<sub>2</sub> lived to complete his father's record (8:1).

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PHYLLIS ANN ROUNDY

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## MORMON BATTALION

Though it never fought a battle, the Mormon Battalion, a volunteer unit in the 1846 U.S. campaign against Mexico, earned a place in the history of the West. Its men cleared a wagon road from Santa Fe to San Diego and helped secure California as United States territory. Members of the Battalion helped preserve a tenuous peace in southern California before the Treaty of Guadalupe Hidalgo ended hostilities. A wagon road they established between the Gila and the Rio Grande influenced the U.S. government to make the Gadsden Purchase. They also opened wagon roads via Carson and Cajon passes that linked California with Salt Lake City. Some former members of the Battalion eventually participated in the gold discovery and helped stimulate economic development in the Great Basin (see CALIFORNIA, PIONEER SETTLEMENTS IN). These former LDS soldiers ultimately

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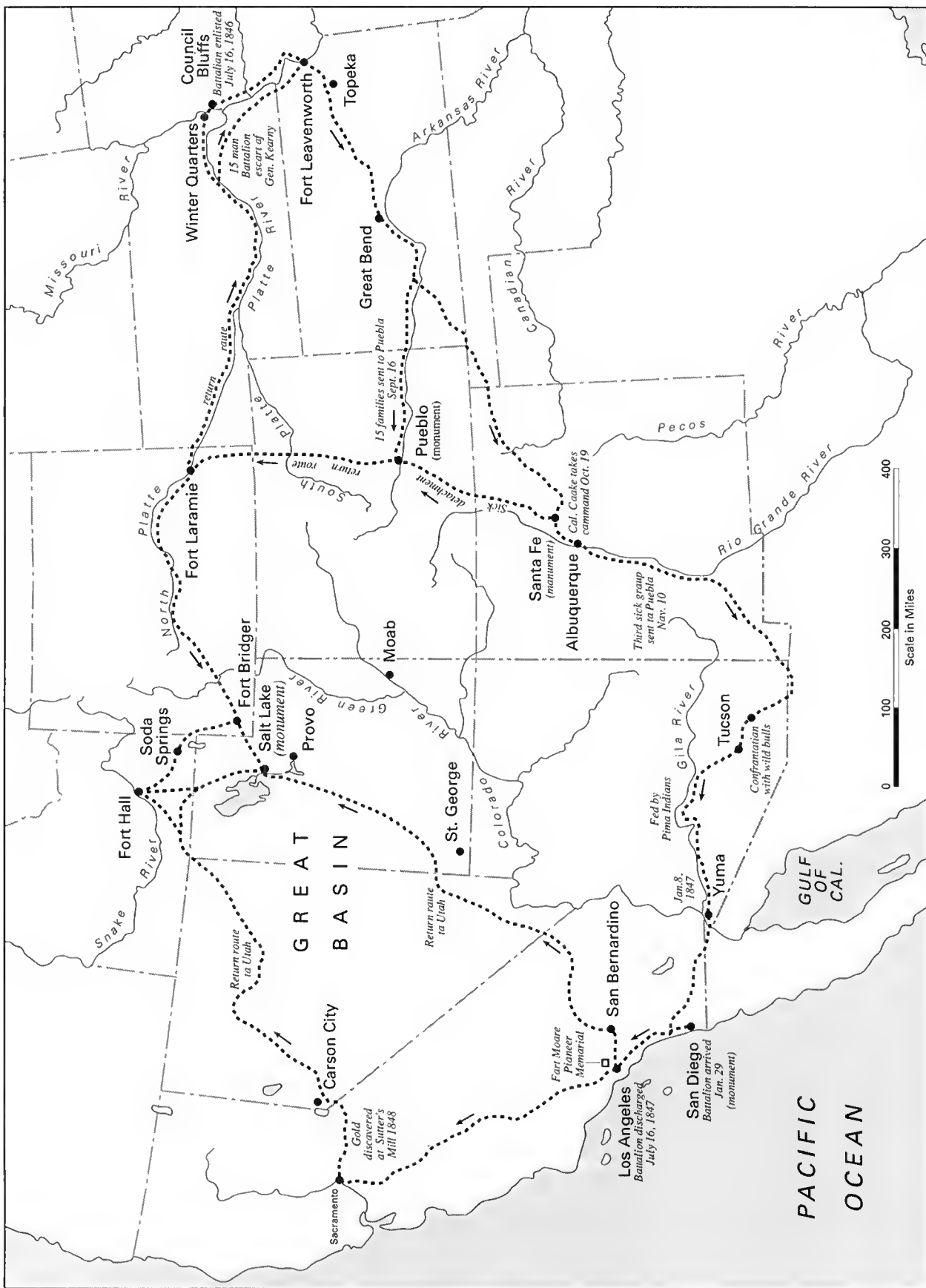
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received favorable recognition both from their military commanders and from other non-Mormons for their industriousness and loyalty.

After Brigham YOUNG had determined a timetable for moving west from Winter Quarters early in 1846 (*see* HISTORY OF THE CHURCH: C. 1844–1877; WESTWARD MIGRATION), he instructed Jesse C. Little, president of the Eastern States Mission, to seek government assistance. With the help of Thomas L. KANE, Little explored the matter with Amos Kendall, an influential political adviser, and later directly with U.S. President James K. Polk. After making a decision to send an overland army to California under the command of Stephen W. Kearny, Polk confided in his diary on June 2, 1846: “Col. Kearny was also authorized to receive into service as volunteers a few hundred of the Mormons who are now on their way to California, with a view to conciliate them, attach them to our country, & prevent them from taking part against us” (Polk, p. 109).

President Polk authorized this enlistment despite several concerns. One was the danger of internal conflict because Kearny’s fighting regiments were mainly Missouri recruits, and Mormons and Missourians had little respect for each other since the Saints had been forced from the state in 1838–1839 (*see* MISSOURI CONFLICT). Polk also wanted to avoid the possibility that Mormon troops could be the first and possibly only American troops to reach California overland in 1846. The President’s confidential orders therefore gave Colonel Kearny almost unlimited authority to deal with such matters.

Kearny dispatched Captain James Allen to raise five hundred volunteers from the LDS camps on the Missouri River. The initial reaction to Allen’s call was overwhelmingly negative. Some feared that this call was part of a government conspiracy designed to ascertain their strength and to obstruct or prevent their movement west. The five hundred enlistees would be drawn from the able-bodied men most needed for the trek west, and few saw any potential benefit.

However, by early June Brigham Young realized, after struggling through the rain-soaked quagmires of southern Iowa, that the Saints could not safely reach the Rocky Mountains that year as planned. The proposed enlistment, he recognized,

could bring military pay that would be helpful for purchasing supplies; moreover, it would provide for transporting several hundred families to the West, allay fears about LDS loyalty to the United States, and secure the privilege of establishing temporary quarters on Indian land near the Missouri (*see* WINTER QUARTERS).

As a result, Church leaders began vigorously recruiting volunteers from COUNCIL BLUFFS to Mt. Pisgah. Heber C. KIMBALL called the enlistment a great blessing from Heaven, and Brigham Young explained that the soldiers would be mustered out in California, much closer to their new home in the West. Official rolls record an enlistment of 497 volunteers. In addition, as many as 80 women and children marched with the battalion, some of the women serving as paid laundresses.

Brigham Young selected LDS officers for the five companies, and the recruits voted to sustain his selection. The death of Colonel Allen en route to Santa Fe led to conflict: Should leadership fall to Captain Jefferson Hunt, senior Latter-day Saint officer, or to Lieutenant Andrew Jackson Smith of the regular army? Smith led the Battalion to Santa Fe, and the problem was solved when Kearny’s new appointee, Philip St. George Cooke, took command.

When it became apparent that some soldiers and most of the families lacked the stamina for the desert march to San Diego, three “sick” detachments, including nearly all the women and children, went to Fort Pueblo, Colorado. Pueblo was an ideal location, partly because it was the temporary home of more than forty Latter-day Saints from Mississippi who had proceeded farther west than the general exodus. Altogether about 275 Latter-day Saints spent an unusually mild winter at Fort Pueblo under the command of Mormon Battalion captain James Brown. The next spring they proceeded to the Salt Lake Valley, arriving July 29, 1847, just five days after Brigham Young’s party.

Commander Cooke, meantime, prepared the Battalion for the trek to San Diego. After sending the sick detachments to Pueblo, he reorganized the command staff and acquired provisions, including thirty-seven wagons. He left Santa Fe with 397 soldiers. On the Rio Grande River he sent a final sick detachment to Pueblo, leaving the battalion with approximately 340 men, four officers’ wives,

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← Routes traveled by members of the Mormon Battalion, 1846–1847.



and only a few children prepared for the grueling desert march.

After a strenuous desert march, the battalion reached the Pima villages scattered along the Gila River. From there it followed the previously established Gila Trail to the Colorado River, forded the Colorado, then struggled from water hole to water hole along the southern edge of the Imperial Sand Dunes and across the Imperial Valley. Finally, it followed the dry Valleeito Wash to the infamous Box Canyon. As the sidewalls of the wash became too narrow for wagons, the men hewed a route through the rock outcroppings and brought the five remaining wagons into southern California.

The Mormon Battalion's only engagement of the war, the Battle of the Bulls, occurred December 11, 1846, when several of the battalion's hunters opened fire on wild cattle that had stampeded into the rear companies. The toll was ten to fifteen bulls killed, two mules gored to death, three men wounded. When the battalion later neared Tucson, Mexican soldiers and residents chose to flee rather than fight.

After reaching San Diego in January 1847, LDS soldiers were given a variety of garrison responsibilities, with fifteen serving as Kearny's escort back to Fort Leavenworth. After more than 300 were discharged in Los Angeles on July 16, 1847, Captain Hunt led about fifty northward to Monterey. Some of the 300 worked near San Francisco before reuniting for the trip to Salt Lake City. The largest group, about 164 men, met Captain James Brown of the Pueblo detachments on the Truckee River in the Sierra Nevada Mountains on September 7, 1847. Brown was en route to collect his men's pay in San Francisco. Brown brought news of the safe arrival of the PIONEERS in the Salt Lake Valley, along with word that the men were free to work in California or to proceed to Salt Lake City, depending upon their financial circumstances and desire.

While a few went eastward, the majority of the destitute men scattered for odd jobs, including about forty who worked at Sutter's Fort and a few who were at Sutter's Mill when James Marshall discovered gold. Eighty-one men reenlisted as the California Volunteers and performed garrison duty at San Diego. After their discharge in the spring of 1848, these men opened a wagon road via Cajon Pass to Salt Lake City.

Though leaving their families behind was difficult and their desert march arduous, by their sacrifice the men of the Mormon Battalion facilitated

the Saints' move to the Salt Lake Valley and helped develop the West.

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JOHN F. YURTINUS

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## MORMON HANDICRAFT

Mormon Handicraft, a consignment store for handwork, including quilts, rugs, dolls, baby clothes, and other handmade items, was founded in 1937 by Louise Y. ROBISON, then general president of the RELIEF SOCIETY. The store was organized as a means of allowing women to supplement their family income during the depression of the 1930s (*History of Relief Society*, p. 115). Mormon Handicraft followed the pattern of earlier women's co-op stores operated by Relief Societies from the mid-1870s to 1912 (*A Centenary of Relief Society*, pp. 83-84).

Operated as a nonprofit organization, the store was originally administered by the Relief Society leaders, who desired "to preserve the skills of our pioneer ancestors and the skills and crafts of the various countries" (*History of Relief Society*, p. 115). General Board member Nellie O. Parker declared, "For the world to beat a path to the door of Mormon Handicraft Shop is our aim; and if Emerson is right, we are confident it will be so when people know of the fineness and skill of the workmanship to be found here" (Parker, p. 417).

An advertising brochure proclaimed, "Rare skill in handicraft from every country has been perpetuated in Utah. . . . This cosmopolitan background, unique for thrift and versatility, has produced a handicraft guild not to be found in any other place in the world. . . . There is quality only hands can produce" (Parker, p. 417). The brochure was distributed in dining and lounge cars of trains coming into Salt Lake City and was placed in a display case in the Hotel Utah lobby. The earn-

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paig was successful: On one occasion, Parker reported, after a visit to the store, a buyer for the Altman Company ordered "up-to-the-minute luncheon sets, copper work and oxen-yoke lamps" (Parker, p. 417).

Beginning in 1960, its scope was broadened and Mormon Handicraft became a distribution point for materials and ideas for the Relief Society's homemaking meetings, particularly quilting and other handwork supplies. Through the Homemaking Department of the Relief Society, women learned and practiced homemaking arts. The monthly compassionate service instruction given in Relief Society, where members were taught ways to assist less fortunate Church members, often included the production and distribution of quilts, clothing, and other necessities for the home. Availability of materials and classes was, therefore, welcomed by local Relief Society leaders. The sale of materials also helped maintain the economic viability of Mormon Handicraft.

As the Church grew, the need for a centralized distribution and education point diminished, and the shop as a separate unit was closed in January 1986 (*Church News*, Jan. 26, 1986, p. 12). The store then became a division of DESERET BOOK COMPANY in June 1986. At the time of transfer, Ronald A. Millett, Deseret Book president, affirmed the company's goal of preserving Mormon Handicraft's reputation in both consignment and retail supply operations (*Church News*, June 8, 1986, p. 14).

In 1987, Mormon Handicraft accepted over 9,000 different items made by 1,900 contributors, ages fourteen to ninety-two. Contributors varied from the widow in Salt Lake City who for forty-eight years produced dish towels, stuffed animals, aprons, bibs, and almost ten thousand crocheted heart sachets, to the women in the Philippines who sold elaborate lace-edged handkerchiefs as their sole income source (*Church News*, Mar. 28, 1987, p. 10; *Mormon Handicraft: A Brief History*, p. 5).

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## MORMONISM, AN INDEPENDENT INTERPRETATION

One may take two basic approaches to the study of Mormonism as a religion. The first, which involves examination and careful consideration of the claims of Mormonism to be the truth, is a predominantly religious undertaking. Investigators search for answers to the fundamental question of whether The Church of Jesus Christ of Latter-day Saints (or the Reorganized Church of Jesus Christ of Latter Day Saints, as the case may be) is, or is not, the only true Christian church and whether, in fact, the Saints have the only legitimate priesthoods of Jesus Christ (Melchizedek and Aaronic).

The other approach to the study of the Latter-day Saints has as its goal not truth so much as understanding. Scholars—both in and outside the academy—study LDS theology, doctrine, ritual, ecclesiology, organizational structure, and the Mormon experience across time in an effort to determine what sort of movement Mormonism is and where and how it fits into the grand mosaic of world religions.

In addition to all the individuals who became Mormon converts, large numbers of journalists and Gentile clerics mounted explorations of the first sort during the nineteenth and the early part of the twentieth century. Many of the journalists decided that Mormonism was not a religion at all, while most clerics concluded that it was a Christian heresy. As for academic approaches to the topic before the middle of the twentieth century, only a small number of scholars made serious efforts to comprehend where the Latter-day Saints stood among the world's religions.

Some scholarly studies of Mormonism were completed before that time. In an appendix to an article on "Scholarly Studies of Mormonism," Leonard J. Arrington listed thirty-two doctoral dissertations on Mormon history and culture that were completed by 1950 (p. 30). Additionally, almost as soon as professional associations of scholars started to publish articles and proceedings in journal form, articles about the Saints started to appear in professional journals. But despite the serious and systematic study represented in these dissertations and professional articles, only a small number of authors pulled back from their material to attempt a classification of Mormonism within a broad religious context.

This situation changed after World War II when Mormon and non-Mormon scholars alike

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Some scholarly studies of Mormonism were completed before that time. In an appendix to an article on "Scholarly Studies of Mormonism," Leonard J. Arrington listed thirty-two doctoral dissertations on Mormon history and culture that were completed by 1950 (p. 30). Additionally, almost as soon as professional associations of scholars started to publish articles and proceedings in journal form, articles about the Saints started to appear in professional journals. But despite the serious and systematic study represented in these dissertations and professional articles, only a small number of authors pulled back from their material to attempt a classification of Mormonism within a broad religious context.

This situation changed after World War II when Mormon and non-Mormon scholars alike

went beyond intensive studies of such discrete aspects of Mormonism as land settlement patterns, migration, or church–state relations. The results of this new work generally emerged as analyses of Mormonism from the secular perspectives of sociology, and social, cultural, political, and economic history. Then in the 1950s, scholarly taxonomists, working from the viewpoint of the history and sociology of religion, proposed schemes of classification other than the old one of whether or not Mormonism was a Christian heresy.

There were precedents for this study, too. The Scottish historian Robert Baird, who published *Religion in America* (1844), the first systematic description of American Christianity, divided the nation's churches into evangelical and liturgical camps, and included Mormonism in the latter. While essentially correct as far as it went, this obviously superficial analysis reflected the author's concentration on worship forms and ecclesiastical organization and his neglect of essential doctrines. Other students of American religion pictured the LDS movement as an illegitimate hybrid, combining elements of Puritanism, congregationalism, evangelicalism, and the antidenominational Christians (Campbellites) into a deviant variety of Protestantism. In one or another form, this characterization of Mormonism as irregular or aberrant was the standard interpretation that found its way into surveys well past the 1960s (see Handy).

After World War II, religious history—or church history as it was then known—started to change. An increasing number of its practitioners began to approach the study of American religion outside a denominational context and without privileging Protestantism. Disparaging portrayals of Mormonism started to give way among students of American religion. At the same time, with the rise to prominence of social science on the academic scene and a virtual explosion in the number of graduate students pursuing degrees in history, a substantial new contingent of scholars turned their attention to the Latter-day Saints. Rather than debunking Mormonism, they treated the Latter-day Saint movement as a case study from which to generalize about religion and culture—or politics or economics.

Although sharing a similar basic attitude toward Mormonism, the new generation of scholars did not arrive at similar conclusions. The disciplinary approaches and research agendas of the historians and social scientists who worked on Mormon-

ism were so different that their results were not only dissimilar but contradictory. Instead of clarification, they brought confusion. When the distinguished historian Sydney Ahlstrom prepared the text for his *Religious History of the American People* (New Haven, Conn., 1972), he was unable to decide how Mormonism ought to be categorized. "One cannot even be sure," he said, "whether [Mormonism] is a sect, a mystery cult, a new religion, a church, a people, a nation, or an American subculture; indeed, at different times and places it is all of these" (p. 508).

By the time Ahlstrom wrote, a general lack of agreement about Mormonism had replaced the earlier non-Mormon consensus that it was a Christian aberration. In attempting a synthesis, he had to confront a wide array of interpretations and classifications of the movement. Available to him were the works of the scholars who, concentrating on the relationships between the Mormon prophet, his successors, and the Mormon people, tended to argue that the Latter-day Saints are, finally, just one more group over whom a charismatic leader exercised undue control. However carefully written, scholarly treatments in this vein presented conclusions that ultimately coincided with Anthony Hockema's definition of Mormonism as a cult.

By contrast, the work of those who primarily concerned themselves with LDS beliefs came to agree with William A. Clebsch's classification. Clebsch did not accept the cultic designation. He held that belief in the Church of Jesus Christ as the only true church and in the "restored" LDS Aaronic and Melchizedek priesthoods as the only legitimate priesthoods turned Mormonism into one more "sect to end all sects." Timothy L. Smith described the movement as an idiosyncratic form of primitive Christianity, hence, sectarian.

Taking another tack, Mario De Pillis found in early LDS history a "Search for Authority," and from that reached a much broader conclusion. In 1956, sociologist Will Herberg, in the influential *Protestant-Catholic-Jew*, argued that these three forms of organized religion were the most satisfactory vehicles in America for establishing one's identity within the national culture. De Pillis added Mormonism to Herberg's triad, making it the "fourth major religion . . . generally accepted in American society."

Study of the movement's beginnings in New England and western New York, the celebrated

Mormon trek, and the establishment of an LDS kingdom in the Intermountain West confused the issue further, for geographical circumstance generated the idea that Mormonism is an "American religion" (Thomas J. Yates, "Count Tolstoi and 'The American Religion,'" *IE* 42 [Jan. 1939]:94). This oft-repeated phrase, said to be Count Leo Tolstoi's, was a main idea behind Thomas F. O'Dea's influential sociological study of the Mormons (1957). It was also woven into Klaus Hansen's study of *Mormonism and the American Experience* (1981), and reappeared in R. Laurence Moore's study of *Religious Outsiders and the Making of Americans* (1986).

In the same quarter-century that saw the appearance of enormous numbers of historical and sociological studies of the LDS movement, a new discipline, religious studies, made its way into the American academy. Combining insights from history and sociology as well as anthropology, psychology, theology, and studies of comparative religion, religious studies methodology enabled scholars to study religions without asking about their truthfulness. Significantly, although religionists (the designation increasingly given to scholars in religious studies) address the question of how religion provides an avenue for accomplishing cultural tasks, they do not universally define religion as a product of culture. Central also to this method of studying religion is the distinction between the sacred and the profane (the ordinary, that which is not sacred) and separation of religion into its various dimensions: the mythological, doctrinal, ritual/liturgical, ethical, social/institutional, and experiential.

This new discipline provided students of Mormonism with an additional set of conceptual tools. Approaching Mormonism from this perspective made it possible to see, for instance, that R. Laurence Moore may be correct in his argument that the Mormons were religious outsiders who have moved a long way toward acceptance as insiders in America without concluding that Mormonism is an American religion. Geographical and social locations no more made Mormonism an American religion than the location of Christianity's beginnings in Palestine, Greece, and Rome made Christianity a Palestinian or Graeco-Roman religion.

American culture surely influenced Mormonism. But Fawn McKay Brodie, a biographer of the Prophet Joseph Smith who argued this way, said Mormonism was not simply an American cult or

some sort of new subdivision of Christianity. Brodie understood Mormonism to be related to Christianity in much the same way that Christianity is related to Judaism. That insight foreshadowed a religious studies approach. She also saw Mormonism as a product of the creative genius of Joseph Smith, which, in sociological terms, placed Mormonism in the cultic category, one of the older ways of understanding the religion.

A religious studies approach permits an analysis that treats Mormonism as more than the sum of its parts. From this comprehensive viewpoint, any characterization of the movement as the creation of one or two powerful, charismatic figures is seen, at the very least, to be incomplete. The numerous definitions that label the movement as "a sect, a mystery cult, a new religion, a church, a people, a nation, or an American subculture" are also partial. All in all, Mormonism, from the religious studies perspective, is best understood as a new religious tradition. The movement rests on a foundational tripod composed of a prophetic figure, scripture, and experience—Joseph Smith, the Book of Mormon, and the corporate life of the early Saints. By grasping the interaction of these three, one can firmly place Mormonism in the overall sweep of religious history.

Although Smith's role as prophet was established among his first followers before the publication of the Book of Mormon, this mysterious work, claiming to be of ancient origin, supported his prophetic position. It contains statements showing that Joseph Smith's movement would fulfill Old Testament prophecy, making modern Mormonism an extension of ancient Israel. Following on this association, Joseph Smith's own revelations proclaimed the opening of a new dispensation of the fulness of times and the restoration of both the true Church of Jesus Christ and the Aaronic and Melchizedek priesthoods. Together the Book of Mormon and Smith's revelations provided a means for his followers to connect with Christianity's apostolic era and with ancient Israel, while at the same time stirring within them such intense millennial expectations that they came to believe that they were living on the edge of time, in the "winding-up scene."

The revelation for the Saints to gather heightened the power of Smith's message and his place at the head of the movement. It brought his followers together in a place where the Saints could hear the prophet's message with their own ears, see the



construction of the House of the Lord, with their own eyes, and participate in the daily activities of a community entirely composed of Saints of the latter days. Whether in New York, Ohio, Missouri, or Illinois, the Mormons' association with their "living prophet" and the routine interaction that occurred among the company of Saints lent such transcendental significance to the events of their everyday lives that Smith and his adherents were collectively ushered into "sacred time." This experience, this conscious living-out of sacred history, was as crucial to the creation of this new tradition as was the initial appearance of the Book of Mormon and the revelations of the Prophet Joseph.

The importance of the revelations should not be underestimated. It was by means of revelation that the Saints came to perceive of their ecclesiastical institution as the Church of Jesus Christ, formed again in a new age, and their community as a communion of Christian Saints called together in a new dispensation. Revelation likewise added to the idea of reformation the much more radical conception of the "restoration of all things." Not only church, priesthood, and primitive *ecclesia* were restored, but also Hebrew patriarchy, a political kingdom developed on a Solomonic model, and "ancient ordinances" (the endowment, baptism for the dead, and marriage for time and eternity). These truly set the Saints apart. The incorporation of these ideas into the movement, first in the political organization of the kingdom of God and afterward in additions to Mormonism's temple ritual and cultural life (through plural marriage) forever separated Mormonism from Catholic and Protestant forms of Christianity.

From that point forward, Mormonism was not merely related to Christianity as Christianity had been related to Judaism, that is, as reformation and consummation; now there was a direct relationship with the Hebrew tradition. Gradually the Christian view of being connected to Israel through adoption, being grafted in, was replaced with a new understanding of the relationship between the Saints and Israel. Acceptance of the LDS gospel came to be regarded as evidence that the blood of Abraham flowed through Mormon veins—evidence that was confirmed through the ritual of the patriarchal blessing in which Saints are informed of their membership of adoption into the family of one of Jacob's sons. Although this belief is, ultimately, a rhetorical construction of blood descent, it gave the Saints an identity as a "chosen

people" that had a powerful impact on their understanding of themselves.

Magnifying as it did the difference between the members of their re-formed Church of Jesus Christ and other Christians, the idea of the restoration of all things was not universally welcomed within the Mormon fellowship. Initially attracted to Mormonism by the emphasis on primitive Christianity, many of Smith's earliest followers felt ambivalent about innovations connecting the movement to ancient times. In Missouri and Illinois there was resistance by some to the creation of a Mormon political kingdom that involved physical as well as psychic separation from non-Mormons.

Growing out of this ambivalence, a rupture divided the movement into two branches after the murder of Joseph Smith in 1844. While the history of The Church of Jesus Christ of Latter-day Saints, headquartered in Salt Lake City, Utah, can be fully comprehended only through the lens of LDS belief in the "restoration of all things," the same is not true of the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, headquartered in Independence, Missouri. Organized again (reorganized) in 1860 when Joseph Smith III, the Mormon prophet's eldest son, accepted the position of president and prophet to the church, this division of Smith's followers rejected the political kingdom of God and many, if not all, the innovations that the first Mormon prophet had introduced under the rubric of the "restoration of all things." Emphasizing the reformation character of the movement, they placed themselves and their church in a much closer relationship to traditional forms of Christianity than did the Saints who followed Brigham Young to the Intermountain West.

In the history of The Church of Jesus Christ of Latter-day Saints and in the distinctive temple beliefs and practices that separate it from the Saints who did not go west, Mormonism is found as a new religious tradition in its purest, most undiluted form. The Utah Latter-day Saints experienced a trek through "the wilderness" and an extended period of residence sequestered in a "land of promise" whose internal political organization and social system were dominated by restoration doctrines. Seclusion within their mountain fastness and a sense of being under siege accelerated the systematizing of their distinctive doctrines as well as the development of a temple-centered culture. These heightened and preserved the Saints' sense of sep-



aration and chosenness long after political, social, and economic isolation came to an end.

An advantage of considering Mormonism as a new tradition rather than a church, denomination, sect, or cult is that it clarifies the divisions within the movement. The break following the prophet's death between the Saints who went to the Intermountain West and those who remained in the Midwest cannot really be understood as an ordinary sectarian schism any more than the separation of Christianity into Eastern Orthodoxy and Roman Catholicism or the division of Islam into Sunni and Shi'ite Muslims were sectarian schisms. Within the Mormon tradition, then, there are two divisions, two churches. Because schisms have occurred in both of these divisions, Mormon sects also exist. Mormon fundamentalists, Saints who maintain the practice of plural marriage, are the most visible of such sectarian groups.

Latter-day Saints of all varieties are as certain of their identity as Christians as any Roman Catholic or Evangelical Protestant. But they live in a dispensation all their own. Their particular history, their singular doctrines and ritual practices, and their perception of themselves as a peculiar people do not simply set them apart from other Christians as one more subdivision of that tradition. Mormonism will remain separate and be best understood as a new religious tradition as long as the Saints maintain their belief that their church organization is the original Church of Jesus Christ, restored to them alone in 1830, *and* as long as they maintain the complementary position that in Mormonism is found the restoration of all things.

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JAN SHIPPS

## MORMONISM, MORMONS

"Mormonism" is an unofficial but common term for The Church of Jesus Christ of Latter-day Saints and the doctrinal, institutional, cultural, and other elements forming its distinctive worldview and independent Christian tradition. "Mormons" is the equivalent term for members of the Church, with "Mormon" being both the singular noun and the adjective.

Over the years these terms and other, less common variants have been widely used (such as "Mormonite" in early decades of the Church), but members prefer the official name revealed by the Savior to the Prophet Joseph SMITH—The Church of Jesus Christ of Latter-day Saints—in order to emphasize the central role of Jesus Christ in their doctrine and worship (D&C 115:3-4). The shortened name that most contemporary members use instead of "Mormonism" is "LDS Church," with "LDS" used in place of "Mormon" and "Latter-day Saints" or "Saints" used instead of "Mormons."

The term "Mormon" derives from the Book of Mormon, published in 1830 and recently subtitled *Another Testament of Jesus Christ*. This book is accepted by the Church as scripture along with the Bible (*see* BIBLE: LDS BELIEF IN THE BIBLE).

Mormonism refers to the divinely inspired doctrine taught by Joseph SMITH and the succeeding leaders of the Church. It views human life as a stage in the eternal progression of intelligent beings who, as God's spirit children, must choose, in thought and deed, whether to accept or reject Christ's gospel, teachings, and covenants (*see* PLAN OF SALVATION). Latter-day Saints see the Church's teachings as true Christianity, restored to earth in its original purity by Christ himself, and thus they frequently refer to the Church, its doctrines, and its priesthood as "restored" (*see* RESTORATION). Basic Church doctrines include belief in a personal God vitally concerned with his children, the divinity of the Savior Jesus Christ and his infinite atonement, the universal need for repentance and baptism by proper authority, continuing revelation through living prophets, the brotherhood and sisterhood of all human beings, the eternal sanctity of marriage and family, and the responsibility to be self-reliant and to help others. Many of the basic beliefs of the LDS Church are succinctly summarized in the thirteen ARTICLES OF FAITH, which serve, among other things, as an outline of the basic doctrines for members of the Church.

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A salient characteristic of Church practice is the delegation of specific ecclesiastical responsibilities to every active member of the Church (see LAY PARTICIPATION AND LEADERSHIP). This results in a high level of voluntary member activity, commitment, and sense of community. Only men belong to the priesthood; but both women and men share priesthood blessings, and both hold significant leadership and teaching positions, perform missionary and temple work, and participate prominently in most Church meetings. Other notable Church practices include the encouragement of education, thrift, community service, missionary work, genealogical record keeping, and temple worship.

While the Church is clearly conservative on many issues, its central reliance on continuing revelation provides a divinely guided flexibility, especially in areas of practice. Through the living Prophet, changes are effected as revelation is sought and received. Two main practices discontinued over the years are polygamy, officially ended in 1890 (see PLURAL MARRIAGE; MANIFESTO OF 1890), and gathering to a central geographical location, largely ended in the 1920s (Allen and Leonard, p. 496–97; see IMMIGRATION AND EMIGRATION). At the same time, other practices have been introduced: TITHING, revealed in the 1830s, has been normative since the 1890s; and the complete avoidance of drugs such as tobacco, alcohol, tea, and coffee has been formally required of all active members since the 1920s, nearly a century after first having been revealed (see WORD OF WISDOM). FAMILY HOME EVENINGS, introduced in 1915, were widely instituted as a weekly practice in the mid 1960s. Extension of priesthood authority to all worthy male members, regardless of race, was granted in 1978 (see DOCTRINE AND COVENANTS: OFFICIAL DECLARATION—2). Latter-day Saints expect that further changes will be made by revelation as the needs of the Church unfold.

Mormonism is not a political ideology. The Church's policy regarding governments allows it to thrive in a wide variety of political contexts around the world. It supports separation of CHURCH AND STATE, respect for duly established law and government, and members' active participation in civic and charitable affairs (D&C 134; see POLITICS: POLITICAL TEACHINGS). War is generally condemned, but military service is not forbidden. Well before the 1950s, the Church frequently

took positions on political issues, especially some affecting Utah. Since that time, Church leaders have increasingly urged members to decide such questions for themselves and have implemented a policy of Church neutrality toward government, except in instances where political developments clearly impinge on important moral issues or severely restrict members' freedom to practice their religion.

In common speech, the terms "Mormonism" and "Mormon" are not limited to the official teachings or practices of the Church, but often also refer to particular lifestyles, cultural viewpoints, historical events, philosophical outlooks, and artifacts that are characteristic of the broader Latter-day Saint tradition or culture. In most formal settings, however, the Church prefers to avoid the use of these substitute terms wherever possible, to direct attention to the true name of the Church.

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DONALD K. JARVIS

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## MORMONISM AND WORLD RELIGIONS

See: World Religions and Mormonism

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## MORMON PIONEER TRAIL

The approximately 1,300-mile-long trail from NAUVOO, Illinois, to Salt Lake City, Utah, was certified by the National Trails Act of 1986 as a National Historic Trail—officially The Mormon Pioneer National Historic Trail. Contrary to popular belief, however, the famous trail was not a Mormon creation. The Latter-day Saints did very little trail-blazing. They followed territorial roads and Indian trails across Iowa; various segments of the Oregon Trail from the Missouri River to Fort

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Bridger in present western Wyoming; and the year-old trail of the ill-fated California-bound Reed–Donner party from Fort Bridger into the valley of the Great Salt Lake.

Although the trail was not blazed by the Latter-day Saints, and parts of it have at times been known as the Council Bluffs Road, the Omaha Road, the Great Platte River Road, or even the North Branch of the Oregon Trail, the entire route is today almost universally known as “The Mormon Trail” because the Latter-day Saints used it for twenty-three years in such large numbers (at least seventy thousand; no one knows just how many), because of the high drama of their “Exodus,” and because they developed separate strands or *trails* and wove them into their great *road* (see IMMIGRATION-EMIGRATION).

The trail divides into two unequal sections:

1. The approximately 265-mile-long section from Nauvoo on the Mississippi across Iowa to present-day Council Bluffs on the Missouri. This part of the trail was used relatively little: mainly by Latter-day Saints fleeing Illinois in 1846, by some immigrants



These ruts in stone on the Mormon Trail and Oregon-California Trail are still visible today near Guernsey, Wyoming. Courtesy LaMar C. Berrett.

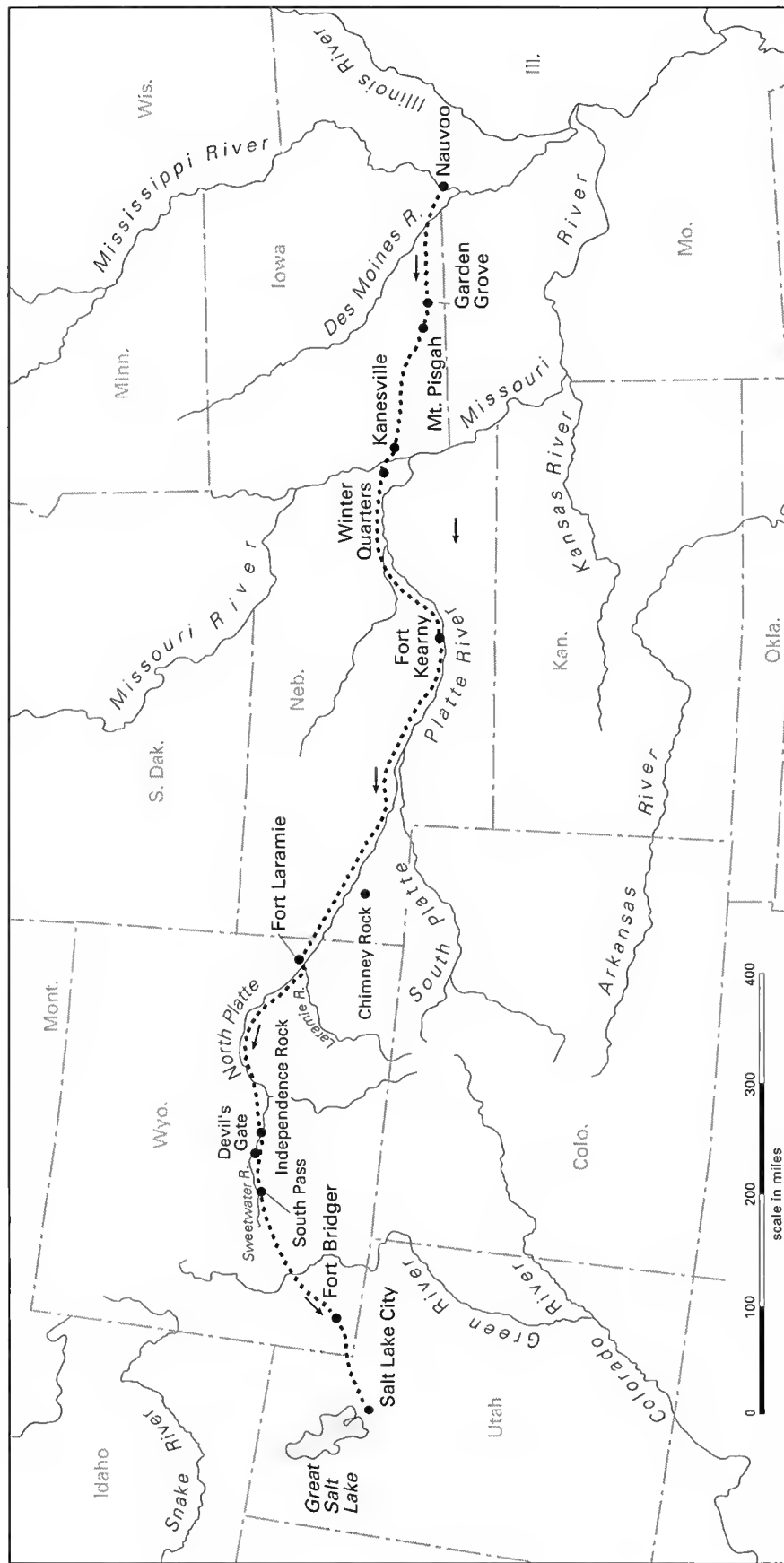


Trail marker, signed by Brigham Young, June 3, 1847. Artist: J. P. Harwood. Courtesy Utah State Historical Society.

“jumping off” from Keokuk, Iowa, in 1853, and in 1856–1857 by seven HANDCART COMPANIES from Iowa City who entered the Mormon Trail at present-day Lewis, Cass County, Iowa. Thousands of other Latter-day Saints crossed Iowa on variants of the 1846 route or on other trails, but all these intersected the trail of 1846 somewhere in western Iowa.

2. The approximately 1,032-mile-long trans-Missouri River segment from present North Omaha (one-time WINTER QUARTERS) and Florence, Nebraska, across Nebraska and Wyoming, into Utah. This part of the trail was used extensively from 1847 until completion of the transcontinental railroad in 1869. As in Iowa, variants evolved, but all LDS immigrants used all or parts of this trans-Missouri trail.

While the 1846–1847 trek from Nauvoo to Salt Lake City is by far the best-known part of the twenty-three-year-long Mormon overland migration, it is only part of the story. Between 1848 and 1868, LDS immigrants traveling west from the Missouri River developed or utilized at least a dozen other points of departure and followed many other trails, such as the Oxbow Trail (1849–1864), the Mormon Grove Trail (1855–1856), and the Nebraska City Cutoff (1864–1866). In one way or another, however, all these trails eventually intersected *the* Mormon Trail. Furthermore, with the



Union Pacific Railroad moving west from Omaha beginning in 1865, during 1867–1868 Latter-day Saints took trains from Omaha to four different railheads (North Platte, Nebraska; Julesburg, Colorado; and Laramie and Benton, Wyoming), from which they eventually picked up the Mormon Trail.

Across the monotonous, undifferentiated, rolling central lowlands of Iowa, the Mormon Trail of 1846 generally followed primitive territorial roads as far as Bloomfield, Davis County, and then vague Pottawattamie Indian and trading trails along ridges from one water source to another, always within fifty miles of the present Missouri state line. Today this part of the Mormon Trail is difficult to follow, not because of the terrain but because modern roads seldom parallel it and because the plow has destroyed most vestiges of it.

West of the Missouri River the Saints passed along river valleys, across grasslands, plains, steppes, deserts, and mountains, and through western forests. Topographically, the trail led across the central lowlands and high plains of eastern and central Nebraska, then the upland trough of western Nebraska and eastern Wyoming, through the Wyoming basin and the middle Rocky



Fort Bridger in western Wyoming was an important point on the Mormon Trail. Artist: W. H. Jackson. Courtesy Nelson Wadsworth.

Mountains, and into the desert valleys of the Great Basin.

From the Missouri River, Mormon companies followed the broad, flat valleys of the Loupe and Platte rivers for some six hundred miles to present-day Casper, Wyoming, then the Sweetwater River for about ninety-three miles to South Pass, thence



Pioneer wagon train at the mouth of Echo Canyon, Utah, 1867. Courtesy Utah State University.





This 1897 reenactment of a Mormon wagon train coming through Echo Canyon celebrates the fiftieth anniversary of the arrival of the first pioneer company in the Salt Lake Valley on July 24, 1847. Photographer: Charles W. Carter. Courtesy Nelson Wadsworth.

along branches of the Sandy River and Blacks Fork to Fort Bridger, finally zigzagging through a series of canyons into the valley of the Great Salt Lake.

In Nebraska, as in Iowa, there is little left today of the Mormon Trail, but modern roads do parallel the old trail closely. In Wyoming, however, with proper maps much of this old trail can still be found because the harsh terrain has held the ruts better and agriculture has obliterated little. In Utah, although modern roads follow the trail closely, very few of the original ruts remain.

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STANLEY B. KIMBALL

## MORMONS, IMAGE OF

[This entry consists of three articles giving a survey of the Mormon image as it has been and is reflected in the Visual Arts, in Film, and in Fiction from the earliest days of the Church to the present.]

## THE VISUAL ARTS

The early history of the Church, especially the uniqueness of its beliefs and practices, influenced the creation of an LDS, or Mormon, image in art. Caricature and cartoon were particularly well suited to the mass market, and Latter-day Saints were a favorite subject. Although some early works conveyed the complexities of the LDS experience, most people developed their image of members of the Church from portrayals that were selective and caricatured. While stereotypical images linger, current depictions of Latter-day Saints, frequently employing works by LDS artists, more accurately reflect the diversity and richness of Mormon life.

By 1860, media depictions had firmly established national stereotypes of Mormonism. During the next decades, negative, stereotyped images of Latter-day Saints appeared regularly in newspapers and magazines such as *Harper's Weekly*, *Van-*



INCEPTION OF MORMONISM—JOSEPH SMITH'S FIRST VISION

A non-LDS artist's early graphic image of Mormonism. This etching of Joseph Smith's First Vision appeared in T.B.H. Stenhouse, *The Rocky Mountain Saints* (1873), opposite p. 1. Courtesy Rare Books and Manuscripts, Brigham Young University.



This 1897 reenactment of a Mormon wagon train coming through Echo Canyon celebrates the fiftieth anniversary of the arrival of the first pioneer company in the Salt Lake Valley on July 24, 1847. Photographer: Charles W. Carter. Courtesy Nelson Wadsworth.

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ity Fair, *Cosmopolitan*, and *Collier's Weekly*. Although some images were humorous, the effect was essentially harmful. Bunker and Bitton explain: "The simple fact is that most of the illustrations treating the Mormons were not low-key or objective; they were cartoons and caricatures with an obvious point of view. And that point of view was, with almost monotonous regularity, negative" (Bunker and Bitton, p. 148).

This negative image developed when the social climate in the United States allowed open hostility toward unpopular religious and ethnic groups. Major themes about Latter-day Saints focused on the public disapproval of the practice of polygamy, the Utah War of 1857–1858, and clashes between U.S. officials and LDS leaders. Although artists created some fresh interpretations as new events transpired, they were usually only variations on established themes.

However, a few artists ignored the stereotypical image of the Latter-day Saints and produced work that conveyed the complexity of the religion and its people. Arthur Boyd Houghton, an artist for the *Graphic*, a British weekly pictorial journal, visited Salt Lake City in 1870 and created a series of drawings featuring the Saints. His scenes of LDS life are rendered with respect and dignity, and reveal his compassion for humble people. Two paintings attributed to Albert Bierstadt and one by Maynard Dixon show thriving LDS settlements, the result of Mormon cultivation of the desert. Enoch Wood Perry, Jr., painted excellent likenesses of Brigham Young and each member of the Quorum of the Twelve Apostles. Photographer William Henry Jackson's pictures and sketches of the West include images of Salt Lake City, Mormon wagon trains, and farm life.

The Latter-day Saints have never lacked for artists and illustrators of their own to tell their story. While graphic artists in the East were generally creating negative, stereotyped images, LDS artists in the West were producing a rich and authentic pictorial record of their experience. The early Mormon experience, including the migration west and pioneer life in Utah, was chronicled by British artist Frederiek Piercy and Danish artist C. C. A. Christensen, both converts to the Church (see ARTISTS).

In recent years, interest in the portrayal of Mormons as Mormons has diminished in non-LDS media and among non-LDS artists. At the same

time, the number of LDS artists, the diversity of their styles, and their interest in conveying LDS themes have all increased. Like the early artists who saw beyond the stereotypical images of their day, these modern artists have succeeded in conveying, at least in some measure, the complexities and richness of the LDS experience, made even more diverse as the Church has grown to include a worldwide membership.

[See also Art.]

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VIRGIE D. DAY

#### FILM

From the beginning of the twentieth century until the mid-1930s, the film portrayals of Latter-day Saints were generally negative. First publicly exhibited in the 1890s, commercial motion pictures continued the sensational characterizations depicted in the novels of the period. One of the earliest treatments was Thomas Edison's nickelodeon film *A Trip to Salt Lake City* (1905). More humorous than sinister, the film satirized the problems of a polygamous Mormon husband trying to give his many children a drink of water on a Pullman car bound for the city of the Saints.

More common were films such as *A Mormon Maid* (Lasky-Paramount, 1917), which portrayed the DANITES, stereotyped in earlier fiction as a posse of Missouri Mormon firebrands, as night-riding henchmen costumed like the Ku Klux Klan in D. W. Griffith's *The Birth of a Nation* (1915). Inspired by anti-Mormon novelist Winifred Graham's *The Love Story of a Mormon* (London, 1911), *Trapped by the Mormons* (Pyramid, 1922) brought to the screen a portrayal of a marauding LDS missionary in England preying vampirelike on unwary women. This film capitalized on the unfounded fear that LDS missionaries exploited women left widowed by World War I. A film version of Zane Grey's *Riders of the Purple Sage* (Fox) was released in 1918 and rereleased in 1921 despite protests that its negative depictions of Latter-day Saints and Utah would hinder the state's busi-



An innocent young woman finds herself caught in the clutches of a Mormon missionary on a billboard advertising the film *Trapped by the Mormons* (England, c. 1922), typical of the sensational image that was given of Mormons in films during the 1920s.

ness development. A sympathetic treatment of the Church was the feature-length historical drama *One Hundred Years of Mormonism* (Utah Moving Pictures Co., 1913).

From 1918 to 1945, approximately thirty anti-Mormon films were released worldwide. In the 1930s, however, the motion picture industry drafted a production code, which, among other things, forbade negative portrayals of religious organizations and their beliefs. In 1938, Twentieth Century Fox informed President Heber J. GRANT that it planned to produce a motion picture based on Vardis Fisher's historical novel *Children of God*. While he privately expressed fears of another negative screen image, partly because Fisher's novel was not fully understanding of the Church and its early leaders, President Grant nevertheless cooperated fully with the studio. The resulting film, *Brigham Young*, released in 1940, although not totally pleasing to Church leaders, was in most respects very positive and reversed almost four decades of negative stereotypes. Met with critical praise, it vividly portrayed the persecutions of Latter-day Saints in Nauvoo during the 1840s, the murder of Joseph SMITH, the trek west to the Great Basin, and the "miracle of the gulls" in 1848. The film showed Latter-day Saints not as the stereotyped wife stealers of earlier films but as industrious pioneers. In a fictional courtroom scene in which Brigham YOUNG defends Joseph Smith, the dialogue depicts the LDS cause as inextricably linked with that of America's founders seeking reli-

gious freedom. Produced at a time when Americans watched with concern the rising persecution of Jews in Hitler's Germany, the film defended the right of Latter-day Saints, or any other minority, to exist in a pluralist nation.

Since the 1940 release of *Brigham Young*, portrayals of Mormon history and culture in Hollywood films and television generally have been limited to humorous episodes dealing with polygamy as in *Wagon Master* (RKO, 1950), *Paint Your Wagon* (Paramount, 1969), *They Call Me Trinity* (West Film, 1971) and *Trinity Is Still My Name* (West Film, 1972), and *The Duchess and the Dirtwater Fox* (Fox, 1976). The only commercial feature-length treatment of Mormons between 1940 and 1990 was *Brigham* (Sunset Films, 1977), a low-budget film covering approximately the same period as *Brigham Young* but lacking the dramatic value of the earlier film.

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JAMES V. D'ARC

#### FICTION

For the first hundred years of LDS history, interest in Latter-day Saints as a subject for popular fiction was remarkably high. Taking its stereotypes from the pseudo-histories and travel narratives that circulated widely, fiction about Mormons emphasized melodramatic characters and fantastic plots full of violence and mystery. Similar patterns continued into the mid-twentieth century, but since then, Latter-day Saints have appeared less frequently and usually only casually in non-Mormon fiction.

Themes of violence and melodrama appeared as early as the 1840s. Typically a beautiful young heroine was said to have escaped or to have been rescued by a heroic "Gentile" and carried from the Mormons and the drunken and lecherous clutches of a polygamous elder or bishop. Frequently the fleeing protagonists were pursued across the continent, sometimes even around the world, by secretive "Danites" or "avenging angels." In these

pieces LDS leaders were characterized as scheming, rough, and tyrannical, and the culture as crude and repressive at best, violent and destructive at worst.

By the 1850s, fiction about the Latter-day Saints was almost a genre in itself. Often written by women (especially the wives of ministers) and following the pattern of the more famous *Uncle Tom's Cabin*, these novels and short stories exploited popular ideas, fears, and societal concerns, as in Orvilla S. Belisle's *The Prophets; or, Mormonism Unveiled* (1855) and Metta Victoria Fuller, *Mormon Wives* (1856; published again in 1860 as *Lives of Female Mormons* and republished many times in Europe and translated into several languages).

Each succeeding decade added to the tide of new authors and titles. In the 1880s, for example, more than a score of book-length best sellers came from British and American presses. Even some of the best known writers of the nineteenth century found the topic of Mormonism appealing: Robert Louis Stevenson (*The Dynamiter*, 1885) and Arthur Conan Doyle (*A Study in Scarlet*, 1887) held Mormons up as objects of fear, and Charles Farrer Browne ("Artemus Ward Among the Mormons," 1866) and Mark Twain (*Roughing It*, 1872) treated them as objects of satire and laughter.

In the early twentieth century the same patterns generally continued. Zane Grey (*The Heritage of the Desert*, 1910, and *Riders of the Purple Sage*, 1912) used Latter-day Saints as central figures, and Jack London wrote of the MOUNTAIN MEADOWS MASSACRE in his novel *The Star Rover* (1915). How firmly entrenched the pattern remained even beyond mid-century is illustrated by the images in Irving Wallace's *The Twenty-seventh Wife* (1961) and J. C. Furnas's *The Devil's Rainbow* (1962), which paint Joseph Smith in terms of popular psychosis and caricature Mormon leaders in general. Even the works of more weighty novelists—Vardis Fisher's *Children of God* (1939), for example—follow the old patterns, with a sympathetic protagonist outside the Church struggling against unfavorable, repressive antagonists from within.

Latter-day Saints are not now as popular a subject as they once were for non-Mormon authors, and writers' interest in modern Mormons as Mormons is vastly different from what it was a hundred years ago. While Latter-day Saints may appear occasionally or casually in fiction (e.g., Alan



Mark Twain, who influenced public opinion of Mormons through his humorous accounts in *Roughing It* (1872), sent this postcard, taken in 1870, to Brigham Young in 1872 after Twain's return to New York from the West. Twain presented his kind compliments to "Pres. t Young" and inscribed across the lower border, "Hands off of Brigham!"

Drury's *Advice and Consent*, 1959), they have become both too conventional and too well-known as individuals to be placed easily into alien molds (see STEREOTYPING OF MORMONS). While some differences between LDS and non-Mormon culture still persist, these differences now seem to be less exotic or threatening and hence less accessible for exploitation.

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NEAL E. LAMBERT

## MORMON TABERNACLE CHOIR

The Mormon Tabernacle Choir originated in mid-nineteenth-century Salt Lake City. It consists of 300-plus voices carefully selected from many volunteers. Its members give of their time and talents freely in practices and performances, serving without pay. Probably best known for its weekly radio and TV program of inspirational music and messages, "Music and the Spoken Word," the choir has performed and recorded extensively. It performs regularly in the TABERNACLE on TEMPLE SQUARE and provides music at all general conferences of the Church.

The origins of the Mormon Tabernacle Choir may be found in the desire and commitment of early converts to include appropriate music in both sacred and secular events (see MUSIC). The process of collecting hymns for instruction and worship began only four months after the Church was organized in 1830 (see HYMNS AND HYMNODY), and a choir was organized as early as 1836 for the dedication of the Kirtland Temple.

As the Latter-day Saints moved west, President Brigham Young included musicians among members even of the advance parties. Consequently, a small choir first sang for a conference in the Salt Lake Valley on August 22, 1847, twenty-nine days after the first party arrived.

Early choirs in the Old Tabernacle (built in 1851) and in the present Tabernacle (completed in 1867) were small and undisciplined by later standards. With the appointment of George Careless as conductor in 1869, the Tabernacle Choir began to flourish. Careless assembled the first large choir, a total of 304 singers, by adding smaller groups from other areas to the eighty-five singers in the Salt Lake Tabernacle Choir for a general conference performance on October 8, 1873. The vision of a choral ensemble to match the size of the Tabernacle was thus born. Early conductors who had prepared the way for Careless included John

Parry (1849–1854), Stephen Goddard (1854–1856), James Smithies (1856–1862), Charles John Thomas (1862–1865), and Robert Sands (1865–1869).

Careless was followed by Ebenezer Beesley (1880–1889), with Thomas C. Griggs, assistant; Evan Stephens (1889–1916), with Horace S. Ensign, assistant; Anthony C. Lund (1916–1935), with B. Cecil Gates and Albert J. Southwick, assistants; J. Spencer Cornwall (1935–1957), with Albert J. Southwick, D. Sterling Wheelwright, John R. Halliday, and Richard P. Condie, assistants; Richard P. Condie (1957–1974), with Jay E. Welch, assistant; Jay E. Welch (1974), with Jerold D. Ottley, assistant; and Jerold D. Ottley (from 1975 onward), with Donald H. Ripplinger, associate conductor.

During his tenure, Evan Stephens increased the size of the choir from about 125 to more than 300, making it the leading musical organization of Salt Lake City. To accommodate this larger size, the choir area of the Tabernacle was redesigned to create the present semicircular tiered seating. Stephens also took the choir to Chicago in 1893 on its first tour out of the state, beginning its now traditional role of emissary for the Church and the region.

Anthony C. Lund brought solid vocal training and a European choral sound to the choir. He excelled in music that required control and subtlety. J. Spencer Cornwall labored to raise the standards of the choir, to improve its sound as an ensemble, and to increase its repertoire from little more than one hundred pieces to almost a thousand. Under his direction the choir was active as a concert organization and released its first long-playing recording, in 1949. Richard P. Condie accelerated the recording activities of the choir and greatly increased its touring schedule. He produced what has been described as "the Tabernacle Choir sound," a large, romantic choral tone, heavy with feeling. Jerold D. Ottley has refined and shaped the traditional tone of the choir into a more flexible, precise, and energetic sound, one capable of expressing the subtleties of the finest choral literature.

Beginning with the installation of the first pipe organ in the Tabernacle in 1867 (see TABERNACLE ORGAN), organists have been appointed to assist the choir. Among the finest musicians in the Church, they have also performed recitals, played for church and civic meetings, and composed music (see MUSICIANS).



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The Mormon Tabernacle Choir, in the Tabernacle on Temple Square.

The choir has profoundly affected music throughout the Church. Its consistently high artistic standard, frequent use of hymns and hymn arrangements, and exemplary service through music continue to inspire, instruct, and encourage Church musicians and the members they serve.

The choir rehearses for two hours every Thursday evening in preparation for its weekly broadcasts and uses Tuesday evenings as needed to prepare for recording sessions, concerts, tours, and general conferences of the Church. A number of choir members have university degrees in music, and many others are professionally trained. All are competent musicians. They include men and women from many walks of life.

The choir has released more than 130 recordings and several films and videotapes. Five of its recordings have achieved "gold record" status.

Most popular has been a 1959 release of "The Battle Hymn of the Republic" with the Philadelphia Orchestra, for which the choir received a Grammy Award.

Many notable personalities, soloists, and conductors have appeared with the choir, including Eugene Ormandy, Jerome Hines, Sherrill Milnes, Marilyn Horne, and Maurice Abravanel.

The choir's first major concert tour culminated in a performance at the World's Columbian Exposition in Chicago in 1893. Subsequent domestic tours have included performances in thirty-two states and the District of Columbia. Tours outside the United States have included Canada, Australia, and sixteen nations in Europe, Asia, South and Central America, the South Pacific, and Scandinavia. The choir has appeared at thirteen world's fairs and expositions, performed at the inauguration of

four U.S. presidents, and sung for numerous worldwide telecasts and special events. In his remarks during a broadcast marking the completion of sixty years of weekly broadcasts, U.S. President George Bush called the choir "one of America's greatest treasures." It has become an American institution.

[See also Mormon Tabernacle Choir Broadcast ("The Spoken Word").]

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K. NEWELL DAYLEY

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### MORMON TABERNACLE CHOIR BROADCAST ("THE SPOKEN WORD")

The Mormon Tabernacle Choir Broadcast is the traditional Sunday broadcast of the MORMON TABERNACLE CHOIR. It originates in the SALT LAKE TABERNACLE and is open to the public. Begun in 1929, this weekly performance has become the longest continuously presented nationwide network broadcast in American radio history.

During World War II, the choir broadcasts were aired extensively over Armed Forces Radio Network in Europe and the Far East. Thereafter, local stations extended the broadcast into the Pacific Islands, Australia, and South America. The choir made its television debut in 1962, and the weekly broadcast was relayed to over eight hundred radio and television stations worldwide.

With the sacred hymns and choral works, backed by the TABERNACLE ORGAN, a brief message, the "Spoken Word," is given each Sunday. For forty-one years the voice and the message were those of Richard L. Evans, who during that period was called to be a seventy, then a member of the QUORUM OF THE TWELVE APOSTLES. His messages and delivery attempted to capsule—usually in less than two minutes—universal principles related to character, human relationships, and the conduct of life. In the spirit of bridge-building, he aimed at both timely and timeless insights. His undergirding message was that the differences that separate people are not nearly as great as the factors that unite them. Selected Spoken Word mes-



Elder Richard L. Evans, the voice of "Music and the Spoken Word" for forty-one years, reads one of the brief messages that accompany each Sunday's broadcast by the Mormon Tabernacle Choir, the longest continuous broadcast in radio history (c. 1953).

sages ran in a weekly syndicated newspaper column circulated nationally and were later published in a series of books. Over two thousand such messages were given before his death in 1971.

Through thousands of broadcasts the opening hymn has remained "Gently Raise the Sacred Strain," and the closing one, "As the Dew from Heaven Distilling," and the signoff phrase is "May peace be with you, this day and always."

[See also Mormon Tabernacle Choir; Tabernacle Organ.]

PAUL H. EVANS

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### MORMON YOUTH SYMPHONY AND CHORUS

The Mormon Youth Symphony and Chorus (often abbreviated MYSC) is an officially sponsored musical organization of the Church. It was organized in 1969 with a primary commission to promote a

four U.S. presidents, and sung for numerous worldwide telecasts and special events. In his remarks during a broadcast marking the completion of sixty years of weekly broadcasts, U.S. President George Bush called the choir "one of America's greatest treasures." It has become an American institution.

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The Mormon Tabernacle Choir Broadcast is the traditional Sunday broadcast of the MORMON TABERNACLE CHOIR. It originates in the SALT LAKE TABERNACLE and is open to the public. Begun in 1929, this weekly performance has become the longest continuously presented nationwide network broadcast in American radio history.

During World War II, the choir broadcasts were aired extensively over Armed Forces Radio Network in Europe and the Far East. Thereafter, local stations extended the broadcast into the Pacific Islands, Australia, and South America. The choir made its television debut in 1962, and the weekly broadcast was relayed to over eight hundred radio and television stations worldwide.

With the sacred hymns and choral works, backed by the TABERNACLE ORGAN, a brief message, the "Spoken Word," is given each Sunday. For forty-one years the voice and the message were those of Richard L. Evans, who during that period was called to be a seventy, then a member of the QUORUM OF THE TWELVE APOSTLES. His messages and delivery attempted to capsule—usually in less than two minutes—universal principles related to character, human relationships, and the conduct of life. In the spirit of bridge-building, he aimed at both timely and timeless insights. His undergirding message was that the differences that separate people are not nearly as great as the factors that unite them. Selected Spoken Word mes-



Elder Richard L. Evans, the voice of "Music and the Spoken Word" for forty-one years, reads one of the brief messages that accompany each Sunday's broadcast by the Mormon Tabernacle Choir, the longest continuous broadcast in radio history (c. 1953).

sages ran in a weekly syndicated newspaper column circulated nationally and were later published in a series of books. Over two thousand such messages were given before his death in 1971.

Through thousands of broadcasts the opening hymn has remained "Gently Raise the Sacred Strain," and the closing one, "As the Dew from Heaven Distilling," and the signoff phrase is "May peace be with you, this day and always."

[See also Mormon Tabernacle Choir; Tabernacle Organ.]

PAUL H. EVANS

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### MORMON YOUTH SYMPHONY AND CHORUS

The Mormon Youth Symphony and Chorus (often abbreviated MYSC) is an officially sponsored musical organization of the Church. It was organized in 1969 with a primary commission to promote a

four U.S. presidents, and sung for numerous worldwide telecasts and special events. In his remarks during a broadcast marking the completion of sixty years of weekly broadcasts, U.S. President George Bush called the choir "one of America's greatest treasures." It has become an American institution.

[See also Mormon Tabernacle Choir Broadcast ("The Spoken Word").]

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K. NEWELL DAYLEY

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“greater understanding between all peoples and cultures.”

The group is composed of young musicians ages 18 to 33 who have participated in school or community orchestras and choruses. These musicians come from various communities in Utah and rehearse two hours each week.

The MYSC performs approximately thirty times each year, including formal concerts in the TABERNACLE, CONFERENCE appearances, FIRE-SIDES, tours, broadcasts, and recordings. The programming was changed to the “Boston Pops” format when Conductor Robert C. Bowden received the baton in 1974. Bowden conducts and also composes and arranges much of the music for the groups. Tours have covered the United States. During the Bicentennial celebration of the Constitution in Washington, D.C., the symphony and chorus performed in the Kennedy Center. Many nationally prominent visiting artists have performed with them.

The Mormon Youth Symphony and Chorus has won fourteen national awards for television specials, including two Emmys, two George Washington Awards from the Freedom Foundation, and the Angel Award from Religion in Media. It has also performed for several national and international groups; such presentations have included a television special for the Norwegian Broadcasting Company as well as specials for American Veterans of World War II, Korea, and Vietnam, and for the National League of American Pen Women. The MYSC has eighteen commercial recordings to its credit.

MERRILL BRADSHAW

## MORONI, ANGEL

The angel Moroni is the heavenly messenger who first visited the Prophet Joseph SMITH in 1823. As a mortal named MORONI<sub>2</sub>, he had completed the compilation and writing of the Book of Mormon. He ministered to Joseph Smith as a resurrected being, in keeping with his responsibility for the Book of Mormon, inasmuch as “the keys of the record of the stick of Ephraim” had been committed to him by the Lord (D&C 27:5). Pursuant to this responsibility he first appeared to Joseph Smith on the night of September 21–22, 1823 (JS—H 1:29–49; D&C 128:20), and thereafter counseled with him in several reappearances until the book was



*The Angel Moroni*, by Cyrus Dallin (1891; cast bronze, gilded; 12'), on the Salt Lake Temple in Salt Lake City. Moroni, a Book of Mormon prophet, returned to earth as a resurrected being and prepared Joseph Smith to receive and translate the gold plates. A symbol of the restoration of the gospel through divine messengers, such statues stand on the top of several LDS temples.

published in 1830. During that time, he instructed Joseph Smith, testified to the Three Witnesses of the Book of Mormon, and otherwise assisted in the work of restoring the gospel.

Because of the angel Moroni's role in restoring the everlasting gospel to be preached to all the world (cf. Rev. 14:6–7; D&C 133:31–39), the Church placed a statue depicting him as a herald of the Restoration atop the Salt Lake Temple, and later on the hill CUMORAH near Palmyra, New York, where anciently he had buried the Book of Mormon plates. Copies of the statue have also been placed atop several other LDS temples.

[See also Angel Moroni Statue; Moroni, Visitations of.]

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JOSEPH B. ROMNEY

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## MORONI, VISITATIONS OF

From 1823 to 1829, the angel Moroni<sup>2</sup> appeared at least twenty times to Joseph SMITH and others. Those appearances opened the way for the translation and publication of the Book of Mormon and laid the foundation of many of the Church's most characteristic teachings. As a resurrected messenger of God, Moroni told Joseph Smith about the Nephite record on gold plates and taught him concerning the gathering of ISRAEL, the forthcoming visit of ELIJAH, the imminence of the SECOND COMING of Jesus Christ, and the judgments to be poured out on the world prior to that event.

Of Moroni's first appearance on the night of September 21, 1823, Joseph Smith recorded:

After I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him. . . . While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air. . . . He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen. . . . His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. . . . His whole person was glorious beyond description, and his countenance truly like lightning [JS—H 1:29–32].

The angel introduced himself as Moroni, and as he told about the Nephite record, its contents, and the interpreters buried with it, Joseph saw in vision their location in the hill CUMORAH. Moroni warned Joseph not to show the plates or the interpreters to anyone except those whom the Lord designated. Moroni also quoted certain prophecies from the Bible, including Malachi 3–4, Isaiah 11, and Acts 3:22–23.

After the angel left, Joseph lay contemplating this experience, and Moroni returned a second time and repeated verbatim everything he had said in his first visit, adding more detail about the coming judgments, and then returned a third time to repeat his instructions and to warn Joseph that he must put all thoughts of worldly wealth aside and concentrate solely on the translation of the record and the establishment of the kingdom of God.



*The Angel Moroni*, by Millard F. Malin (1953, cast aluminum, gilded). This statue of Moroni, shown with sculptor, shows the angel carrying the gold plates from which the Book of Mormon was translated and, with trumpet in hand, proclaiming the gospel (see Rev. 14:6). It now stands on top of the Los Angeles Temple. Courtesy Special Collections Department, University of Utah Libraries.

As Moroni left the third time, Joseph said he heard the cock crow, the visitations having occupied the entire night. He arose and went into the fields with his father and his older brother Alvin, but felt tired and feeble. His father, noticing his son's condition, told him to return to the house. As Joseph was climbing over a fence, he fell to the ground unconscious.

The next thing he remembered seeing was Moroni standing over him, repeating his instructions of the night before, adding that Joseph should now tell his father about the visitations. Joseph did so, and his father, assured that the vision came from God, told Joseph to follow the angel's instructions (JS—H 1:46–50).

Joseph Smith then went to the hill and found the place shown him the night before in vision. He uncovered the plates and was about to remove them when Moroni appeared again, counseling Joseph that the time was not yet right. Instead, he



instructed Joseph to return to this spot at the same time the following year and that he should continue to do so until the time had come for obtaining the plates (JS—H 1:51–54).

It is reported that during those years Joseph Smith also received visits from Mormon, Nephi, and other “angels of God unfolding the majesty and glory of the events that should transpire in the last days” (HC 4:537; cf. JD 17:374; Petersen, p. 131). Joseph shared with his family some of his experiences. His mother, Lucy Mack SMITH, recalled, “From this time forth, Joseph continued to receive instructions from the Lord, and we continued to get the children together every evening for the purpose of listening while he gave us a relation of the same. . . . He would describe the ancient inhabitants of this continent, their dress, mode of traveling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious wor-



*The Fourth Appearance of Moroni to Joseph Smith*, by Gary E. Smith (1980s, oil on canvas, 36" × 42"). After seeing the angel Moroni three times the night before in his bedroom, Joseph Smith was so exhausted that he fell while attempting to cross a fence. Again the angel appeared, commanding Joseph to tell his father about the vision. Courtesy Blaine T. Hudson.

ship. This he would do with as much ease, seemingly, as if he had spent his whole life among them" (pp. 82–83).

Moroni temporarily reclaimed the plates and the interpreters after Martin HARRIS had lost the first 116 manuscript pages of the translation. Later, when Joseph Smith moved from Harmony, Pennsylvania, to Fayette, New York, in June 1829, Moroni returned them to him there (Smith, pp. 149–50). Still later, Moroni showed the plates to the Three Witnesses (HC 1:54–55), took them after the translation had been completed (JS—H 1:60), and once more returned them briefly to Joseph to show to the Eight Witnesses (see BOOK OF MORMON WITNESSES).

In addition to Joseph and the Three Witnesses, Mary Whitmer also saw the angel and talked with him. Mary Whitmer said she was shown the gold plates when she conversed with Moroni (Peterson, pp. 114, 116). Other sources indicate that Moroni appeared also to W. W. Phelps, Heber C. KIMBALL, John TAYLOR, and Oliver Granger (Peterson, pp. 151–52).

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ELDIN RICKS

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#### MORONI<sub>1</sub>

The first Moroni mentioned in the Book of Mormon (died c. 56 B.C.) was twenty-five years old when he was appointed captain of the NEPHITE armies (Alma 43:16). He upheld the liberty of the Nephites against threats posed by invading armies and by “kingmen” who tried to reestablish a monarchy by force after failing to win popular support. Moroni rallied his people for a seven-year struggle by raising “the title of liberty,” a banner on which he wrote his reasons for defense, and by having his people covenant to defend their freedom and obey God’s commandments (Alma 46:12–13, 20).

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*The Title of Liberty*, maker unknown, Cuna Indian from Panama (mola—cloth appliqué, reverse embroidery and embroidery, 13" × 15"). In rallying his people to defensive battle, Captain Moroni rent his coat and wrote upon it: "In memory of our God, our religion, and freedom, and our peace, our wives, and our children—and he fastened it upon the end of a pole . . . and he called it the title of liberty" (Alma 46:12–13). Church Museum of History and Art.

Despite many battles, Moroni did not become bloodthirsty. He operated within legal authority, and when he gained advantage over enemies, he offered them freedom if they would lay down their weapons and take an oath not to war again. He introduced new armor and fortifications and sought the direction of a prophet about what his armies should do (Alma 43:23; *see also* BOOK OF MORMON, HISTORY OF WARFARE IN). Five hundred years later, MORMON, the chief editor and compiler of the Book of Mormon, wrote, "If all men had been . . . like unto Moroni, behold, the very powers of hell would have been shaken forever" (Alma 48:17). Mormon even named his son, MORONI<sub>2</sub>, after him.

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## MORONI<sub>2</sub>

Moroni<sub>2</sub> is the last prophet and author of the last book in the Book of Mormon. His life spanned the latter part of the fourth century and the early fifth century. He led ten thousand troops in the last battle against the LAMANITES, serving under his father MORMON, who was commander in chief. Prior to the final war, Mormon had abridged the PLATES of Nephi that covered a thousand years of his people's history. He commanded Moroni to conclude the Nephite record by writing "the sad tale of the destruction of [their] people" (Morm. 8:3) and to preserve all the sacred writings (Moro. 9:24).

After Moroni wrote the required postscript to his father's record and prophesied its future discovery (Morm. 8–9), he added an abridgment of ancient Jaredite engravings, a record of a nation that had inhabited the Western Hemisphere for approximately 1,700 years prior to the Nephites' arrival, or perhaps overlapping their arrival (the Book of Ether). "According to the will of the Lord," he then added ten concluding chapters on ORDINANCES, principles, and church practices that he called the Book of Moroni.

Moroni spoke with prophetic assurance of conditions in the LAST DAYS because "Jesus Christ hath shown you unto me, and I know your doing" (Morm. 8:35). With fervor, he proclaimed Christ to be a God of miracles who is the same in all ages unless unbelief causes miracles to cease. He spoke with confidence of the divinity and teachings of Jesus Christ because "I have seen Jesus, and . . . he hath talked with me face to face, . . . even as a man telleth another in mine own language, concerning these things" (Ether 12:39).

Moroni also recorded prophecies of the BROTHER OF JARED, a Jaredite prophet, who helped lead his colony to the New World. These prophecies are "sealed" to come forth at a future day (Ether 4:1–7).

Moroni's last entry in the Book of Mormon was likely written about A.D. 421, thirty-six years after the final battle. He then finished writing the title page of the Book of Mormon and finally buried the Book of Mormon plates to preserve them for a future generation.

Fourteen hundred years later this same Moroni, then a resurrected being "sent from the presence of God," appeared to Joseph Smith, a seven-



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teen-year-old youth, on the night of September 21, 1823, and told him of the sacred records deposited in a stone box in a nearby hill (the hill Cumorah) in what is now Ontario County, New York, within a few miles of Joseph's home in Manchester Township. Moroni appeared to Joseph more than twenty times during the next six years, tutoring him for his calling as a prophet and giving counsel and information concerning the acquisition, translation, and guardianship of the Book of Mormon plates (Joseph Smith—History 1:27–54).

Moroni is frequently identified with the Church because portrayals of him blowing a trumpet, handling the gold plates, or instructing Joseph Smith are commonly displayed—for instance on LDS temple spires, on covers of several printings of the Book of Mormon, and in paintings. A depiction of Moroni with a trumpet is the official emblem on grave markers of American Mormon servicemen.

Moroni is commonly portrayed with a trumpet because of an interpretation of a prophecy of John the Revelator wherein he saw an angel heralding the return of the everlasting gospel to the earth in the last days:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters [Rev. 14:6–7].

[See also Angel Moroni Statue.]

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H. DONL PETERSON

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#### MORRILL ACT OF 1862

See: Antipolygamy Legislation

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#### MORTALITY

Mortality is not viewed as a curse by Latter-day Saints, but as an opportunity and an essential stage

in progress toward obtaining EXALTATION. The ultimate purpose of the period of mortality from birth to death is to prepare to meet God with a resurrected body of glory (John 5:25–29; Alma 12:24). Death is a temporary separation of the body and the spirit, and, for those who have striven to live in accordance with God's commandments, is not something to be feared: "Fear not even unto death; for in this world your joy is not full, but in me your joy is full" (D&C 101:36; cf. Mosiah 16:7; D&C 42:46).

Although mortality is a temporary stage of life, it is essential for an individual's ETERNAL PROGRESSION for two reasons. First, it is necessary to receive a PHYSICAL BODY. God the Father, in his perfected state, has a body of flesh and bone, as does the Son (Luke 24:36–39; D&C 130:22). Mortal men and women, as the spirit offspring of God, also gain physical bodies in mortality that are indispensable to their progress, and will rise in the RESURRECTION and be perfected (Job 19:25–26; Luke 24:39). Without a physical body one cannot have a fulness of joy.



*The Rod and the Veil*, by Franz Johansen (1975, cast bronze and resin, 84" × 99"). "The figure reaching through the veil suggests those in the spirit world concerned about our progress in mortality; the iron rod itself, reaching into both spheres, is the sure guide through mortality upon which all of us, like the slipping boy, must struggle to retain a firm grip" (artist's description). Church Museum of History and Art.

teen-year-old youth, on the night of September 21, 1823, and told him of the sacred records deposited in a stone box in a nearby hill (the hill Cumorah) in what is now Ontario County, New York, within a few miles of Joseph's home in Manchester Township. Moroni appeared to Joseph more than twenty times during the next six years, tutoring him for his calling as a prophet and giving counsel and information concerning the acquisition, translation, and guardianship of the Book of Mormon plates (Joseph Smith—History 1:27–54).

Moroni is frequently identified with the Church because portrayals of him blowing a trumpet, handling the gold plates, or instructing Joseph Smith are commonly displayed—for instance on LDS temple spires, on covers of several printings of the Book of Mormon, and in paintings. A depiction of Moroni with a trumpet is the official emblem on grave markers of American Mormon servicemen.

Moroni is commonly portrayed with a trumpet because of an interpretation of a prophecy of John the Revelator wherein he saw an angel heralding the return of the everlasting gospel to the earth in the last days:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters [Rev. 14:6–7].

[See also Angel Moroni Statue.]

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H. DONL PETERSON

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#### MORRILL ACT OF 1862

See: Antipolygamy Legislation

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#### MORTALITY

Mortality is not viewed as a curse by Latter-day Saints, but as an opportunity and an essential stage

in progress toward obtaining EXALTATION. The ultimate purpose of the period of mortality from birth to death is to prepare to meet God with a resurrected body of glory (John 5:25–29; Alma 12:24). Death is a temporary separation of the body and the spirit, and, for those who have striven to live in accordance with God's commandments, is not something to be feared: "Fear not even unto death; for in this world your joy is not full, but in me your joy is full" (D&C 101:36; cf. Mosiah 16:7; D&C 42:46).

Although mortality is a temporary stage of life, it is essential for an individual's ETERNAL PROGRESSION for two reasons. First, it is necessary to receive a PHYSICAL BODY. God the Father, in his perfected state, has a body of flesh and bone, as does the Son (Luke 24:36–39; D&C 130:22). Mortal men and women, as the spirit offspring of God, also gain physical bodies in mortality that are indispensable to their progress, and will rise in the RESURRECTION and be perfected (Job 19:25–26; Luke 24:39). Without a physical body one cannot have a fulness of joy.



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Second, this life is a period of development and probation, a time to overcome temptation or inclinations toward sin and corruption (Mosiah 3:19; *see* NATURAL MAN). Such inclinations can be given up through REPENTANCE, the ATONEMENT, and AGENCY (Mosiah 5:2). Mortals experience opposites—good and evil, happiness and bitterness, joy and misery—and have the opportunity to live true to the commandments and teachings of God. OPPOSITION is a fundamental feature of mortality, where human actions and choices are made within the possibility of doing wrong, where acceptance of the commandments and teachings of God is done in the face of opposition and temptation. While Latter-day Saints do not believe that perfection is possible in this life, they believe in working toward it in response to the injunction of Jesus Christ to “Be ye therefore perfect” (Matt. 5:48; cf. 3 Ne. 12:48). Through repentance and obedience they try to resist the temptations that beset them.

Inasmuch as mortal existence is a time of learning in order to make the greatest progress, each individual first must accept by faith the validity of God’s commandments and teachings, and then through experience gain a knowledge of their truth. People exercise agency in how they live their lives, even as they respond to the Spirit of Christ, which is given to all born into mortality. Thus all have the ability, when given proper instruction, including associations with those who are examples of the light and truth of the gospel of Jesus Christ, to recognize and understand the laws of God (D&C 84:45–46; Moro. 7:16).

To all who are willing and who make the effort, mortality provides a vast opportunity for learning, for overcoming weaknesses, for repenting of wrongdoing, for correcting mistakes, for increasing in wisdom, and for progressing toward God. EVE recognized this when she declared that were it not for her and ADAM’s transgression, the human race “never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient” (Moses 5:11).

[*See also* Birth; Death and Dying; Evil; Fall of Adam; Joy; Life and Death, Spiritual; Man; Premortal Life; Purpose of Earth Life.]

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JAMES P. BELL

## MOSES

Few PROPHETS are more revered in ancient and latter-day scripture than Moses, who serves as a model of prophetic leadership not only in the Bible but also in the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price (*see* Luke 16:29–31; 24:27; 2 Ne. 3:9; D&C 28:2; 103:16; 107:91; Moses 1:41). Modern REVELATION confirms and amplifies the biblical accounts of Moses’ intimate association with deity, his role as seer, liberator, lawgiver, and leader of ISRAEL, and his connection with the books of the Pentateuch.

God chose Moses for his earthly mission in PREMORTAL LIFE (*TPJS*, p. 365). JOSEPH OF EGYPT, son of Jacob, prophesied that the Lord would raise up Moses to deliver Jacob’s descendants from Egyptian bondage (2 Ne. 3:9–10; JST Gen. 50:29, 34–35). His preparation for his monumental task began in his youth. Raised in Pharaoh’s court, Moses “was learned in all the wisdom of the Egyptians” and became “mighty in words and in deeds” (Acts 7:22). After fleeing from Egypt to Midian (Ex. 2:15), he married Zipporah. His father-in-law, Jethro, ordained him to the MELCHIZEDEK PRIESTHOOD that had come down through generations of prophets (D&C 84:6–17). Known as “priest of Midian” (Ex. 3:1), Jethro descended from Midian, son of ABRAHAM and Keturah (Petersen, pp. 49–50).

Moses not only received instructions directly from God, as the Bible records, but he was also given inspiring revelations concerning God’s many creations (Moses 1:4, 33–35) and the earth and its inhabitants (Moses 1:8, 27–28). An account of these VISIONS was revealed to the Prophet JOSEPH SMITH in June 1830 as part of the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST) and constitutes chapter one of the BOOK OF MOSES in the Pearl of Great Price. For Latter-day Saints, this stands as “the missing introduction not only to Genesis, but to the entire Bible” (Turner, p. 43).

The visions were given to Moses on a high mountain, “the name of which shall not be known among the children of men” (Moses 1:1, 42), after the event at the burning bush and before he led Israel from bondage (Moses 1:17, 26). Hence, they were received separately from the revelations of the Ten Commandments (Ex. 3–4; 19–20). The visions exhibit five themes: the greatness of God in comparison to humans (Moses 1:2–5, 8–11, 35–



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Latter-day scripture attests to Moses’ hand in the composition of the Pentateuch (1 Ne. 5:11; 19:23). He had access to, and edited, prior prophetic records, including those of ADAM and ENOCH, which were once apparently included in the works composing the earliest form of the Pentateuch, now found in Moses 2–8 (cf. 1 Ne. 13:20–40).

While in the wilderness, Moses taught the Israelites about the sanctifying power of the Melchizedek Priesthood, “that they might behold the face of God” (D&C 84:23). Unfortunately, they rejected his efforts, and because of their hardened hearts, Moses and the Melchizedek Priesthood were taken from their midst. The lesser or AARONIC PRIESTHOOD remained (D&C 84:24–27).

Moses’ ministry extended beyond his mortal lifetime. Along with ELIJAH, he returned to the MOUNT OF TRANSFIGURATION, spoke with Christ, and bestowed certain KEYS of the PRIESTHOOD upon the chief APOSTLES (Matt. 17:1–4; D&C 138:45; HC 3:387). Because he needed a body of flesh and bones to perform this errand and because the RESURRECTION was yet forthcoming, Moses was translated and taken into heaven, like Enoch and Elijah, without experiencing the normal death portrayed in Deuteronomy 34:5–6 (cf. Alma 45:19).

Possessing the keys for gathering Israel (Petersen, p. 186), Moses appeared in the KIRTLAND TEMPLE on April 3, 1836, and conferred those keys on the Prophet Joseph Smith and Oliver COWDERY (D&C 110:11) so that the full authority of the priesthood could operate in this DISPENSATION. Latter-day scripture reminds all priesthood holders of Moses’ significance by declaring that those who honor and magnify the priesthood become the

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## MOSES, BOOK OF

See: Book of Moses

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## MOSIAH<sub>1</sub>

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## MOSIAH<sub>2</sub>

Mosiah<sub>2</sub> (c. 153–91 B.C.) ruled as a Nephite king during almost thirty-three years of Book of Mormon history. His reign was marked by an innovative separation of religious and civic functions and a popular political reform, reflecting the increased pluralism of Nephite society during this historical period.

Mosiah's people consisted of two groups, Nephites and Mulekites, who had voluntarily united under his grandfather, MOSIAH<sub>1</sub>. They appear, to some extent, to have retained their separate identities (Mosiah 25:4). The Mulekites were the more numerous group, but the Nephite leaders were able to rule effectively, relying on COVENANT and commitment rather than force. The people entered into a sacred covenant by which they were promised deliverance and prosperity if they would keep their king's commandments, "or the commandments of God," which he would give them (Mosiah 2:312)—a commitment they honored during all of Mosiah's reign.

Mosiah learned the languages and regard for the sacred records of his ancestors from his father, BENJAMIN, and was a wise and patient man who knew the laws and prophecies contained in the Nephite records (Mosiah 1:2–3). Mosiah became king (c. 124 B.C.) three years before his aged father's death. The coronation, described in detail in Mosiah 1–6, exhibits several features similar to ancient Near Eastern coronations. The account of the coronation also provides valuable information about the religious and political patterns of the time (*see* BENJAMIN). Mosiah was in his thirtieth year when he began to reign. He walked "in the ways of the Lord," and like his father, he provided for his own temporal needs so that he would not become a burden to his people (Mosiah 6:6–7).

Challenges soon arose for Mosiah. Limhi's people arrived in Zarahemla and had to be assimilated into Nephite society. They brought with them the twenty-four PLATES of Ether, which Mosiah, being a SEER, translated (Mosiah 28:10–19). This Jaredite record revealed an ominous lesson, for wickedness, oppression, and violence had led to the extinction of a people. In contrast, Mosiah promoted righteousness, equality, and harmony in his kingdom. When another group led by ALMA<sub>1</sub> arrived in Zarahemla, Mosiah authorized Alma to organize churches and gave him control over them, including the power to admit members

to, or expel members from, that covenant community. The creation of this subgroup comprised of seven churches in Nephite society (Mosiah 25:23) allowed Alma's followers to live as they wished, but it also appears to have sowed seeds of civic tension.

At this time, an opposition group formed. Under a strident leader named Nehor, it rejected Alma's teachings and advocated the creation of a publicly supported priesthood. Mosiah's sons, Ammon, Aaron, Omner, and Himni, together with ALMA<sub>2</sub> and a rising generation that had been too young at the time of Mosiah's coronation to understand the words of King Benjamin (Mosiah 26:1), joined these dissenters. They engaged in systematic religious persecution of the church, wreaking havoc among the Nephite community and with Mosiah's family and reputation. Mosiah dealt with the problem by prohibiting acts of religious persecution (Mosiah 27:2). He also sought divine help through fervent prayer and fasting to reform his sons. Angelic intervention (Mosiah 27:10–32) led to the spiritual transformation of these rebellious souls. Deeming it better soon thereafter to proclaim the gospel than to rule over the kingdom, none of his four sons would accept the Nephite throne.

Under these circumstances and near the end of his life, Mosiah effected a political reform that abolished Nephite kingship. His final speech in 91 B.C. justified righteous monarchs such as his father and himself, but warned against the overriding threats posed by wicked rulers (Mosiah 29:13–21).

In place of kingship, Mosiah created a unique system of judges subject to the voice of the people. From what is known about this legal reform, it appears that each judge was chosen by popular voice, "that every man should have an equal chance"; higher judges judged the lower judges, and a selected body of lower judges judged the higher judges (Mosiah 29:25–29, 38). This law set new precedents by providing that judges should be paid; it also established an Egyptian-style system of measures for exchanging various grains and precious metals (Alma 11:1, 4–19), prohibited all forms of slavery (Alma 27:9), imposed a severe punishment on those who would not pay their debts (Alma 11:2), and granted liberty of belief (Mosiah 29:39; Alma 30:11). The people accepted the law of Mosiah and selected their judges, including Alma<sub>2</sub> as the first chief judge. The equity and justice of this prophet-king won for him the love of his people:

And they did wax strong in love towards Mosiah; yea, they did esteem him more than any other man; for they did not look upon him as a tyrant who was seeking for gain, . . . for he had not exacted riches of them, neither had he delighted in the shedding of blood; but he had established peace in the land, and he had granted unto his people that they should be delivered from all manner of bondage; therefore they did esteem him, yea, exceedingly, beyond measure [Mosiah 29:40].

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PAUL RYTTING

### MOTHER IN HEAVEN

Latter-day Saints infer from authoritative sources of scripture and modern prophecy that there is a Heavenly Mother as well as a Heavenly Father.

The Church of Jesus Christ of Latter-day Saints rejects the idea found in some religions that the spirits or souls of individual human beings are created *ex nihilo*. Rather it accepts literally the vital scriptural teaching as worded by Paul: "The Spirit itself beareth witness with our spirit, that we are the children of God." This and other scriptures underscore not only spiritual sibling relationships but heirship with God, and a destiny of joint heirship with Christ (Rom. 8:16–18; cf. Mal. 2:10).

Latter-day Saints believe that all the people of earth who lived or will live are actual spiritual offspring of God the Eternal Father (Num. 16:22; Heb. 12:9). In this perspective, parenthood requires both father and mother, whether for the creation of spirits in the PREMORTAL LIFE or of physical tabernacles on earth. A Heavenly Mother shares parenthood with the Heavenly Father. This concept leads Latter-day Saints to believe that she is like him in glory, perfection, compassion, wisdom, and holiness.

Elohim, the name-title for God, suggests the plural of the Caananite *El* or the Hebrew *Eloah*. It is used in various Hebrew combinations to describe the highest God. It is the majestic title of the ultimate deity. Genesis 1:27 reads, "So God created man in his own image, in the image of God created he him, *male and female* created he them"

(emphasis added), which may be read to mean that "God" is plural.

For Latter-day Saints, the concept of eternal family is more than a firm belief; it governs their way of life. It is the eternal plan of life, stretching from life before through life beyond mortality.

As early as 1839 the Prophet Joseph SMITH taught the concept of an eternal mother, as reported in several accounts from that period. Out of his teaching came a hymn that Latter-day Saints learn, sing, quote, and cherish, "O My Father," by Eliza R. SNOW. President Wilford WOODRUFF called it a REVELATION (Woodruff, p. 62).

In the heav'ns are parents single?  
 No, the thought makes reason stare!  
 Truth is reason; truth eternal  
 Tells me I've a mother there.  
 When I leave this frail existence,  
 When I lay this mortal by,  
 Father, Mother, may I meet you  
 In your royal courts on high? [Hymn no. 292]

In 1909 the FIRST PRESIDENCY, under Joseph F. SMITH, issued a statement on the origin of man that teaches that "man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father," as an "offspring of celestial parentage," and further teaches that "all men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity" (Smith, pp. 199–205).

Belief that there is a Mother in Heaven who is a partner with God in creation and procreation is not the same as the heavy emphasis on Mariology in the Roman tradition.

Today the belief in a living Mother in Heaven is implicit in Latter-day Saint thought. Though the scriptures contain only hints, statements from PRESIDENTS OF THE CHURCH over the years indicate that human beings have a Heavenly Mother as well as a Heavenly Father.

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ELAINE ANDERSON CANNON

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### MOTHER IN HEAVEN

Latter-day Saints infer from authoritative sources of scripture and modern prophecy that there is a Heavenly Mother as well as a Heavenly Father.

The Church of Jesus Christ of Latter-day Saints rejects the idea found in some religions that the spirits or souls of individual human beings are created *ex nihilo*. Rather it accepts literally the vital scriptural teaching as worded by Paul: "The Spirit itself beareth witness with our spirit, that we are the children of God." This and other scriptures underscore not only spiritual sibling relationships but heirship with God, and a destiny of joint heirship with Christ (Rom. 8:16–18; cf. Mal. 2:10).

Latter-day Saints believe that all the people of earth who lived or will live are actual spiritual offspring of God the Eternal Father (Num. 16:22; Heb. 12:9). In this perspective, parenthood requires both father and mother, whether for the creation of spirits in the PREMORTAL LIFE or of physical tabernacles on earth. A Heavenly Mother shares parenthood with the Heavenly Father. This concept leads Latter-day Saints to believe that she is like him in glory, perfection, compassion, wisdom, and holiness.

Elohim, the name-title for God, suggests the plural of the Caananite *El* or the Hebrew *Eloah*. It is used in various Hebrew combinations to describe the highest God. It is the majestic title of the ultimate deity. Genesis 1:27 reads, "So God created man in his own image, in the image of God created he him, *male and female* created he them"

(emphasis added), which may be read to mean that "God" is plural.

For Latter-day Saints, the concept of eternal family is more than a firm belief; it governs their way of life. It is the eternal plan of life, stretching from life before through life beyond mortality.

As early as 1839 the Prophet Joseph SMITH taught the concept of an eternal mother, as reported in several accounts from that period. Out of his teaching came a hymn that Latter-day Saints learn, sing, quote, and cherish, "O My Father," by Eliza R. SNOW. President Wilford WOODRUFF called it a REVELATION (Woodruff, p. 62).

In the heav'ns are parents single?  
 No, the thought makes reason stare!  
 Truth is reason; truth eternal  
 Tells me I've a mother there.  
 When I leave this frail existence,  
 When I lay this mortal by,  
 Father, Mother, may I meet you  
 In your royal courts on high? [Hymn no. 292]

In 1909 the FIRST PRESIDENCY, under Joseph F. SMITH, issued a statement on the origin of man that teaches that "man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father," as an "offspring of celestial parentage," and further teaches that "all men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity" (Smith, pp. 199–205).

Belief that there is a Mother in Heaven who is a partner with God in creation and procreation is not the same as the heavy emphasis on Mariology in the Roman tradition.

Today the belief in a living Mother in Heaven is implicit in Latter-day Saint thought. Though the scriptures contain only hints, statements from PRESIDENTS OF THE CHURCH over the years indicate that human beings have a Heavenly Mother as well as a Heavenly Father.

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ELAINE ANDERSON CANNON

## MOTHERHOOD

In an address on the blessings and responsibilities of motherhood, President Ezra Taft BENSON stated: "No more sacred word exists in secular or holy writ than that of mother" (Benson, p. 1). Latter-day Saints revere and respect motherhood, in part because of the mother's role in shaping the FAMILY unit and the individuals within it. President David O. MCKAY taught:

Motherhood is the greatest potential influence either for good or ill in human life. The mother's image is the first that stamps itself on the unwritten page of the young child's mind. It is her caress that first awakens a sense of security; her kiss, the first realization of affection; her sympathy and tenderness, the first assurance that there is love in the world. . . . This ability and willingness properly to rear children . . . make motherhood the noblest office or calling in the world. . . . She who rears successfully a family of healthy, beautiful sons and daughters . . . deserves the highest honor that man can give, and the choicest blessings of God [McKay, pp. 452-54].

Obviously, the sociological significance of the mother's role is immense: Her relationship with her children and her guidance in their growing years influence the formation of values and attitudes they will carry throughout their lives. But for Latter-day Saints, motherhood has meaning well beyond such sociological significance.

Church doctrine recognizes both a mothering and a fathering role in the spiritual birth and premortal development of each person. In a document issued in 1909, the First Presidency of the Church wrote that "man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father," and that "all men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity" (Smith, p. 884; *see* MOTHER IN HEAVEN).

Following development in the premortal existence, each of God's spirit children has the opportunity to come to earth and acquire a mortal body that, when resurrected, will be bound with the spirit to form an inseparable, eternal soul. Providing mortal bodies for God's spirit children is a work given to mortal beings, with the greater measure of responsibility falling to mothers, who conceive, sustain, carry, and give birth to children. President Spencer W. KIMBALL said, "Mothers have a



*Hawaiian Motherhood*, by Avard T. Fairbanks (1917, cast concrete), in front of the Hawaii Temple, Laie, Hawaii. The main figure in this relief sculpture is a Hawaiian mother, holding a giant clam shell and symbolically pouring the love, hope, and care of maternity over her children.

sacred role. They are partners with God. . . . [He] has placed women at the very headwaters of the human stream" (pp. 326-27).

The significance of motherhood continues undiminished following the birth of a child. The long-term stability, security, and peace of a human soul are built in large measure upon the foundation of love, and any individual's ability to give and receive love is rooted strongly in that person's earliest relationships. For most people, that earliest influence is the mother.

She who gives the child life is first and foremost the one to give it a way of life, teaching the child what it should or should not do. She encourages strong character formation as she teaches the child to impose limitations on some of its natural instincts. By her words and actions she teaches her child the regard that should be shown other individuals if that child wishes to be included and loved as a member of the family circle, later as a



member of society, and finally as a participating member of the KINGDOM OF GOD.

The ultimate responsibility of a mother, then, is to lead her child lovingly through its personal development and toward its divine destiny. Latter-day Saints believe that if a mother is prayerful and totally committed to such a weighty responsibility, she will receive divine intuitions and spiritual whisperings to aid her in her mothering. Living as a conduit for divine instruction to her child, a mother can greatly enhance its opportunity for joy and EXALTATION. The child who has been mothered in this profound way usually develops a moral conscience, a respect for society, a desire to contribute to the well-being of humankind, and, most important, a love of God and a love for self that will bring everlasting joy and inner peace.

Perhaps the most distinctive Latter-day Saint doctrine regarding motherhood emphasizes the role of a mother after death. The eternal nature of the family unit, when that unit is bound together by priesthood ORDINANCES and temple COVENANTS, guarantees to a faithful LDS mother the privileges, opportunities, and joys of motherhood with her children in a relationship that lasts eternally.

[See also Mother in Israel; Women, Roles of.]

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PATRICIA TERRY HOLLAND

## MOTHER IN ISRAEL

Every worthy woman who lives a virtuous life and who promotes righteousness in her family and in the Church and her family is entitled both to the designation "mother in Israel" and to the promises given to Sarah and other biblical mothers in Israel (see ABRAHAM; ABRAHAMIC COVENANT; ISRAEL; SARAH). These promises are open to all faithful women who teach others to love the Lord and keep his commandments. The title designates intelligent and faithful support of the Church and its

leaders, and historically it has been applied most frequently to leaders among women. It is often found in PATRIARCHAL BLESSINGS and is a title and a promise with more than earthly significance. Motherhood is a God-given role vital to the EXALTATION of a woman and her family.

"Mother in Israel" first appears in the song of Deborah that describes the travail of the people under Jabin, the king of Canaan, until Deborah, a mother in Israel, arose to lead them out of bondage (Judg. 5:2–31; cf. 2 Sam. 20:19).

In Old Testament times, a woman's strength and authority were found in her mothering of faithful children, especially sons. Besides Eve, other outstanding examples of mothers who influenced Old Testament history include Sarah, Rebekah, Leah, Rachel, Hannah, and Naomi. Sarah, of course, figures indispensably in the blessing given to Abraham, and the Lord promised her explicitly that she would be "a mother of nations" (Gen. 17:16). That such a blessing was culturally significant is apparent in the admonition given to Rebekah by her family as she left to marry Isaac: "Be thou the mother of thousands of millions" (Gen. 24:60). Barrenness in biblical culture was often seen as a reproach to a woman and to her family, a matter of sorrow for a woman, and often a matter for sincere prayer to God, but not rejection (e.g., 1 Sam 1:4–8).

In the Christian era, after the death of the apostles, a tradition developed that gave precedent honor to women who offered themselves celibate to religious service. However, as the Protestant reformation emerged, motherhood again became a crowning glory and "the home, not the convent, became the center of woman's highest religious vocation" (Madsen, p. 184).

The expression "mother in Israel" can be found in writings of post-Reformation England and more prominently in Puritan New England. Among Latter-day Saints, who consciously identify with biblical themes and ancient Israel, the appellation appeared early, but was applied infrequently and then only to such outstanding women as Lucy Mack SMITH and Eliza R. SNOW. At the October 1845 general conference of the Church, a year following the deaths of her sons Joseph, Hyrum, and Samuel, Lucy Mack Smith "wished to know of the congregation, whether they considered her a mother in Israel." President Brigham Young put her question to those assembled, who answered with a resounding, "Yes" (CHC, 2:538–39).

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As in New England, the phrase "mother in Israel" appeared in early Utah history in the obituaries of many faithful women who succored the Church and their families. Sometimes they were older women with large families and sometimes notable women in other circumstances. For example, Mary Fielding SMITH had only two children of her own, both young enough when she died that no claim could be made of their future significance, yet at her death, evidently in recognition of her character and commitment, she was called a mother in Israel. A son and a grandson later became Presidents of the Church.

Currently the term is most often found in patriarchal blessings when a woman is promised in substance that she will stand "as a mother in Israel." President Joseph Fielding SMITH said, "To be a mother in Israel in the full gospel sense is the highest reward that can come into the life of a woman" (p. 883). It is a promise open to all faithful sisters who love and serve the Lord and keep his commandments, including those who do not have the opportunity to bear children in this life.

The Book of Mormon recounts the history of 2,000 righteous stripling warriors who were able to accomplish great things and receive great blessings because they believed in what they had "been taught by their mothers" (Alma 56:47–48; 57:21). Modern mothers in Israel also have a responsibility to teach their children—and others whom they are in a position to influence—to love the Lord and keep his commandments. The prophets of this DISPENSATION have consistently stressed the importance of committed motherhood both by those who bear and those who care and have counseled that this is a divinely given role important to the salvation and exaltation of God's children.

[See also Motherhood; Women, Roles of.]

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SYDNEY SMITH REYNOLDS

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## MOTION PICTURES, LDS PRODUCTIONS

As early as 1913, when the motion picture industry was in its early stages, leaders of The Church of Jesus Christ of Latter-day Saints expressed an interest in using the film medium: "The moving picture together with all the other modern inventions is to help us carry the Mission of Christ to all the world, and to bring humanity home to the true principles of salvation" (Young, p. 80). With the sanction of President Joseph F. SMITH, Shirley "Shirl" Young Clawson and his brother Chester filmed many Church events and leaders from 1916 to 1929 in black and white and without sound. This era of film production for the Church ended tragically, however, when a fire killed Shirl Clawson and destroyed the studio and many of the films. The Church's next major move into film production began in the 1950s and has resulted in many award-winning items among the programs produced for home, classroom, and missionary use.

In 1946 Wetzell O. "Judge" Whitaker, chief of animation for Walt Disney Studios, invited three members of the QUORUM OF THE TWELVE APOSTLES—Elders Harold B. LEE, Mark E. Petersen, and Matthew Cowley—to tour the Disney Studios in Burbank, California. They were impressed with the potential of motion pictures to teach principles of the gospel. In that same year, wards, stakes, and missions began to be provided with motion picture projectors. Whitaker produced the first two films for the Church on a volunteer basis: *Church Welfare in Action* and *The Lord's Way*.

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the Church and appointed Judge Whitaker as its founding director. The department produced poignant and appealing films such as *Come Back My Son* based on a story from the IMPROVEMENT ERA about reactivating an adult member of the AARONIC PRIESTHOOD. *How Near to the Angels*, the most ambitious LDS film project at that time, was a significant milestone because of its dramatic nature though it was only fifty minutes long. The film had as its theme temple marriage. *A Time for Sowing* showed the effect parents have on the behavior of their children. *Time Pulls the Trigger* looked at the connection between smoking and premature death. *With All Your Heart* showed a relationship between a spiritually sensitive bishop and reverence in Church meetings. *My Brother's Keeper* and *Shannon* dramatized the reclaiming of less active members of the Church. *The Search for Truth* presented the rational observations and testimonies of scientists on the reconciliation of science and religion. *Worth Waiting For* taught that happy marriages are worth preparing for. The most challenging film produced in this first decade of Church film production, and an enduring favorite, was *Windows of Heaven*, a film on blessings through the law of tithing.

MAN'S SEARCH FOR HAPPINESS, the first film written for a non-Mormon audience about the purpose of life, premiered at the 1964 World's Fair in New York City, where it was viewed by five million people. This film was subsequently translated into more languages than any previous Church film, including Afrikaans, Cantonese, Creole, Czech, Danish, Dutch, Esperanto, Finnish, French, French-Canadian, German, Hmong, Italian, Japanese, Korean, Mandarin, Navajo, Norwegian, Portuguese, Quechua, Quiche, Samoan, Serbo-Croatian, Spanish, Swedish, Tagalog, Taiwanese, Thai, Tongan, and Vietnamese. A Japanese version was filmed in Japan and premiered at the 1970 World's Fair Expo there.

*No More a Stranger* demonstrated the importance of fellowshipping new members in a WARD. *And Should We Die* taught the principle of fasting and prayer. *The Three Witnesses*, a dramatic reenactment of the story of the Three Witnesses to the Book of Mormon, was used widely throughout the Church in teaching this aspect of early Church history. *Meet the Mormons* featured many on-camera, spontaneous interviews and testimonies, and showed the international nature of the Church. It was also translated into many languages. *Where*

*Jesus Walked* is about the life of Christ and was filmed in the Holy Land.

In addition to the BYU motion picture studio, KSL television has preserved on film many speeches by GENERAL AUTHORITIES and selected specials, such as *Nauvoo*, and *Cumorah, Hill of History*. In 1967 Bonneville Media Communications was organized as a broadcast production facility to help develop a positive media image for the Church and to convey its doctrines and beliefs. Bonneville's direct gospel messages have included *Our Heavenly Father's Plan*; *Together Forever*; *What is Real*; and *Labor of Love*. Seasonal gospel films included *Mr. Krueger's Christmas*, *Nora's Christmas Gift*; an animated version of Henry Van Dyke's *The Other Wise Man*; O. Henry's Easter story *The Last Leaf*; and *Easter Dream*. Radio and television public service announcements broadcast regularly by over 14,000 stations worldwide, called the Homefront Series, are intended to promote family solidarity and to raise awareness of some basic teachings of the Church.

On September 1, 1974, Jesse E. Stay replaced Whitaker as head of the BYU motion picture studio. During Stay's tenure, *Go Ye Into All the World*; *The First Vision*; *Restoration of the Priesthood*; and *Morality for Youth* were completed.

On September 1, 1983, Peter N. Johnson replaced Stay and oversaw the production of *Teaching*, *A Renewed Dedication*; *Five-Year Retrospective of the Church in Action*; *Cameos on General Authorities*; *Teacher, Do You Love Me?*; *Lamp Unto My Feet*; *Things of My Soul*, a remake of *Man's Search for Happiness*; *How Rare a Possession: The Book of Mormon*; and *Called to Serve*—the major Church productions of the 1980s.

In 1991, control of the motion picture studio was transferred from BYU to the Audiovisual Department of the Church.

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PETER N. JOHNSON

## MOUNTAIN MEADOWS MASSACRE

In September 1890, some two thousand persons gathered in Cedar City, Utah, to effect a reconciliation among those whose ancestors died or participated in what may be considered the most unfortunate incident in the history of the LDS Church, the Mountain Meadows massacre. The massacre occurred between September 7 and 11, 1857, when a group of Mormon settlers in southern Utah joined with nearby Indians in killing all but some of the youngest members of a group of non-Mormon emigrants en route to California.

After years of painstaking research, Juanita Brooks, author of an oft-cited book on the tragedy, concluded, "The complete—the absolute—truth of the affair can probably never be evaluated by any human being; attempts to understand the forces which culminated in it and those which were set into motion by it are all very inadequate at best" (Brooks, p. 223). Yet, as Brooks makes clear, a few elements that helped contribute to the tragedy are evident.

Among these is the fact that a large contingent of United States troops was marching westward toward Utah Territory in the summer of 1857 (see UTAH EXPEDITION). Despite having been the federally appointed territorial governor, Brigham Young was not informed by Washington of the army's purpose and interpreted the move as a re-

newal of the persecution the Latter-day Saints had experienced before their westward heira. "We are invaded by a hostile force who are evidently assailing us to accomplish our overthrow and destruction," he proclaimed on August 5, 1857. Anticipating an attack, he declared the territory to be under martial law and ordered "[t]hat all the forces in said Territory hold themselves in readiness to march, at a moment's notice, to repel any and all such threatened invasion" (Arrington, p. 254).

Part of Brigham Young's strategy in repelling the approaching army was to enlist local Indian tribes as allies. In an August 4 letter to southern Utah, for example, he urged one Latter-day Saint to "[c]ontinue the conciliatory policy towards the Indians, which I have ever recommended, and seek by works of righteousness to obtain their love and confidence, for they must learn that they have either got to help us or the United States will kill us both" (Brooks, p. 34).

Meanwhile, owing to the lateness of the season, a party of emigrants bound for California elected to take the southern route that passed through Cedar City and thirty-five miles beyond to the Mountain Meadows, which was then an area of springs, bogs, and plentiful grass where travelers frequently stopped to rejuvenate themselves and their stock before braving the harsh desert landscape to the west. Led by John T. Baker and Alexander Fancher, the diverse party consisted of perhaps 120 persons, most of whom left from Arkansas but others of whom joined the company along their journey.

As the Baker-Fancher party traveled from Salt Lake City to the Mountain Meadows, tensions developed between some of the emigrants, on the one hand, and Mormon settlers and their Native American allies, on the other. Spurred by rumors, their own observations, and memories of atrocities some of them had endured in Missouri and Illinois, Mormon residents in and around Cedar City felt compelled to take some action against the emigrant train but ultimately decided to dispatch a rider to Brigham Young seeking his counsel. Leaving September 7, 1857, the messenger made the nearly 300-mile journey in just a little more than three days.

Approximately one hour after his arrival, the messenger was on his way back with a letter from Brigham Young, who said he did not expect the federal soldiers to arrive that fall because of their poor stock. "They cannot get here this season with-



John D. Lee seated next to his coffin prior to his execution twenty years after his involvement in the Mountain Meadows Massacre, Utah. From the George Kelly collection, University of Utah. Courtesy Nelson Wadsworth.





Monument above the site of the Mountain Meadows Massacre, erected September 1990. The monument lists the names of the Arkansas immigrants killed here in 1857 and the names of the children who survived and were returned to relatives in 1859. Courtesy Deseret News.

out we help them," he explained. "So you see that the Lord has answered our prayers and again averted the blow designed for our heads." Responding to the plea for counsel, he added, "In regard to the emigration trains passing through our settlements, we must not interfere with them until they are first notified to keep away. You must not meddle with them. The Indians we expect will do as they please but you should try and preserve good feelings with them" (Brooks, p. 63). The messenger arrived back in Cedar City on September 13.

By that time, however, it was too late, and nearly all the men, women, and children of the Baker-Fancher party lay dead. Besides a few persons who left the party before the attack, only about eighteen small children were spared. Two years later, seventeen of the children were returned to family members in northwestern Arkansas. Two decades after the tragedy, one of the Mormon settlers who were present at the massacre, John D. Lee, was executed by a firing squad at the Mountain Meadows, symbolically carrying to the grave the responsibility for those who "were led to do what none singly would have done under normal conditions, and for which none singly can be held responsible" (Brooks, p. 218).

Yet for more than another century after Lee's death, the community guilt of those who participated in the massacre continued to fester alongside the collective pain of both the children who survived it and the relatives of those who did not. Then in the late 1980s, the descendants of those affected by the tragedy began meeting to bind the wounds and achieve a reconciliation. On September 15, 1990, many of them gathered to dedicate a memorial marker to those who died at the Mountain Meadows.

One speaker at the marker dedication was Judge Roger V. Logan, Jr., of Harrison, Arkansas, a man related to twenty-one of the massacre victims listed on the marker, as well as to five of the children who survived. "I am happy to say that thanks to the work, cooperation and gifts of many of you," he said, "there is now an appropriate monument standing in the place of the emigrants' demise; a monument containing the names of eighty-two persons who died and seventeen who survived and [that] also contains reference to many others who may have been a part of the caravan." As he read the victims' names, he asked all related to them to stand in their honor.

Brigham Young University President Rex E. Lee, a descendant of John D. Lee, also spoke at



the memorial service, saying he found little solace in recognizing that similar tragedies had occurred across time and space. "Any attempt to recreate the human dynamics that were at work in southern Utah in the fall of 1857 can only leave us bewildered as to how rational human beings at any time, in any place, under any circumstances could have permitted such a tragedy to occur."

"Fortunately," he added, "full comprehension of the reasons is as unnecessary as it would be impossible. Our task for today is not to look backward, nor to rationalize, nor to engage in any kind of retroactive analysis nor apology. Our focus is not on 1857. It is on 1990. It is on our generation, and on those that are yet to come. And whatever drove the actions of those who came before, ours must be driven by something higher and more noble."

Gordon B. Hinckley, First Counselor in the LDS Church First Presidency, offered the prayer dedicating the new monument. In a talk delivered before the prayer, President Hinckley said he came "not as a descendant of any of the parties involved at Mountain Meadows" but "as a representative of an entire people who have suffered much over what occurred there."

"In our time," he said, "we can read such history as is available, but we really cannot understand nor comprehend that which occurred those tragic and terrible September days in 1857. Rather, we are grateful for the ameliorating influence that has brought us together in a spirit of reconciliation as new generations gather with respect and appreciation one for another. A bridge has been built across a chasm of rankling bitterness. We walk across that bridge and greet one another with a spirit of love, forgiveness, and with hope that there will never be a repetition of anything of the kind." (Excerpts from the talks are all taken from unpublished manuscripts found in the Mountain Meadows Memorial collection, LDS Church Historical Department, Salt Lake City, Utah.)

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RONALD K. ESPLIN  
RICHARD E. TURLEY, JR.

## MOUNT OF TRANSFIGURATION

The Mount of Transfiguration was the scene of a transcendent New Testament event. It has been set in perspective by REVELATIONS to the Prophet Joseph SMITH and portrayed with several related components. First, Jesus conversed with Moses and Elijah, who were then translated beings (Matt. 17:3-4). Second, a transfiguration of Jesus Christ himself occurred there, confirming his divine nature and calling to his three chief apostles: Peter, James, and John (Matt. 17:1-2). Third, those apostles were also temporarily transfigured during that experience (*TPJS*, p. 158). Fourth, in vision those apostles saw the earth in its future transfigured state as the inheritance of the faithful (D&C 63:20-21). Fifth, those same apostles received certain priesthood keys of the kingdom of God, which they utilized during their mortal ministries (*HC* 3:387). Sixth, Moses and Elijah, who were also on the Mount of Transfiguration, also conferred priesthood keys to Joseph Smith and Oliver COWDERY in the Kirtland Temple on April 3, 1836 (D&C 110:11-16).

The experience on the mount no doubt strengthened the Savior as he approached the last months before his atoning sacrifice. Moses and Elijah visited him as he prepared for the infinite sufferings in Gethsemane and the agonies of Golgotha (Luke 9:30-31; *JC*, p. 373).

Jesus' transfiguration before Peter, James, and John made them "eyewitnesses of his majesty" (2 Pet. 1:16). During their visit, the voice of the Father bore record of the Savior's mission, giving assurance to Peter, James, and John of the Father's love and his approval of Jesus (Matt. 17:5-8). Because these apostles would soon constitute the FIRST PRESIDENCY of the early church (*MD*, pp. 571-572), the event was an unforgettable personal witness of the Father's acknowledgment of Jesus' redemptive mission. John later testified, "We beheld his glory, the glory as of the only begotten of the Father" (John 1:14).

The temporary transfiguration of Peter, James, and John allowed them to hear the voice of the Father and see the transfigured Son (cf. Moses 1:9-11). This extraordinary experience helped prepare them for the coming burden of Church leadership following Jesus' departure from his earthly ministry. Well did Peter declare, "Lord, it is good for us to be here" (Matt. 17:4).

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Peter, James, and John also saw the millennial day when the earth will be transfigured, returning it to its condition prior to the FALL OF ADAM (*TPJS*, pp. 12–13; cf. A of F 10). The earth's transfiguration will take place at the time of Christ's second coming (*MD*, pp. 795–96).

The bestowal of priesthood keys on the presiding apostles formed a fifth purpose of the transfiguration. During his ministry, Jesus conferred the MELCHIZEDEK PRIESTHOOD on the twelve, authorizing them to act under his direction (Mark 3:14–15; John 15:16; cf. *JD* 25:207). But with the prospect of his departure, the twelve needed independent authority to direct Church affairs. Fulfilling his promise that Peter would receive the keys of the kingdom (Matt. 16:13–20), Jesus took the chief apostles to the mount, where they received those keys.

After beholding the transfigured Jesus and undergoing transfiguration themselves, the apostles saw Moses and Elijah (and perhaps others; cf. McConkie, p. 400), who had been translated so that they could appear with physical bodies to bestow priesthood keys by the LAYING ON OF HANDS, which made possible, among other things, the preaching of the gospel throughout the world (Matt. 18:19–20) and performing saving ORDINANCES for the living and the dead (cf. 1 Cor. 15:29).

The latter-day fulfillment of some of these events occurred in the Kirtland Temple. The Melchizedek Priesthood and the office and keys of apostleship had been conferred on Joseph Smith and Oliver Cowdery probably in late May or early June 1829 (cf. D&C 27:12), embracing the authority to establish the Church (D&C 128:20). On April 3, 1836, additional keys were given to Joseph and Oliver in the Kirtland Temple by Moses and Elijah—the same ancient ministrants who appeared on the mount—and an additional messenger named ELIAS, who conferred the “dispensation of the gospel of Abraham” (D&C 110:12). The restoration of these keys set in motion the latter-day mission of the Church, including missionary work and all ordinances for the living, as well as redemption of the dead through vicarious ordinance work in temples.

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DALE C. MOURITSEN

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## MULEK

Mulek, a Book of Mormon character, son of Zedekiah, escaped the sack of Jerusalem (587 B.C.) and went with others to a place in the Western Hemisphere that they called the land of Mulek (Hel. 6:10). Later a region was named for Zarahemla, a descendant of Mulek (Mosiah 25:2). These people were eventually discovered by Nephite refugees from LAMANITE predations in the south. Mulek is important because he established one of the BOOK OF MORMON PEOPLES and because Bible students have assumed that Nebuchadnezzar executed all of Zedekiah's sons, an observation unsupported by ancient evidence and refuted by the Book of Mormon account of Mulek's survival.

According to the Book of Mormon, the Nephites and “Mulekites” formed a coalition, making Mosiah<sub>2</sub> king over both groups. The Nephites discovered in Mulek's descendants an additional witness concerning the destruction of Jerusalem. The Mulekites were elated to have access to Nephite records, since their own language and traditions had been distorted in the absence of historical documents. The Mulekites lived thenceforth among the Nephites, enjoying separate-but-equal status and ultimately outnumbering the descendants of Nephi (Mosiah 25:1–4, 13).

Ancient Near Eastern sources affirm that during the Babylonian destruction of Jerusalem, Mulek's father, Zedekiah, who was deserted by all who escaped, was captured with members of his family and a few courtiers. Nebuchadnezzar slew Zedekiah's sons and courtiers, put his eyes out, and deported him to Babylon (Josephus, *Antiquities*, 10.8.2). But his daughters, and presumably his wives, stayed at Mizpah until Gedeliah, a former minister with Babylonizing tendencies in Zedekiah's cabinet, was murdered by Ishmael, who then tried to deport the Mizpah colony. When pursued, Ishmael abandoned his captives and fled with eight men to Ammon. The people of Mizpah,

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Mulek might have been away when the city fell; perhaps he eluded his captors at Jericho; the women could have hidden him (as Jehoshiba hid her nephew Joash of the royal line earlier [see 2 Kgs. 11:2–4]); he may even have been unborn, although he probably avoided captivity some other way. But nothing in the Bible or other known sources precludes the possibility of his escape from Jerusalem.

Concerning Mulek's existence, the Bible offers important evidence. Mulek is a nickname derived from *melek* (Hebrew, king), a diminutive term of endearment meaning "little king." Its longer form occurs in the Bible as *Malkiyahu* (in English, Malchiah), meaning "Jehovah is king." Malchiah is identified as "the son of Hammelech" in Jeremiah 38:6. But Hammelech is a translator's error, since *ben-hammelech* means "son of the king" and is not a proper name—a fact confirmed by the Septuagint (LXX Jer. 45:6). A fictive paternity thus obscures the lineage of Malchiah as the actual son of Zedekiah. It is also known that names ending in *-yahu* (in English, *-iah*) were common during the late First Temple period, that Zedekiah indeed had a son named Malkiyahu (Aharoni, p. 22), and that the familial forms of *yahu*-names were shorter than their "full" forms. The study of a seal owned by Jeremiah's scribe shows that his full name was Berekyahu (in English, Berechiah), although the biblical text uses only the shorter Baruch (Avigad). This is consistent with viewing the hypocoristic Mulek as the diminutive of Malkiyahu, since *a* is often assimilated to *o* or *u* in the vocalic structure of most Semitic languages. It is therefore possible that the Mulek of the Book of Mormon is "Malchiah, son of the king" mentioned in Jeremiah 38:6.

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H. CURTIS WRIGHT

## MURDER

Murder is condemned in latter-day scripture just as it is in the TEN COMMANDMENTS and numerous other passages in both the Old and the New Testament. The Doctrine and Covenants declares that "thou shalt not kill" (D&C 42:18). The murderer "shall not have forgiveness in this world, nor in the world to come" (D&C 42:18).

In LDS doctrine, murder is second in seriousness only to the UNPARDONABLE SIN of blasphemy against the Holy Ghost. And even that sin involves a kind of murderous treachery in that one who previously had obtained an absolute witness of Jesus' divinity (*TPJS*, p. 358) in effect "crucifies [Christ]" afresh or "assent[s] unto [his] death" (D&C 76:35; 132:27). Thus, murder can be thought of as the archetypal sin, as in the sin of Cain (Gen. 4:6–11, and esp. Moses 5:18–26, 31).

Murder violates the sanctity of life and cuts off the ability of its victims to "work out their destiny" (Benson, p. 355). Moreover, because "man cannot restore life," and restoration or restitution is a necessary step for REPENTANCE, obtaining forgiveness for murder is impossible (Kimball, 1969, p. 129; D&C 42:18–19). Murder wrenches all lives connected to the victim, and ultimately the perpetrator of this crime suffers even more than the victims. "For Cain suffered far more than did Abel, and murder is far more serious to him who commits it than to him who suffers from it" (Kimball, 1982, p. 188).

Secular punishment for killing is to be proved and "dealt with according to the laws of the land" (D&C 42:79). Those who have been convicted of, or have confessed to, homicide cannot be baptized without clearance from the FIRST PRESIDENCY, and excommunication of members guilty of murder is mandatory. Joseph Fielding SMITH, as an apostle, indicated that vicarious temple work should not be done for deceased murderers (*DS* 2:192).

The Church defines "murder" as the deliberate and unjustified taking of human life. If death is caused by carelessness or by defense of self or others, or if overriding mitigating circumstances prevail (such as deficient mental capacity or state of war), the taking of a human life may be regarded as something other than murder. In making the assessment of a member's guilt or innocence of murder, Church leaders are encouraged to be responsive to inspiration and to submit the facts of the

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ease to the office of the First Presidency for review. In the final analysis, only God, who can discern the thoughts of the heart, can judge whether a particular killing is an unforgivable murder or not.

The Church's concern about murder is both more fundamental and broader than that found in legal definitions. Legal categories of homicide, such as manslaughter or negligent homicide (which typically involve carelessness or mitigating factors), are not necessarily murder, whereas killings involving extremely reckless conduct or "felony murder" may be.

The Church also leaves open the possibility that under some unusual circumstances, standard justifications for killing that would normally relieve the individual from responsibility for murder, such as self-defense or defense of others, may not apply automatically. Wartime military service is considered a mitigating factor, not a justification for indiscriminate killing, thus suggesting that even in warfare one's conduct is measured and weighed by God and is not a matter of license (*MFP* 6:157–61). Only the Lord has the power to give life or to authorize it to be taken. Both the Bible and the Book of Mormon depict situations in which God has commanded the taking of life to accomplish his purposes. Goliath (1 Sam. 17:46–51), the king of Bashan (Deut. 3:3), and Laban (1 Ne. 4:10–18) were slain by servants of God after having been delivered into their hands by the Lord.

A person convicted of murder by a lawful government may be subject to the death penalty. The Church generally has not objected to CAPITAL PUNISHMENT legally and justly administered. Indeed, scriptural records both ancient and modern endorse such punishment (Gen. 9:5–6; Ex. 21:12, 23; 2 Ne. 9:35; Alma 1:13–14; D&C 42:19).

With respect to related offenses, the Church distinguishes ABORTION from murder but holds it an extremely grave action, not to be done except in extremely limited circumstances that might include incest or rape, perils to the life or health of the mother, or severe birth defects. As far as has currently been revealed, a person may repent and be forgiven for the sin of abortion.

SUICIDE is regarded as self-murder and a grievous sin if committed by someone in full possession of his or her mental faculties. Because it is possible that a person who takes his or her own life may not be responsible for that action, only God can judge such a matter.

A person who participates in euthanasia—the deliberate, intentional putting to death of a person suffering from incurable conditions or diseases—violates the commandments of God. There is a difference between *allowing* a terminally ill person to die of natural causes and the *initiating* of action that causes someone's death. The application or denial of life-support systems must be decided reverently, usually by competent and responsible family members through prayer and the consultation of competent medical authorities. It is not wrong to ask the Lord, if it be his will, to shorten the physical suffering of a person whose afflictions are terminal and irreversible.

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W. COLE DURHAM, JR.

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## MUSEUMS, LDS

On April 4, 1984, the Museum of Church History and Art in SALT LAKE CITY, UTAH, was dedicated, culminating over 140 years of effort to erect a building specifically to house LDS Church museum exhibits. Collections of art, artifacts, sculpture, photographs, documents, furniture, tools, clothing, handwork, architectural elements, and portraits represent past and present LDS cultures from around the world unified by a common theology.

One of the first museum references in Church history is from Addison Pratt, who on May 24, 1843, donated "the tooth of a whale, coral, and other curiosities" he had obtained in Polynesia as a young sailor, "as the beginning for a museum in Nauvoo" (*HC* 5:406). On April 7, 1848, paintings by Philo Dibble depicting the MARTYRDOM of Joseph and Hyrum SMITH and Joseph's last address to the NAUVOO LEGION were exhibited to the Brethren in the log tabernacle, Pottawattamie County, Iowa. Dibble was asked to paint scenes from this time in the history of the Church and



ease to the office of the First Presidency for review. In the final analysis, only God, who can discern the thoughts of the heart, can judge whether a particular killing is an unforgivable murder or not.

The Church's concern about murder is both more fundamental and broader than that found in legal definitions. Legal categories of homicide, such as manslaughter or negligent homicide (which typically involve carelessness or mitigating factors), are not necessarily murder, whereas killings involving extremely reckless conduct or "felony murder" may be.

The Church also leaves open the possibility that under some unusual circumstances, standard justifications for killing that would normally relieve the individual from responsibility for murder, such as self-defense or defense of others, may not apply automatically. Wartime military service is considered a mitigating factor, not a justification for indiscriminate killing, thus suggesting that even in warfare one's conduct is measured and weighed by God and is not a matter of license (*MFP* 6:157–61). Only the Lord has the power to give life or to authorize it to be taken. Both the Bible and the Book of Mormon depict situations in which God has commanded the taking of life to accomplish his purposes. Goliath (1 Sam. 17:46–51), the king of Bashan (Deut. 3:3), and Laban (1 Ne. 4:10–18) were slain by servants of God after having been delivered into their hands by the Lord.

A person convicted of murder by a lawful government may be subject to the death penalty. The Church generally has not objected to CAPITAL PUNISHMENT legally and justly administered. Indeed, scriptural records both ancient and modern endorse such punishment (Gen. 9:5–6; Ex. 21:12, 23; 2 Ne. 9:35; Alma 1:13–14; D&C 42:19).

With respect to related offenses, the Church distinguishes ABORTION from murder but holds it an extremely grave action, not to be done except in extremely limited circumstances that might include incest or rape, perils to the life or health of the mother, or severe birth defects. As far as has currently been revealed, a person may repent and be forgiven for the sin of abortion.

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The Museum of Church History and Art, west of Temple Square, Salt Lake City (c. 1985). Opened in April 1984, the museum exhibits art, historical artifacts, and other items of Church history from around the world. Photographer: Eldon Linsehoten.

display them in “a gallery in Zion” (Wilford Woodruff Journal, 3:340).

A letter from Dibble pleaded for immigrating Saints to bring “glass, nails, oils, paints, etc., to the valley . . . that a museum may be established . . . of the works of nature and art” (*MS 11* [1849]:11–12). A general epistle to the Church signed by Brigham Young and Willard Richards stated, “We also want all kinds of . . . rare specimens of natural curiosities and works of art that can be gathered and brought to the valley . . . from which, the rising generation can receive instruction; and if the Saints will be diligent . . . we will soon have the best, the most useful and attractive museum on earth” (*MS 10* [1848]:85).

The first museum in the SALT LAKE VALLEY, established in 1869, was owned by John W. Young, son of Brigham Young. It displayed a variety of curiosities, including geological and live natural specimens indigenous to the region. This Salt Lake City Museum and Menagerie was located in a two-room adobe house behind the west wall of the Lion House. The curator was Guglielmo Giosue Rossetti Sangiovanni, a native of London called “Sangio.” In 1871 the *Deseret Telegraph* needed the property, and, shorn of its “zoo” character, the museum was moved to a top floor of a building opposite the south gate of the temple block. On

September 18, 1878, ownership was transferred to the Church.

Joseph Barfoot, a devoted naturalist, became the second curator, and under his supervision the museum matured scientifically until his death in 1882. Under temporary caretakers and suffering from a lack of funds, the museum then went into decline. To save it, citizens formed the Salt Lake Literary and Scientific Association in 1885 and acquired the property from the Church, renaming it the “Deseret Museum.” The association sold the building in which the artifacts were housed in 1890 and moved the collection to the Templeton Building with a new curator, James E. Talmage, appointed in 1891. Twelve years later the association built a three-story building, and again in 1903 the Deseret Museum was moved. J. Reuben Clark, Jr., assisted Dr. Talmage with the exhibits from 1891 to 1903.

In 1903, again being discommoded, the collection was boxed and stored and supervision again transferred to the LDS Church. In 1910 the collection was installed in the new Vermont Building opposite the temple block. William Forsberg assisted Dr. Talmage in creating a number of well-known displays, including the famous selenite crystals taken from a colossal geode found in southern Utah. Specimens taken from these crystals are now found in many prominent museums in the United States and Europe. Due to these farsighted gifts of Dr. Talmage, the Deseret Museum gained membership in the prestigious Museum Association, headquartered in London.

The collection grew as a result of museum exchanges and gifts from MISSIONARIES returning from many lands. Over fourteen thousand items were exhibited; one section brought together by the Daughters of the Utah Pioneers (DUP) told the story of the struggle, survival, and unique life of the LDS COLONIZATION past and present. The DUP established a unit in every community to collect, preserve, and display historical memorabilia to acquaint posterity with the past. A library of two thousand volumes, some rare, was housed in the museum. *The Deseret Evening News*, July 22, 1911, stated: “This museum is one of the most valuable assets the state has among educational institutions.” When Dr. Talmage was called to the QUORUM OF THE TWELVE APOSTLES, December 8, 1911, his son, Sterling B. Talmage, was appointed museum curator. To provide a more convenient location for visitors, the Church enlarged the Bu-

reau of Information on TEMPLE SQUARE to hold several exhibits. At this time the collections were divided into categories. Some were transferred to the LDS University Museum and later to BRIGHAM YOUNG UNIVERSITY. The DUP collection was returned to that organization and is now housed in a museum near the state capitol. Many specimens were transferred to the Museum of Natural History at the University of Utah. Items of interest to LDS Church members and visitors were placed on exhibit in the Bureau of Information on Temple Square. In 1976 the museum collection on Temple Square was again boxed and stored, making way for a new VISITORS CENTER and in preparation for the new Church Museum of History and Art.

Many of the original exhibits from the early museums form the nucleus of collections in several prestigious museums. The Museum of Church History and Art, opposite the west gates of Temple Square, maintains exhibits of LDS history and art, from the bas-relief over the entrance of the granite building to the restored 1847 log home of the Duel brothers. The galleries cover 160 years of Church history, spiritual events, art, and artifacts of a people who came west under difficult circumstances and successfully achieved their goal of preserving and promoting their theology in the beautiful, educational, and cultural environment of the Church.

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FLORENCE SMITH JACOBSEN

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## MUSIC

Throughout the Church's history, music has permeated the assemblies of the Saints and has energized their pursuit of spiritual and cultural betterment. The diversity of styles in the Church is echoed in the diversity of roles that music plays in LDS life.

As in many churches, congregational hymns open and close most ecclesiastical gatherings. In many LDS meetings instrumental music (most often organ) provides preludes, interludes, and postludes. Choral music is produced by many WARD and STAKE choirs, and the Church's well-known MORMON TABERNACLE CHOIR is heard internationally on the weekly "Music and the Spoken Word" broadcast. Music also brightens most ward and stake social activities, such as cultural nights, parties, pageants, roadshows, dances and dance festivals, as well as family reunions and FAMILY HOME EVENINGS. Music of various styles regularly enhances Church productions designed to educate and proselytize through mass media, including audio and video tapes, films, filmstrips, commercials and programs for radio and television. Amid this diversity of musical endeavors, composers and performers usually follow the cooperative principles of early Mormonism, giving of their talents in anticipation of spiritual rewards—and also for their own enjoyment.

Although American Christian churches historically have held conflicting views on music, a revelation to the Prophet Joseph SMITH in July 1830 (D&C 25) likened "the song of the righteous" to prayer, confirming the propriety of vocal music for worship. With this foundation, the Prophet formed a Church "singing department" in 1835 to teach note reading and vocal technique. In Nauvoo, and later in Utah, musical standards rose as several well-trained British musicians were converted to the Church and immigrated to the United States. These converts helped establish the propriety of instrumental music for worship, a matter not addressed in the 1830 revelation. Although congregational and choral singing clearly prevailed in the Church, instrumental music soon came to accompany it. Wind, brass, and string bands also proliferated in LDS culture, accompanying the military, recreational, and civic exercises of the Saints.

In pioneer Utah several relatively short-lived associations, including the Deseret Musical Association and the Deseret Philharmonic Society, collected musical scores, created a territorial roster of musicians, and disseminated new pedagogical techniques. At the same time, the Saints founded a number of musical businesses that imported instruments and sheet music into the Great Basin in Utah. Meanwhile, Brigham YOUNG sent some of the Church's most skilled musicians, notably C. J.

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The Mormon choir, Nottingham, England (1912).

Thomas, on colonizing missions in the 1860s to ensure that the art would flourish even in outlying LDS settlements. From the 1870s through 1920, the Sunday School and other Church auxiliaries gradually assumed leadership in musical training, providing singing lessons and band memberships for young Latter-day Saints as well as publishing a large amount of newly composed music.

Little attempt was made to correlate or standardize LDS musical affairs until 1920, when President Heber J. GRANT appointed a General Music Committee for the Church. Primarily consisting of musicians connected with the Salt Lake Tabernacle, the committee assumed the tasks of evaluating styles of music appropriate to worship, recommending what types of instruments (predominantly the organ) should be played in Church meetings, overseeing the production of hymnals, and fostering musical education. In this last regard, the committee endeavored to train Church musicians in several ways, including hiring professionals to teach in wards and stakes, publishing manuals of choral conducting and organ technique, and issuing music newsletters. Throughout its history, much of the committee's effort went into directing the work of stake and ward music committees. In the 1970s the committee was succeeded by

the Music Department (later Music Division) of the Church.

President Brigham Young set the tone for official LDS statements on music, defining it as a "magic power" that could "fill the air with harmony, and cheer and comfort the hearts of men, and so wonderfully affect the brute creation" (*JD* 1:48). Since his time, General Authorities of the Church have continued to praise music as a soothing influence, a purifier of thought, and a uniter of hearts. The type of music most consistently endorsed has been sacred vocal music prepared especially for LDS worship. LDS composers have written hundreds of hymns and anthems and have created many large-scale, sometimes modernistic sacred works, such as Evan Stephens's "dramatic cantatas" of the 1920s and the numerous oratorios composed since, which usually treat specifically LDS themes, for example, the *Restoration* oratorios of B. Cecil Gates and Merrill Bradshaw, Gates's *Salvation for the Dead*, and Leroy Robertson's *Oratorio from the Book of Mormon*. Moreover, beginning in Brigham Young's day, a strong tradition of theater music has developed among the Saints, one that has fostered the composition of musical scores both for commemorative pageants (e.g., those at Palmyra, New York; Nauvoo, Illi-

nois; and Manti, Utah) and lighter stage works such as the pioneer centennial production *Promised Valley*, and also a host of youth-oriented musicals in the 1970s and 1980s.

A few stylistic issues have surfaced in the twentieth century. Some Church authorities have advised against certain popular styles of music, citing their loudness, their rhythmic intensity, and the indecency of some of their lyrics; members are counseled to be wise in selecting their recreational music. Questions also have been raised over the propriety of using styles of music found outside the hymnal in worship services. Nevertheless, in non-liturgical settings, ethnic religious music thrives and some LDS songwriters have adapted soft rock music for informal religious use. Much of this music has found its way into Church-sponsored songbooks and cassettes and into privately produced recordings for young Latter-day Saints.

The enduring value of much music indigenous to the Church is difficult to predict. On the one hand, the vernacular music often echoes the more ephemeral styles of denominational Christian music. On the other hand, some impressive settings have emerged from the hymnody of the



Music often plays an important role in LDS family life and in family home evenings.



Children singing in East Berlin (1990). Even though they were substantially cut off from the rest of the Church for many years, members in East Germany maintained one of the highest activity rates in the Church. Courtesy Peggy Jellinghausen.

Church, and some of the larger works manifest a continuing increase in sophistication. Furthermore, the extensive use of worship music borrowed from other Christian traditions unites the Saints to a larger fellowship of believers. Above all, the sheer abundance of music in the Church reveals how untiring are the aesthetic impulses of its members. Whether or not a distinctively LDS style emerges, music of many styles undoubtedly will continue to inspire the Saints.

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MICHAEL D. HICKS

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helped to shape the Church's distinctive musical heritage. Some of these musicians have made their mark on the larger musical scene, while numerous others have focused their talents for the direct benefit of the Church.

Volunteer musicians—music chairmen, organists, pianists, music directors, choir directors, and Primary music leaders—serve in the Church's weekly worship services. These musicians are called by priesthood leaders and serve without pay in the particular ward or stake in which they live. Contributing time and talents is an expected and rewarding part of Church membership, and both the highly trained musician and the beginner offer



Alexander Schreiner (1901–1987), Salt Lake Tabernacle Organist. Born in Germany, Schreiner came with his family to Utah in 1912. He studied with Tabernacle Organist John J. McClellan and was appointed to the Tabernacle staff in 1924. In 1925 he studied with Charles-Marie Widor and Louis Vierne in Paris, France. From 1930 to 1939 he served as University Organist at UCLA, returning to Salt Lake City during the summers. Until his retirement in 1977 he accompanied the Mormon Tabernacle Choir, toured internationally, and composed music. He was primarily responsible for the present design of the Tabernacle Organ. Courtesy Utah State Historical Society.

their talents as called upon. Wards require from fifteen to twenty-three musicians to fill outlined music positions, with twelve to twenty-four or more needed to sing in the ward choir.

Each ward and stake is responsible for providing the needed training for its own musicians with regard to their Church callings. In addition, since 1978 Brigham Young University has presented an annual Church Music Workshop, where many receive training in music skills.

Converts from the British Isles had a strong influence on MUSIC in the early Church. John Tullidge, an accomplished church musician from Weymouth, England, arrived in Salt Lake Valley in 1863. A singer, composer, arranger, teacher, and music critic, he edited the first Latter-day Saint hymnbook that included both words and music. Other musically trained English converts included C. J. Thomas, David Calder, Ebenezer Beesley, and George Careless. John Parry, born in North Wales, led a choir in Salt Lake City that was the precursor of the MORMON TABERNACLE CHOIR. Evan Stephens, from South Wales, brought the latter choir to wide recognition during his twenty-seven years as conductor (1889–1916).

Many influential Church musicians have been associated with the Tabernacle Choir. Almost half of the musical settings of the hymns in the 1889 Psalmody were composed by directors George Careless, Ebenezer Beesley, and Evan Stephens, or by Joseph J. Daynes, the first Tabernacle organist (from 1867 to 1900). Alexander Schreiner, who served for fifty-three years (1924–1977) as Tabernacle organist, was highly involved with musical affairs of the Church and endeared himself to audiences throughout the world. Other Tabernacle organists to 1989 have included John J. McClellan, Edward P. Kimball, Tracy Y. Cannon, Frank Asper, Wade N. Stephens, Roy M. Darley, Robert Cundick, John Longhurst, Clay Christiansen, and Richard Elliott, with Bonnie Goodliffe and Linda Margetts as associate organists.

During the late nineteenth century many musical performing groups and societies were organized among the Saints (*see* MUSIC). Behind every such effort was at least one motivated musician and often a supportive Church leader. President Brigham YOUNG often sent such a musician to a particular settlement to promote the instruction and performance of music to enhance pioneer life.

Through the years, many Latter-day Saints have excelled in musical creativity and perfor-

mance attested by the names in the next three paragraphs. For example, Emma Lucy Gates Bowen, a coloratura soprano, performed widely throughout the United States and Europe. Her brother, B. Cecil Gates, organized the McCune School of Music and Art in Salt Lake City in 1919. Together they formed the Emma Lucy Gates Opera Company in the 1920s.

Currently many accomplished Latter-day Saint musicians are affiliated with institutions of higher learning as composers, conductors, performers, historians, and theorists. Historically these have been concentrated in the music faculties at the University of Utah and, more recently, at Brigham Young University.

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MICHAEL F. MOODY

## MYSTERIES OF GOD

"Mysteries of God" is a scriptural phrase in which the word "mysteries" refers to knowledge about God that is often hidden from mortal understanding. It does not refer to something incomprehensible in principle. Like many people of other religions, Latter-day Saints deem a knowledge of some mysteries to be necessary (D&C 76:5-10), and acquire such knowledge in part through ORDINANCES and in part through REVELATION (cf. *TPJS*, p. 324).

As found both in the Bible and in latter-day scripture, the term "mystery" describes a doctrine revealed only to the faithful but not given to the "world" or to the uninitiated. (Matt. 13:11; 1 Cor. 2:7; Eph. 3:1-7; 1 Ne. 10:11; D&C 42:61, 65).

The terms "mystery," "mysteries," "mystery of God," and "mysteries of Godliness" appear more than a dozen times in the New Testament, always with the sense of something known to God but unknown to humans who have not yet been divinely instructed. Although none of these terms appears in the Old Testament, the word "secrets" in Daniel 2:28 ("But there is a God in heaven that revealeth secrets") and the term "secret" in Amos 3:7 ("Surely the Lord God . . . revealeth his secret

unto his servants the prophets") are equivalent to "mysteries," especially because they are associated with divine revelation (cf. D&C 76:10).

The BOOK OF MORMON prophet NEPHI<sup>1</sup> (c. 570 B.C.) equated the plain and precious truths of the gospel with the mysteries of God, noting that those who were stiff-necked and hard of heart, including some members of his own family, found them difficult to believe. But the faithful accepted such truths willingly, under the heart-softening influence of the HOLY GHOST (1 Ne. 2:11-16; 10:17-22; 15:1-11). Nephi and his followers believed that Jesus Christ would come, that men and women should be baptized and receive the Holy Ghost, and that God speaks to those who inquire, answering their prayers. In fact, Nephi cites his knowledge of these mysteries in the opening statement of his record as part of his qualification to write it (1 Ne. 1:1).

In latter-day scripture the word "mysteries" typically has three interrelated meanings. First, the mysteries consist of significant truths about God and his works. Second, faithful, obedient members of the Church will be given this sacred knowledge through revelation. Finally, those who are not made partakers of this special understanding will not attain the same glory as those who are. Understanding the mysteries of God is a gospel privilege for the reverent who serve God faithfully (D&C 76:1-10; cf. 1 Ne. 10:17-19; Moscs 1:5).

The Prophet Joseph SMITH was given the "keys of the mysteries and the revelations" (D&C 28:7; 35:18) in connection with the MELCHIZEDEK PRIESTHOOD (D&C 84:19; 107:18-19). Thus, obtaining the hidden truths is bound up with the power of the Melchizedek Priesthood, "which priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God" (D&C 84:19).

Paradoxically, the term "mystery" encapsulates a dual meaning, both to reveal and to conceal. For the initiated, it designates something believable and understandable. For the nonbeliever its significance is obscure. In other words, the belief and faith of the potential knower determine in great part whether the knowledge is comprehensible or not (Alma 12:9-11).

The knowledge alluded to in the phrases "mysteries of God" or "mysteries of Godliness" may be received in ways other than exclusively verbal. Throughout history, divine knowledge also has been communicated in ceremonies, rites,

mance attested by the names in the next three paragraphs. For example, Emma Lucy Gates Bowen, a coloratura soprano, performed widely throughout the United States and Europe. Her brother, B. Cecil Gates, organized the McCune School of Music and Art in Salt Lake City in 1919. Together they formed the Emma Lucy Gates Opera Company in the 1920s.

Currently many accomplished Latter-day Saint musicians are affiliated with institutions of higher learning as composers, conductors, performers, historians, and theorists. Historically these have been concentrated in the music faculties at the University of Utah and, more recently, at Brigham Young University.

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MICHAEL F. MOODY

## MYSTERIES OF GOD

"Mysteries of God" is a scriptural phrase in which the word "mysteries" refers to knowledge about God that is often hidden from mortal understanding. It does not refer to something incomprehensible in principle. Like many people of other religions, Latter-day Saints deem a knowledge of some mysteries to be necessary (D&C 76:5–10), and acquire such knowledge in part through ORDINANCES and in part through REVELATION (cf. *TPJS*, p. 324).

As found both in the Bible and in latter-day scripture, the term "mystery" describes a doctrine revealed only to the faithful but not given to the "world" or to the uninitiated. (Matt. 13:11; 1 Cor. 2:7; Eph. 3:1–7; 1 Ne. 10:11; D&C 42:61, 65).

The terms "mystery," "mysteries," "mystery of God," and "mysteries of Godliness" appear more than a dozen times in the New Testament, always with the sense of something known to God but unknown to humans who have not yet been divinely instructed. Although none of these terms appears in the Old Testament, the word "secrets" in Daniel 2:28 ("But there is a God in heaven that revealeth secrets") and the term "secret" in Amos 3:7 ("Surely the Lord God . . . revealeth his secret

unto his servants the prophets") are equivalent to "mysteries," especially because they are associated with divine revelation (cf. D&C 76:10).

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The knowledge alluded to in the phrases "mysteries of God" or "mysteries of Godliness" may be received in ways other than exclusively verbal. Throughout history, divine knowledge also has been communicated in ceremonies, rites,

purifications, and so on. Such is the case in the TEMPLES of the Latter-day Saints, where faithful members of the Church gain knowledge and understanding of heavenly truths as they receive ordinances by COVENANT.

The broad meaning of “Godliness” embraces the state of being like God, of approximating God’s nature or qualities. The possibility is suggested in the so-called Law of the Harvest. Just as apple seeds produce apple trees, so the offspring of deity, human beings, when they are fully mature—that is, holy, knowledgeable and virtuous—are like their divine parents.

Jesus’ statement in John 17:3, uttered as he petitioned his Father, takes on a more profound meaning in light of the scriptural references to the

mysteries of God: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” The “knowing” to which the Savior refers is that higher knowledge often designated “the mysteries of God” or “the mysteries of Godliness.”

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CLARK D. WEBB



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## NAME OF THE CHURCH

The name The Church of Jesus Christ of Latter-day Saints was given by the Lord in revelation to Joseph SMITH on April 26, 1838 (D&C 115:4). The Church had been known as The Church of Christ from 1830 to 1834 (D&C 20:1); The Church of the Latter Day Saints in 1834; and The Church of Christ of Latter Day Saints from 1836 to 1838. The Church is commonly, but unofficially, referred to today as the Mormon Church and its members as Mormons because of their belief in the Book of Mormon. But the use of the term “Mormon” to refer to the Church is unsatisfactory from the point of view of Church members because it does not convey the conviction that Jesus Christ is the head of the Church and that members strive to live Christian lives. In the Book of Mormon, Christ’s disciples asked him, “Tell us the name whereby we shall call this church” (3 Ne. 27:3). He answered, “How be it my church save it be called in my name? For if a church be called in Moses’ name then it be Moses’ church, or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel” (3 Ne. 27:8). By implication, calling the Church by the name Mormon would make it Mormon’s Church. While most Church members are not offended by the title Mormon, they prefer the name that prop-

erly underscores their relationship to Christ.

Members of the Church are often referred to as SAINTS, meaning men and women who are committed to live in accordance with the gospel. The New Testament similarly refers to followers of Christ as saints. The term “Latter-day” comes from the belief that the world is passing through the last days prior to the second coming of Christ.

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SUSAN EASTON BLACK

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## NAME EXTRACTION PROGRAM

Name extraction programs sponsored by the LDS Church are based upon the doctrine of SALVATION OF THE DEAD. Names, dates, and places are the key elements in precisely identifying individual ancestors. Name extraction consists of systematically transcribing this information from original vital records. Church members perform TEMPLE ORDINANCES for those whose names have been thus identified.

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The FAMILY HISTORY DEPARTMENT of the Church (formerly the Genealogy Department) initiated the first name extraction program, called Records Tabulation, in 1961. Department employees extracted data primarily from filmed copies of English parish registers. In 1978 the Church deployed name extraction to stake centers, the new program being called Stake Record Extraction. Since that date, name extraction is done by local Church members. Besides records of England, those of Mexico, Germany, Scotland, Finland, Sweden, Norway, and Denmark have been heavily extracted. From 1961 to 1989, over 100 million names were thus copied.

The department begins the extraction process by sending a microfilm to a stake. Extractors transcribe the desired information onto cards. Data entry workers at regional centers input information onto computer diskettes. To ensure accuracy, two transcriptions of each entry are made and compared to find and resolve discrepancies.

Names derived from the name extraction program are listed in the Church's INTERNATIONAL GENEALOGICAL INDEX. The sources from which the names have been extracted are listed by locality in the Parish and Vital Records Listing. Alphabetized printouts of the names extracted from each source are also prepared and made available for research through the Church's main FAMILY HISTORY LIBRARY in Salt Lake City and branch family history centers around the world.

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KAHLILE MEHR

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## NAME OF GOD

Latter-day Saints invoke the name of God in prayers, in ordinances such as baptism, in testimony bearing, and in sermons. In certain ceremonies, they take upon themselves God's sacred name in covenantal pledges to keep his commandments. They also employ the various names of God to dis-

tinguish between members of the Godhead. Consequently, the names of God are considered very sacred and are not to be taken in a vain way or spoken in profanity.

The word from the Hebrew Bible most commonly translated "God" or "gods" is *'elohim*, the plural of *'eloah* or *'el* which means "lofty one" or "exalted one." The plural ending *-im* may indicate royal loftiness as well as plurality (see ELOHIM).

The formal name of God in the Old Testament is "Jehovah" or "YHWH" (Hebrew *yhwh*), which comes from a root suggesting "I was, am, and will be forever." Some consider *yhwh* to be a name too sacred to be spoken; consequently, in many Bible versions, *yhwh* is translated "LORD" (see JEHOVAH, JESUS CHRIST).

Joseph Smith's FIRST VISION and later revelations confirmed the separate identity of the Father and the Son. To distinguish them individually in some scriptures, however, is very difficult. For instance, Jesus Christ has spoken the words of the Father by divine investiture as if he were the person of the Father (cf. *MFP* 5:26–34; John 14:24). Jesus continually emphasized the "oneness" or unity of mind and purpose of the Godhead and set it forth as an example to disciples. The term "God," therefore, may apply equally to the Father and the Son. The prayer of Jesus to his Father after the Last Supper was that followers might be "one, even as we are" (John 17:1–26; cf. 3 Ne. 11:27, 32–36; D&C 132:12).

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The use of sacred names plays an important part in LDS WORSHIP. For example, Latter-day Saints have been instructed to address God in prayer with the title "Our Father" and to offer prayers in the name of Jesus Christ (Matt. 6:9; 3 Ne. 13:9; see PRAYER). In baptismal prayers and sacrament prayers, faithful members covenant to take upon themselves the name of Christ. The participants commit themselves to remember Christ, which means to be an example of him to the world, to love him, to have faith in him, and to walk in his way (cf. 2 Ne. 31:19–20; Mosiah 5:7–12).

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In modern times, as in the past, the Lord has cautioned men and women not to utter his name in vain speech (Ex. 20:7; D&C 63:60–64) nor to defile it through improper conduct (*see* BLASPHEMY; PROFANITY). He has directed his people to keep pledges and “keep yourselves from evil to take the name of the Lord in vain, for I am the Lord your God, even the God of your fathers” (D&C 136:21).

[*See also* Jesus Christ, Names and Titles of.]

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GLADE L. BURGON

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## NATIVE AMERICANS

**LDS BELIEFS.** The Book of Mormon, published in 1830, addresses a major message to Native Americans. Its title page states that one reason it was written was so that Native Americans today might know “what great things the Lord hath done for their fathers.”

The Book of Mormon tells that a small band of Israelites under LEHI migrated from Jerusalem to the Western Hemisphere about 600 B.C. Upon Lehi’s death his family divided into two opposing factions, one under Lehi’s oldest son, LAMAN (*see* LAMANITES), and the other under a younger son, NEPHI (*see* NEPHITES).

During the thousand-year history narrated in the Book of Mormon, Lehi’s descendants went through several phases of splitting, warring, accommodating, merging, and splitting again. At first, just as God had prohibited the Israelites from intermarrying with the Canaanites in the ancient promised land (Ex. 34:16; Deut. 7:3), the Nephites

were forbidden to marry the Lamanites with their dark skin (2 Ne. 5:23; Alma 3:8–9). But as large Lamanite populations accepted the gospel of Jesus Christ and were numbered among the Nephites in the first century B.C., skin color ceased to be a distinguishing characteristic. After the visitations of the resurrected Christ, there were no distinctions among any kind of “ites” for some two hundred years. But then unbelievers arose and called themselves Lamanites to distinguish themselves from the Nephites or believers (4 Ne. 1:20).

The concluding chapters of the Book of Mormon describe a calamitous war. About A.D. 231, old enmities reemerged and two hostile populations formed (4 Ne. 1:35–39), eventually resulting in the annihilation of the Nephites. The Lamanites, from whom many present-day Native Americans descend, remained to inhabit the American continent. Peoples of other extractions also migrated there.

The Book of Mormon contains many promises and prophecies about the future directed to these survivors. For example, Lehi’s grandson Enos prayed earnestly to God on behalf of his kinsmen, the Lamanites. He was promised by the Lord that Nephite records would be kept so that they could be “brought forth at some future day unto the Lamanites, that, perhaps, they might be brought unto salvation” (Enos 1:13).

The role of Native Americans in the events of the last days is noted by several Book of Mormon prophets. Nephi<sub>1</sub> prophesied that in the last days the Lamanites would accept the gospel and become a “pure and delightsome people” (2 Ne. 30:6). Likewise, it was revealed to the Prophet Joseph SMITH that the Lamanites will at some future time “blossom as the rose” (D&C 49:24).

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Chief Washakie and his Shoshone braves. Washakie was friendly to the white settlers in Wyoming and many of his people were baptized by LDS missionaries who preached among them.

Lehi are heirs to the blessings of Abraham (*see* ABRAHAMIC COVENANT) and will receive the blessings promised to the house of Israel.

**THE LAMANITE MISSION (1830–1831).** Doctrine and a commandment from the Lord motivated the Latter-day Saints to introduce the Book of Mormon to the Native Americans and teach them of their heritage and the gospel of Jesus Christ. Just a few months after the organization of the Church, four elders were called to preach to Native Americans living on the frontier west of the Missouri River (*see* LAMANITE MISSION).

The missionaries visited the Cattaraugus in New York, the Wyandots in Ohio, and the Shawnees and Delawares in the unorganized territories (now Kansas). Members of these tribes were receptive to the story of the Restoration. Unfortunately, federal Indian agents worrying about Indian unrest feared that the missionaries were inciting the tribes to resist the government and ordered the missionaries to leave, alleging that they were “disturbers of the peace” (Arrington and Bitton, p. 146). LDS pro-Native American beliefs continued to be a factor in the tensions between Latter-day Saints and their neighbors in Ohio, Missouri, and Illinois, which eventually led to per-

secution and expulsion of the Latter-day Saints from Missouri in 1838–1839 and from Illinois in 1846 (*see* MISSOURI CONFLICT).

**RELATIONS IN THE GREAT BASIN.** When the Latter-day Saints arrived in the Great Salt Lake Valley in 1847, they found several Native American tribal groups there and in adjacent valleys. The Church members soon had to weigh their need to put the limited arable land into production for the establishment of Zion against their obligation to accommodate their Native American neighbors and bring them the unique message in the Book of Mormon.

Brigham YOUNG taught that kindness and fairness were the best means to coexist with Native Americans and, like many other white Americans at the time, he hoped eventually to assimilate the Indians entirely into the mainstream culture. He admonished settlers to extend friendship, trade fairly, teach white man’s ways, and generously share what they had. Individuals and Church groups gave, where possible, from their limited supplies of food, clothing, and livestock. But the rapid expansion of LDS settlers along the Wasatch Range, their preoccupation with building Zion,

and the spread of European diseases unfortunately contravened many of these conciliatory efforts.

A dominating factor leading to resentment and hostility was the extremely limited availability of life-sustaining resources in the Great Basin, which in the main was marginal desert and mountain terrain dotted with small valley oases of green. Although Native Americans had learned to survive, it was an extremely delicate balance that was destroyed by the arrival of the Latter-day Saints in 1847. The tribal chiefs who initially welcomed the Mormons soon found themselves and their people being dispossessed by what appeared to them to be a never-ending horde, and in time they responded by raiding LDS-owned stock and fields, which resources were all that remained in the oases which once supported plants and wildlife that were the staples of the Native American diet. The Latter-day Saints, like others invading the western frontier, concerned with survival in the wilderness, responded at times with force.

An important factor in the conflict was the vast cultural gap between the two peoples. Native Americans in the Great Basin concentrated on scratching for survival in a barren land. Their uncanny survival skills could have been used by the Mormons in 1848, when drought and pestilence nearly destroyed the pioneers' first crops and famine seriously threatened their survival.

The Utes, Shoshones, and other tribal groups in the basin had little interest in being farmers or cowherders, or living in stuffy sod or log houses. They preferred their hunter-gatherer way of life under the open sky and often resisted, sometimes even scoffed at, the acculturation proffered them. Nor did they have a concept of land ownership or the accumulation of property. They shared both the land and its bounty—a phenomenon that European Americans have never fully understood. The culture gap all but precluded any significant acculturation or accommodation.

Within a few years, LDS settlers inhabited most of the arable land in Utah. Native Americans, therefore, had few options: They could leave, they could give up their own culture and assimilate with the Mormons, they could beg, they could take what bounty they could get and pay the consequences, or they could fight. Conflict was inevitable. Conflict mixed with accommodation prevailed in Utah for many years. Violent clashes occurred between Mormons and Native Americans in 1849, 1850 (Chief Soviet), 1853 (Chief Walkara), 1860,

and 1865–1868 (Chief Black Hawk)—all for the same primary reasons and along similar lines. Conflict subsided, and finally disappeared, only when most of the surviving Native Americans were forced onto reservations by the United States government.

Still, the LDS hand of fellowship was continually extended. Leonard Arrington accurately comments that “the most prominent theme in Brigham’s Indian policy in the 1850s was patience and forbearance. . . . He continued to emphasize always being ready, using all possible means to conciliate the Indians, and acting only on the defensive” (Arrington, p. 217). Farms for the Native Americans were established as early as 1851, both to raise crops for their use and to teach them how to farm; but most of the “Indian farms” failed owing to a lack of commitment on both sides as well as to insufficient funding. LDS emissaries (such as Jacob Hamblin, Dudley Leavitt, and Dimmick Huntington) continued, however, to serve Native American needs, and missionaries continued to approach them in Utah and in bordering states. Small numbers of Utes, Shoshones, Paiutes, Gosiutes, and Navajos assimilated into the mainstream culture, and some of that number became Latter-day Saints. But overall, reciprocal contact and accommodation were minimal. By the turn of the century, contact was almost nil because most Native Americans lived on reservations far removed from LDS communities. Their contact with whites was mainly limited to government sol-



Native American members of the Church participate in a ward sacrament meeting (1985). Photographer: Marty Mayo.



diers and agency officials and to non-Mormon Christian missionaries.

**RELATIONS IN RECENT TIMES.** Beginning in the 1940s, the Church reemphasized reaching out to Native Americans. The Navajo-Zuni Mission, later named the Southwest Indian Mission, was created in 1943. It was followed by the Northern Indian Mission, headquartered in South Dakota. Eventually, missionaries were placed on many Indian reservations. The missionaries not only proselytize, but also assist Native Americans with their farming, ranching, and community development. Other Lamanite missions, including several in Central and South America and in Polynesia, have also been opened. Large numbers of North American Indians have migrated off reservations, and today over half of all Indians live in cities. In response, some formerly all-Indian missions have merged with those serving members of all racial and ethnic groups living in a given geographical area.

An Indian seminary program was initiated to teach the gospel to Native American children on reservations, in their own languages if necessary

(see SEMINARY). Initially, Native American children of all ages were taught the principles of the gospel in schools adjacent to federal public schools on reservations and in remote Indian communities. The Indian seminary program has now been integrated within the regular seminary system, and Indian children in the ninth through twelfth grades attend seminary, just as non-Indian children do.

The INDIAN STUDENT PLACEMENT SERVICES (ISPS) seeks to improve the educational attainment of Native American children by placing member Indian children with LDS families during the school year. Foster families, selected because of their emotional, financial, and spiritual stability, pay all expenses of the Indian child, who lives with a foster family during the nine-month school year and spends the summer on the reservation with his or her natural family. Generally, the children enter the program at a fairly young age and return year after year to the same foster family until they graduate from high school.

From a small beginning in 1954, the program peaked in 1970 with an enrollment of nearly 5,000 students. The development of more adequate schools on reservations has since then reduced the need for the program and the number of participants has declined. In 1990, about 500 students participated. More than 70,000 Native American youngsters have participated in ISPS, and evaluations have shown that participation significantly increased their educational attainment.

In the 1950s, Elder Spencer W. KIMBALL, then an apostle, encouraged BRIGHAM YOUNG UNIVERSITY to take an active interest in Native American education and to help solve economic and social problems. Scholarships were established, and a program to help Indian students adjust to university life was inaugurated. During the 1970s more than 500 Indian students, representing seventy-one tribes, were enrolled each year. But enrollment has declined, so a new program for Indian students is being developed that will increase the recruiting of Native American students to BYU and raise the percentage who receive a college degree. The Native American Educational Outreach Program at BYU presents educational seminars to tribal leaders and Indian youth across North America. It also offers scholarships. American Indian Services, another outreach program originally affiliated with BYU, provides adult education and technical and financial assistance to In-



A Native American meets with President George Albert Smith. Courtesy Special Collections Department, University of Utah Libraries.





President Spencer W. Kimball escorts Milli Cody [Garrett], "Miss Indian BYU" for 1974–1975 to a campus reception. Courtesy Doug Martin.

dian communities. In 1989, American Indian Services was transferred from BYU to the Lehi Foundation, which continues this activity.

In 1975, George P. Lee, a full-blooded Navajo and an early ISPS participant, was appointed as a General Authority. He was the first Indian to achieve this status and served faithfully for more than ten years. Elder Lee became convinced that the Church was neglecting its mission to the Lamanites, and when he voiced strong disapproval of Church leaders, he was excommunicated in 1989.

The Church has always had a strong commitment to preaching the gospel to Native Americans and assisting individuals, families, communities, and tribes to improve their education, health, and religious well-being. Programs vary from time to

time as conditions and needs change, but the underlying beliefs and goodwill of Latter-day Saints toward these people remain firm and vibrant.

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BRUCE A. CHADWICK  
THOMAS GARROW

#### NATURAL MAN

The phrase "natural man" is understood by Latter-day Saints to be an unrepentant person; it does not imply that mortals are by nature depraved or evil, but only that they are in a fallen condition. Natural man describes persons who are "without God in the world, and they have gone contrary to the nature of God" (Alma 41:11). The Lord declared to Joseph SMITH: "Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God" (D&C 93:38).

The ATONEMENT of Christ does not automatically free mankind from a fallen condition, although it does guarantee all a physical resurrection. Rather, it makes possible for men and women to escape the condition of natural man by accepting the Atonement and nurturing the LIGHT OF CHRIST within them. King BENJAMIN was told by an angel that "the natural man is an enemy to God, and has been from the fall of Adam." But a person can "put off the natural man" by yielding to "the enticings of the Holy Spirit," and can become "a saint through the atonement of Christ the Lord, . . . [by becoming] as a child, submissive, meek, humble, patient, full of love" (Mosiah 3:19). The phrase natural man, therefore, does not describe a condition that causes sin but a consequence of sin, of going against the commandments of God. As the prophet ABINADI taught, "he that persists in his



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own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state" (Mosiah 16:5). In such rebellion, one is left without excuse. As explained by SAMUEL THE LAMANITE:

Whosoever doeth iniquity, doeth it unto himself; for behold, ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free. He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death [Hel. 14:30–31; *see also* AGENCY].

The apostle PAUL speaks of the natural man as being in a state incapable of understanding spiritual truth. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Moreover, the natural man "walk[s] according to the course of this world, fulfilling the desires of the flesh and of the mind" (Eph. 2:2–3).

Because the natural man is unrepentant and indulgent, one must overcome this condition through repentance and submission to the Spirit of God. President Brigham YOUNG stated that God "has placed us on the earth to prove ourselves, to govern, control, educate and sanctify ourselves, body and spirit" (JD 10:2, in *Discourses of Brigham Young*, ed. J. Widtsoe, p. 57, Salt Lake City, 1971). Parley P. Pratt, an apostle, explains how the Holy Ghost aids in the process:

[It] increases, enlarges, expands and purifies all the natural passions and affections; and adapts them, by the gift of wisdom, to their lawful use. It inspires, develops, cultivates and matures all the fine-toned sympathies, joys, tastes, kindred feelings and affections of our nature [*Key to the Science of Theology*, 10th ed., p. 101, Salt Lake City, 1973].

Repentance is manifested as "[yielding] to the enticings of the Holy Spirit, . . . [being] willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father" (Mosiah 3:19). Neal A. Maxwell of the Quorum of the Twelve Apostles has pointed out that humility and selflessness develop a capacity for discipline and a control of natural appetites. This is a difficult process, which requires that "men and women of Christ magnify their callings without magnifying themselves" (p. 16).

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R. J. SNOW

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#### NATURE, LAW OF

Rational inquiry into nature (*physis*) was for Greek philosophers the way to know reality. The natural was originally radically distinguished from law (*nomos*), which identified merely human conventions. Thus, for example, it is natural for humans to speak, but it is not natural to speak Greek. Hence, law was not initially thought of by such philosophers as natural, though it was natural for humans to be governed by such conventions. Later the terms "nature" and "law" began to be linked to describe a prepolitical golden age without rules, contracts, property, or marriage. Understood in this way, "natural law," after the decline from the golden age, did not provide the model for civil law, but instead identified a realm accessible to reason that transcends the world. Roman Catholic theologians eventually borrowed the expression "natural law" from pagan philosophy to ground a structured social ethic. Thomas Aquinas, in his Aristotelian restructuring of Christianity, distinguished four levels of law: eternal, divine, natural, and human. Eternal law, the mind of God and structure of reality, he held, is known both through revelation as divine law and through reason as natural law, and human law should strive to reflect the natural law.

Though Latter-day Saints sometimes speculate about the reasons for the positive law given through divine REVELATION and also about the moral sense of mankind (*see* ETHICS), a moral natural law is not clearly delineated in the LDS canon. Some suggest that rough equivalents for a moral natural law might be elicited from scripture. But theology, grounded in philosophical speculation, is typically seen as a competitor to divine revelation. Such speculation remains tentative and problematic. Hence, there is little talk of a moral natural law among Latter-day Saints.

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There is, however, another strand of thought among Latter-day Saints, one that affirms what might be called the "laws of nature," where that term identifies the regularities found by the sciences. These laws are seen as descriptive, not prescriptive or normative. They are thought either to be set in place by God or to exist independently of God's will and hence function as conditions that must be managed as plans are worked out by man in cooperation with God. Such views are entertained by many Latter-day Saints, especially those trained in the natural sciences, but they have not been systematically set forth or integrated with the teachings in the scriptures.

It is the prophetic gift that makes available the terms of the covenant with God, and such covenants are accompanied by blessings and cursings. Latter-day Saints thus emphasize obedience to what amounts to divine positive law and not to the dictates of nature as known by human reason.

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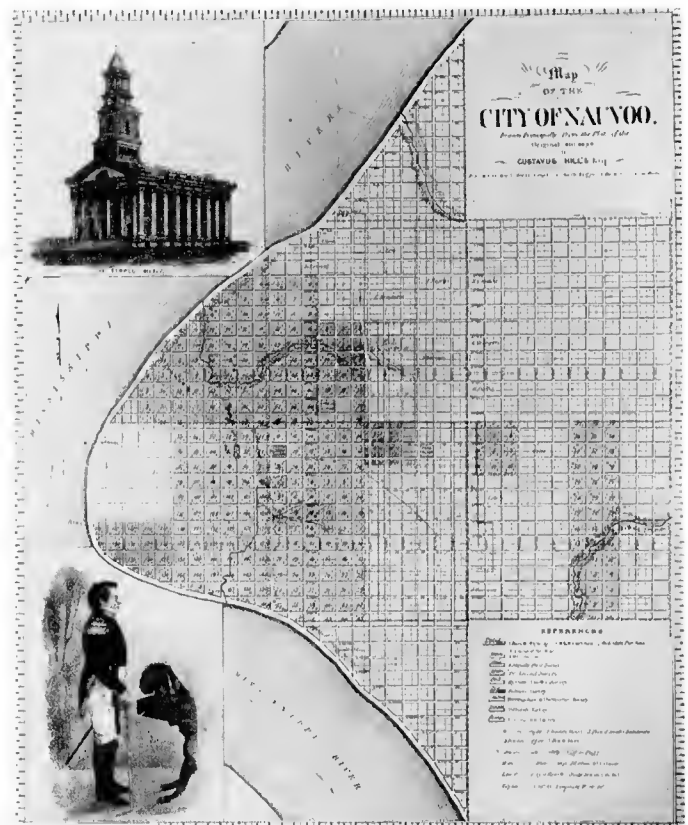
LOUIS C. MIDGLEY

## NAUVOO

Nauvoo, Illinois, headquarters of the Church and home for many of its members from 1839 to 1846, began and ended as a community in exile. In 1838–1839 Latter-day Saints fled from Missouri seeking religious refuge from mob persecution. They found shelter in eastern Iowa and western Illinois, where they established new communities. Joseph Smith named the principal city Nauvoo, meaning, he

said, "a beautiful location, a place of rest." When the Saints left Nauvoo for the Rocky Mountains seven years later, they were again religious exiles in search of a home.

The community at Nauvoo grew rapidly on land purchased from settlers and speculators willing to sell on contract. Joseph Smith, acting as agent for the Church, bought the Illinois farms of Hugh and William White and investment tracts from Isaac Galland and Horace Hotchkiss—in all, 660 acres. He resold one-acre Nauvoo lots surveyed on the flats along the river, in competition with other LDS developers who platted land on nearby bluffs. A survey established streets three rods wide within city boundaries overlaying existing "paper" towns of Commerce and Commerce City. In December 1840, Nauvoo became a legal entity under the NAUVOO CHARTER, issued by the Illinois legislature and providing the Saints better legal protection than they had ever known. Nauvoo was now home.



Map of the City of Nauvoo, Illinois, on the Mississippi River, c. 1842.

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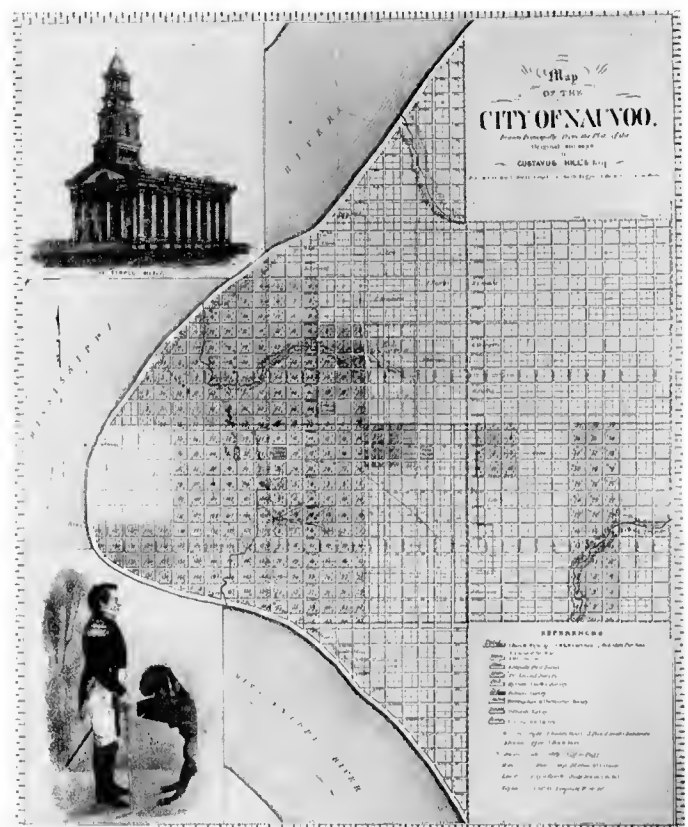
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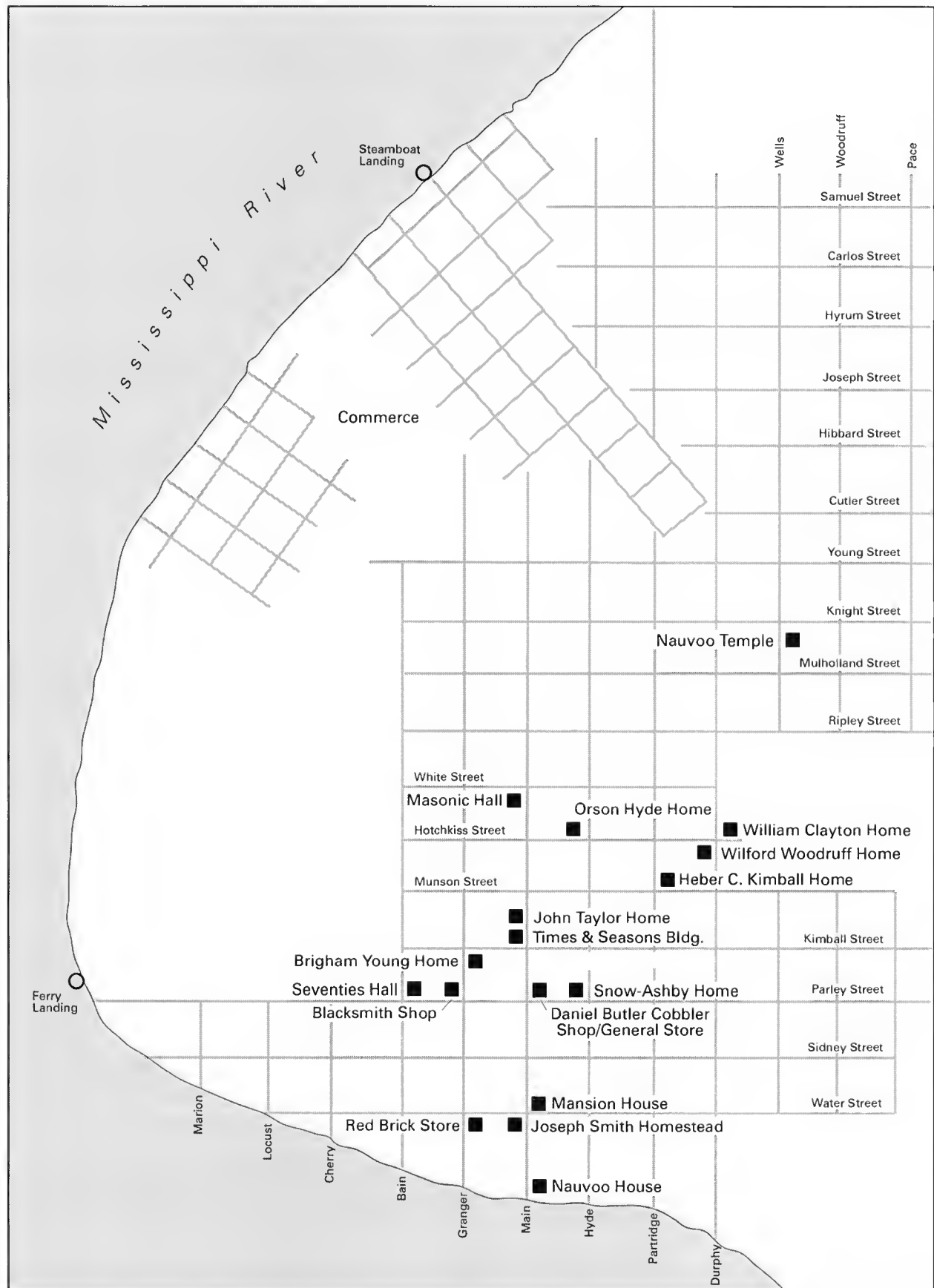
Map of the City of Nauvoo, Illinois, on the Mississippi River, c. 1842.



BYU Geography Department  
Church history sites near Nauvoo, Illinois, 1839-1846.

Nauvoo, Illinois. Streets and buildings, 1846. —→





BYU Geography Department

As exiled Latter-day Saints from Missouri and Ohio gathered to their new stake of ZION, missionaries in the United States and Great Britain baptized many new converts (*see MISSIONS OF THE TWELVE TO THE BRITISH ISLES*). Encouraged by Joseph Smith, American and Canadian converts moved westward to Nauvoo. Some used canal boats and lake steamers, others covered wagons and horseback, and a few simply walked. Beginning in 1840, thousands sailed the Atlantic from Liverpool, England, and took steamboats up the Mississippi from New Orleans. This was a religious migration, an individual and family response to religious beliefs, aided by Church emigration agents in Liverpool, who organized companies and appointed shepherds for those fleeing to Zion (*see IMMIGRATION AND EMIGRATION*).

Newcomers were welcomed in Nauvoo by friends, relatives, missionaries, and the Prophet Joseph Smith himself. Renting a room or finding other temporary quarters became increasingly difficult during the boom years 1841–1843. As quickly as possible, new settlers hired searce contractors and craftsmen to build houses. Lumber, harvested from nearby virgin forests or shipped in, and, later, bricks made in Nauvoo, went into hun-

dreds of comfortable but small, new homes. Nauvoo became a boom town.

Gardens on the city lots furnished vegetables, herbs, fruits, and berries. Meat and potatoes, when available, and corn—ground into meal for boiling, baking, and frying—were staples in everyone's diet. On nearby prairies, farmers plowed, cooperatively enclosed, and then planted hundreds of acres in corn, wheat, and potatoes. LDS tradesmen found ready work in Nauvoo, as did merchants eager to import manufactured goods from St. Louis, Cincinnati, and the East Coast.

Nauvoo boosters and their political opponents in neighboring towns exaggerated their estimates of Nauvoo's population for differing purposes. Illinois census takers in 1845 counted 11,057 residents. Adding growth through late 1845 and including the city's environs boosted the estimate to 15,000 at Nauvoo's peak, almost equal to a faster-growing Chicago.

To meet public needs, civic groups built a music hall and cultural hall, and PRIESTHOOD QUORUMS planned their own meeting halls. Church-sponsored construction of the NAUVOO HOUSE, a grand hotel, and the Nauvoo temple gave Nauvoo's growth religious meaning.

Though all members contributed as means and faith allowed toward erection of the temple, they did not all live in Nauvoo. Some remained in their hometowns because of economic or family pressures. Others joined the march to Nauvoo but found homesites and land away from headquarters. On a 13,000-acre, Church-purchased site in Lee County, Iowa, just across the river from Nauvoo, the Saints founded a town called Zarahemla and nine other smaller settlements. Joseph Smith organized an Iowa stake and approved settlement there and in several new towns in western Illinois. Besides Nauvoo, Church members in Hancock County lived at Ramus (now Webster); in Adams County at Lima, Quincy, Mount Hope (now Columbus), and Freedom (near Payson); in Morgan County at Geneva; in Sangamon County at Springfield; and in Pike County at Pleasant Vale (now Canton). Additionally, presiding elders organized Church branches wherever clusters of members lived in North America and the British Isles.

Wherever they lived, Latter-day Saints looked to the Prophet Joseph Smith for religious leadership. His revelations and sermons published in Nauvoo achieved Churchwide distribution. For residents, the Prophet offered firsthand preaching,



Joseph Smith and his family moved into the Mansion House in August 1843. Later a wing was added to the east side of the main structure for a total of twenty-two rooms. Beginning in January 1844, Ebenezer Robinson managed the Mansion House as a hotel, and the Prophet maintained six rooms for himself and his family. Emma Smith lived here until 1871, when she moved into the Nauvoo House, where she died in 1879.

teaching, and counseling. Besides these, his influence in Nauvoo was enlarged through his roles as land agent, mayor, militia leader, magistrate, and merchant. No wonder that after his death and the repeal of its charter, the city was renamed the City of Joseph.

During his last years at Nauvoo, the Prophet unfolded additional aspects of the restored gospel. He responded to questions about basic LDS beliefs with thirteen **ARTICLES OF FAITH**, which described fundamental doctrines. He published another revealed scriptural record, the **BOOK OF ABRAHAM**. He taught new insights into the common origins of all mankind and their eternal destiny, particularly in a eulogy for a member, King Follett (see **KING FOLLETT DISCOURSE**). Many of the new teachings pointed toward the temple, and looked toward a collective effort to perform ordinances for the salvation of deceased ancestors and the exaltation of faithful Saints. The first **BAPTISMS FOR THE DEAD** were done in the Mississippi River, but by late November 1841, proxy baptisms commenced in the temple font. Meanwhile, with the temple not yet complete, several men, including two of the Twelve, received the first temple **ENDOWMENTS** on May 4, 1842, in an upstairs room at the President's office-store. The following year their wives and other men and women received the same ordinances, providing a corps of initiates to administer temple ordinances to thousands of others in the Nauvoo Temple beginning in December 1845.

The temple was a central focus of Nauvoo religious life. The Saints supported its construction with tithes of time and means, and they longed to receive anticipated temple blessings. For those privileged to live in Nauvoo, the temple and its associated theology gave new and eternal meaning to birth, marriage, life, and death.

Though Joseph Smith's personal leadership dominated Nauvoo's religious life, an institutional structure supported his efforts and carried on after his death in 1844 (see **MARTYRDOM OF JOSEPH AND HYRUM SMITH**). During the Nauvoo years, the Quorum of the Twelve accepted an increased role. First organized in 1835, members gained experience first as mission leaders in England and then as administrators in Nauvoo. With the **FIRST PRESIDENCY** and other authorities, they shared opportunities to preach scriptural commentaries on Sunday from the stand in the grove near the temple, and to address the Saints at general con-



Seventies Hall, Nauvoo, was a meeting place for various priesthood quorums. Built in 1844, it housed a training school for missionaries, a small library, and a museum of artifacts from around the world. It was reconstructed on its original foundation in 1971–1972.

ferences. Among the most significant meetings in Nauvoo, these April and October conferences brought together thousands of the Saints for business and instruction. Similar gatherings convened elsewhere for scattered branches. Minutes published in the British *Millennial Star* and Nauvoo *Times and Seasons* helped keep members elsewhere informed of Church business, membership growth, and preachings. Church periodicals issued the first installments of Joseph Smith's **HISTORY OF THE CHURCH**, a project he pursued diligently with his clerks from 1838 until his death in 1844.

The women's **RELIEF SOCIETY**, organized in 1842, administered to the needs of the poor and taught principles of sexual purity. In this, they assisted the bishops of Nauvoo's fledgling **WARDS**—new administrative units for tending to temporal needs and monitoring religious worthiness. After Brigham YOUNG and the Twelve succeeded the Prophet as leaders, the **SEVENTY** and other Melchizedek Priesthood quorums grew rapidly in numbers and importance. The Seventy built a hall, sponsored a library, and prepared themselves for missions and for temple blessings.

While Latter-day Saints in Nauvoo gave primary allegiance to their religious affiliation, their lives reflected experiences typical of others in Jacksonian America. Non-Mormons living in and



Brigham Young's residence in Nauvoo, as it appeared around 1900.

around Nauvoo joined with them in the celebration of Independence Day. Military processions, band music, patriotic speeches, and other festivities attracted citizens who arrived on horseback and in carriages and riverboats. Christmas observances were highlights for family and friends, with progressive dinners, singing, and dancing. Membership in Mormon Freemasonry lodges, organized in 1841–1842, affirmed group loyalty within the Church and encouraged fraternal ties with others. Contrary to expectations, however, the rapid growth of the lodges created controversy that strained relationships with other masons (see FREEMASONRY IN NAUVOO).

Mormon-American society in Nauvoo, leavened increasingly by a British and Scandinavian immigrant influence, included typical nineteenth-century entertainment and recreational opportunities. Brass bands played at dances and patriotic gatherings, accompanied Church choirs, and performed for temple capstone ceremonies. Adult and youth choirs, instrumentalists, and vocalists entertained and edified at social and religious gatherings. The music performed came out of the host society, though some hymns were newly written for LDS services. Mormon poets regularly memorialized events and people and set significant religious messages to rhyme for biweekly periodicals. Thespians in Nauvoo presented popular theatricals or sponsored traveling performing troupes in the Nauvoo cultural hall. Other occasional attractions included art exhibits, the circus, and riverboat excursions (see SOCIAL AND CULTURAL HISTORY).

Children had few toys, mostly homemade wagons, tops, and dolls. They enjoyed games such as fox and geese or leapfrog. Youths engaged in pastimes such as playing with marbles, wrestling, foot racing, hunting, fishing, stick-pulling, bowling, and baseball. Adults joined in many of these recreational activities and sometimes passed the time with card games, carriage rides, or parlor so-cials. When not providing necessities, Nauvooans also pursued education and learning. To get basic training in reading, writing, and arithmetic for their families, parents hired tutors or enrolled children in one of dozens of classes offered by Nauvoo's part-time teachers. Tuition was paid through providing teachers board and room and scarce cash. The University of Nauvoo existed only in a few scattered classes. Male adults and younger men organized lyceums and debating societies to develop rhetorical skills. They argued religious as well as political topics to prepare participants for missionary and civic service. Books were scarce in private homes, but a membership lending library offered two hundred donated volumes on science, world religion, history, and literature. Nauvoo's religious and secular newspapers, the *Times and Seasons* and *Nauvoo Neighbor* (originally *The Wasp*), edited by prominent LDS citizens, circulated to Latter-day Saints on two continents. In an "Age of the Common Man," Nauvoo's social and educational life was one of broad enjoyment and participation.

As elsewhere in American society, the family was the focus of everyday life. Women met domestic needs through a combination of their own labor and income from their husbands' work. The family produced and prepared food, though Nauvoo merchants imported or traded many foodstuffs. Women often made everyday clothing, bed coverings, rugs, and such things as towels and curtains from purchased cloth. Furniture, kitchen utensils, and tools for trades were imported or brought along by immigrants. Home remedies, supplemented by priesthood blessings, were administered in faith for healing. Infant mortality was high, and death for all a constant possibility from malarialike diseases, untreatable illnesses, and accidents.

For Latter-day Saints in Nauvoo, the family took on new religious meaning. Conversion unfortunately often divided families, though letters from Nauvoo nurtured bonds and encouraged reunion. Proxy temple ordinances offered opportunity for

uniting families across generations and beyond the grave. Select associates accepted the Prophet's private challenge to make covenants of marriage with plural wives (see PLURAL MARRIAGE), though the doctrine was not preached publicly until 1852 in Utah. In preparation for the temple, teaching of the doctrine of eternal families added a unique touch to LDS family life. SEALING ordinances for husbands and wives gave marriage and the family in Nauvoo an eternal perspective.

Just when life appeared to be back to normal after the martyrdom, the loss of Nauvoo's charter and mob harassment in 1845 threatened the peace of Joseph Smith's City Beautiful. Political and schismatic opponents predicted "the end of 'Mormonism.'" Disaffected Latter-day Saints threatened religious unity and offered guardianship and new prophetic leadership in opposition to the Twelve. The Church survived, but Nauvoo's position as the Church center ended. The governing Quorum of the Twelve announced plans at the October 1845 conference to evacuate by the following spring.

Throughout the winter, residents organized for the exodus even as they rushed to complete their temple and receive its ordinances (see WESTERN MIGRATION: PLANNING AND PROPHECY). They purchased oxen, made wagons, sold properties, and outfitted themselves for the long trek into the western wilderness as they also prepared temple clothing and did finishing work inside the temple on the hill. Brigham Young and the Twelve appointed agents to dispose of unsold property and organized emigration companies as they oversaw construction details on the temple. By December, just before departure began, thousands of the Nauvoo faithful began to receive their long-awaited temple endowments. Before winter's end more than 6,000 received temple ordinances and thus were willing to leave. After seven eventful years, the Latter-day Saints moved on again, transplanting their covenant society to a new promised land.

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Looking northeast toward the Nauvoo Temple, 1846, at the time of the Latter-day Saint exodus (daguerreotype). Nauvoo grew rapidly between 1839 and 1846. Dugouts and simple log structures were soon replaced by traditional frame or brick homes. Charles W. Carter collection.

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GLEN M. LEONARD

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By legislation signed into law on December 16, 1840, the Illinois General Assembly granted corporate city status to Nauvoo. Among literally hundreds of Illinois settlements, only Alton, Chicago, Galena, Quincy, and Springfield shared such distinctive legal status. Expectations of what would

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result ran high for both Latter-day Saints and their neighbors.

Many Illinoisans, shocked at the harsh treatment given the Latter-day Saints by the Missouri-ans (*see* MISSOURI CONFLICT), sought to succor the beleaguered followers of Joseph SMITH by helping them politically and providing legal safeguards. Moreover, the economic fabric of the state suffered from the deepening effects of the panics of 1837 and 1839, and many legislators saw an economic boon in the future immigration of several thousand new settlers. Encouraged by state political leaders, the Saints believed that a city charter would guarantee them a kind of security they had never yet enjoyed. Even State Supreme Court Justice Stephen A. Douglas, despite prior judicial decisions to the contrary, opined that a corporate charter was irrevocable and perpetual.

The Nauvoo document, neither the longest nor the shortest city charter, was much like the charters of other Illinois cities. More than half the sections were modeled on the Springfield charter. City status allowed governance by a council chosen by an electorate; unlike other city councils in Illinois, the Nauvoo Council contained aldermen, councillors, and a mayor. The Nauvoo instrument also differed from others in being not one but three charters, granting corporate status the city, a university, and a city militia. Previous practice was to establish schools and also militia units by separate acts. The University of the City of Nauvoo, governed by the city council, was the only city-operated university in the state.

One important provision stated that the Nauvoo Council could pass any ordinances not repugnant to the constitutions of the United States or that of Illinois. This, in effect, empowered the Nauvoo body to stand in a federated position with the Illinois General Assembly. Ordinances passed by the Nauvoo Council could be in direct violation or disregard of state law and still be valid in Nauvoo, provided they did not conflict with specific powers granted by the federal and state constitutions. Leaders of the city militia, known as the NAUVOO LEGION, and the university trustees could also pass laws, limited only by state and federal constitutions.

Almost at once this power became a focal point of misunderstanding and controversy, though the same delegation of authority was also in three of the other five city charters. Since this provision was not unique, adverse reaction to it clearly

had a good deal to do with how others viewed Latter-day Saints and the implementation of the provision by Nauvoo and its leaders. The Nauvoo Municipal Court, the third such court provided for by the Illinois General Assembly, also became a point of contention. While the city courts of Chicago and Alton convened under one judge, the principal Nauvoo judge was the mayor of the city, sitting as chief justice, with the aldermen as associate justices. Adversaries argued that the way Joseph Smith, as mayor of Nauvoo, used the legislative and judicial powers granted by law resulted in "anti-republican" abuses.

In granting the charter, some legislators may have hoped to protect Latter-day Saints from PERSECUTION, but it proved to be a two-edged sword. When the Illinois majority turned against Nauvoo but lacked legal tools to curb the city's power and influence, it turned to extralegal means. Later, after violence, it also succeeded in getting Nauvoo's charter repealed. Although based solidly on precedents not termed "anti-republican" until Latter-day Saints obtained and used them, the Nauvoo Charter nevertheless ultimately fell short of providing the Saints the peace and protection they desired.

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## NAUVOO ECONOMY

Nauvoo, for seven years the headquarters of the Church, was a river city with an agricultural hinterland set amid a preestablished, second-generation frontier society of non-Mormons. Founded in 1839 by LDS refugees from the MISSOURI CONFLICT, it existed as an LDS community only until 1846. Additions to its fast-growing population came mostly through new converts, many from England, who almost always brought skills and sometimes wealth. Though commerce in goods and services was brisk, Nauvoo's primary import was converts (*see* IMMIGRATION AND EMIGRATION), and its primary export, MISSIONARIES.

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*Nauvoo, Illinois, 1859*, by Johannes Schroeder (1859, oil on metal, 10" × 13"). Nauvoo was a Mississippi boom town, competing with several other communities for business. Through industry and organization, the Mormons and others in Nauvoo established successful businesses as printers, gunsmiths, coopers, farmers, and merchants.

Church pervaded society and economy. In Nauvoo, Joseph SMITH voiced a prophetic, hurrying urgency to build the city and its TEMPLE, an urgency that loomed over all. Nauvoo was the first full-scale model of the kingdom of God on earth as envisioned by Joseph Smith. The Nauvoo Saints thus directed great energy toward "building up the Kingdom," which, in economic terms, meant building the city and establishing its economic infrastructure.

Like other communities of its day, Nauvoo had blacksmiths, coopers, potters, gunsmiths, and tinsmiths, but most in demand were the sawyers, brick makers, and carpenters. Construction was the principal industry. The hamlet of Commerce, Illinois, whose site Nauvoo overran, had few buildings, so the demand for housing was great. The Saints did not envision group housing in the fashion of Moravians, Shakers, and other communitarian societies, but they wanted detached single-family dwellings of Anglo-American rural tradition. The same was true for commercial and industrial buildings. With numerous small buildings reared upon large lots in more or less orderly rows, orga-

nized in a grid of wide streets with open land between for outbuildings, gardens, orchards, and grazing plots, Nauvoo became the prototypical Mormon city (see CITY PLANNING).

Public works made up a major part of Nauvoo construction. Work never started on an ambitious plan to dam the Mississippi to facilitate industrial development, but work did begin on a canal across the town peninsula. The plan was to bypass the Des Moines Rapids of the Mississippi, an obstacle that made the site a river portage much of the year; but the project was abandoned when the workers encountered limestone bedrock. The stone was subsequently quarried for the NAUVOO TEMPLE.

The Nauvoo Temple, a focal point of Nauvoo religious and economic life, was essential for Nauvoo to be a literal manifestation of the kingdom. Temple building tested the religious zeal and the economic resources of all the Saints, both in Nauvoo and elsewhere. Residents were expected to "tithe for the temple" in time, goods, or money. Saints not yet gathered to Nauvoo were urged to do so quickly so that they could be part of the enterprise. Those who could not do so were to sup-

port temple construction with cash. The Twelve Apostles wrote the English Saints in 1841, "The first great object before us, and the Saints generally, is to [complete] the Temple . . . to secure the salvation of the Church" (HC 4:449). For Joseph Smith, completion of the temple was the first priority. The 1841 revelation authorizing the temple also threatened rejection of the Church unless the building was completed in "a sufficient time" (D&C 124:30–32). Even so, when Joseph Smith was killed in 1844, the walls were only half built.

Though building the temple was a labor of love, its economic cost put a severe drain on the city's resources. Capital was diverted from enterprises needed to provide goods and employment. Even Joseph Smith, though enthusiastic about the temple, recognized the problem. "I prophesy," he said in 1843, that "as soon as we get the Temple built, so that we shall not be obliged to exhaust our means thereon, we will have means to gather the Saints by thousands and tens of thousands" (HC 5:255).

Nauvoo's economy developed during the national depression of 1839–1843. The refugee founders were virtually destitute, but few Americans of any station had sound money during that period. The banks had failed, and specie had fled. The Saints fashioned an ingenious but shaky exchange system based on barter, letters of credit, informal IOUs, and "bonds-for-deed"—bonds given in land sales in lieu of deeds, a necessity because the whole Nauvoo tract was purchased on a long-term contract without deed until full payment. The system worked because the economy was generally expanding and the Saints trusted each other and were bound by common purpose.

The land purchase, the temple, the NAUVOO HOUSE (a large hotel), and the whole kingdom-building project upon which the Saints believed their salvation depended were headed by Joseph Smith and his ecclesiastical organization. Because Nauvoo represented an intermingling of the sacred and the secular under a prophet-leader, when he was killed in 1844, the survival of the project depended upon how and by whom he was succeeded (see SUCCESSION IN THE PRESIDENCY). Those who accepted the leadership of Brigham YOUNG and the Quorum of the Twelve transplanted the system of political economy fashioned in Nauvoo to the West (see PIONEER ECONOMY; WESTWARD MIGRATION, PLANNING AND PROPHECY). Some who did not and who chose to move away from the model of Nauvoo

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ROBERT B. FLANDERS

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## NAUVOO EXPOSITOR

The *Nauvoo Expositor* was the newspaper voice of APOSTATES determined to destroy the Prophet Joseph SMITH and The Church of Jesus Christ of Latter-day Saints in the spring of 1844. During the last few months of Joseph Smith's life, an opposition party of disgruntled members, apostates, and excommunicants coalesced into a dissenting church. The principals claimed to believe in the Book of Mormon and the RESTORATION OF THE GOSPEL, but rejected what they termed Nauvoo innovations, notably PLURAL MARRIAGE. Claiming that Joseph was a fallen PROPHET, the dissenters set out, through the *Expositor*, to expose the Prophet's supposed false teachings and abominations. They held secret meetings, made plans, and took oaths to topple the Church and kill Joseph Smith. The publication of the newspaper was crucial to their stratagem.

When the press for the *Expositor* arrived in Nauvoo on May 7, 1844, it stirred great excitement among Mormons and non-Mormons alike, but there was no immediate interference. Within three days the owners, all leaders of the opposition movement, issued a broadside prospectus for their newspaper. One month later, on June 7, the first and only issue of the *Nauvoo Expositor* appeared and caused an immediate furor in the community. Nauvoo residents were incensed at what they saw as its sensational, yellow-journalistic claims about Nauvoo religion, politics, and morality. They were also struck with sharp foreboding. Francis Higbee, one of the proprietors of the newspaper, set an ominous tone when he described Joseph Smith as "the biggest villain that goes unhung."

The literary quality of the paper was inferior. A contemporary non-Mormon critic described it as

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When the press for the *Expositor* arrived in Nauvoo on May 7, 1844, it stirred great excitement among Mormons and non-Mormons alike, but there was no immediate interference. Within three days the owners, all leaders of the opposition movement, issued a broadside prospectus for their newspaper. One month later, on June 7, the first and only issue of the *Nauvoo Expositor* appeared and caused an immediate furor in the community. Nauvoo residents were incensed at what they saw as its sensational, yellow-journalistic claims about Nauvoo religion, politics, and morality. They were also struck with sharp foreboding. Francis Higbee, one of the proprietors of the newspaper, set an ominous tone when he described Joseph Smith as "the biggest villain that goes unhung."

The literary quality of the paper was inferior. A contemporary non-Mormon critic described it as

“dull or laughable,” with “lame grammar and turgid rhetoric” (Oaks, p. 868). But the *Expositor’s* polemics against the Church and Joseph Smith were threatening and polarizing. The anti-Mormons were exultant about the *Expositor*, but Church members demanded that something be done.

As mayor of Nauvoo, Joseph Smith summoned the city council. Following fourteen hours of deliberation in three different sessions, the council resolved on Monday, June 10, about 6:30 P.M., that the newspaper and its printing office were “a public nuisance” and instructed the mayor “to remove it . . . without delay.” Joseph Smith promptly ordered the city marshal to destroy the press and burn all copies of the paper. At 8:00 P.M. the marshal carried out the mayor’s orders (HC 6:432–49). That action, justified or not, played into the hands of the opposition. It riled anti-Mormon sentiment throughout Hancock County and provided substance for the charges used by the opposition to hold Joseph Smith in CARTHAGE JAIL, where he was murdered on June 27, 1844 (see MARTYRDOM OF JOSEPH AND HYRUM SMITH).

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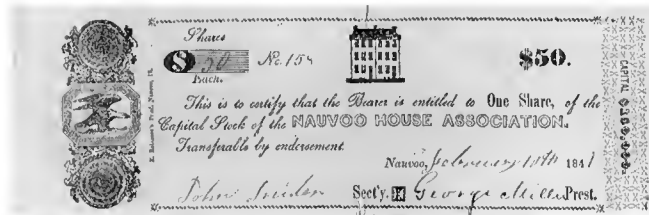
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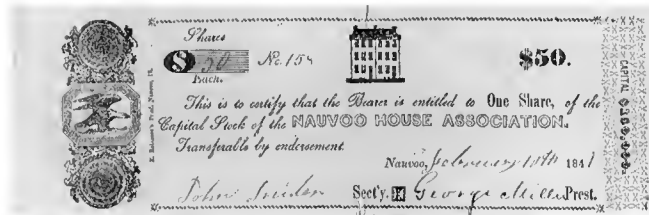
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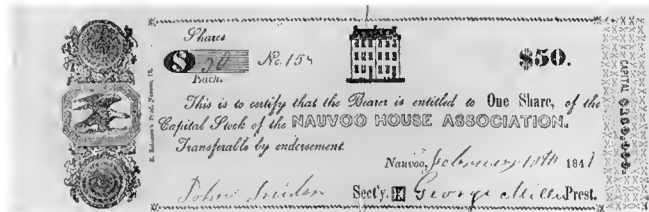
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be known as the Nauvoo Legion. Perhaps influenced by genuine disgust with the way the Latter-day Saints had been treated in Missouri, the Illinois legislature acted liberally. Under the NAUVOO CHARTER, Latter-day Saints could manage their own affairs, provided they did not violate the state or federal constitutions.

The organization of a militia unit was customary in settlements with sufficient population, a practice as old as the Republic. Nauvoo residents were particularly anxious to have their own military protection after having been victims of mob violence and having suffered expulsion from Missouri (see HAUN'S MILL MASSACRE; MISSOURI



Lieut. Gen. Joseph Smith, by Sutcliffe Maudsley (1842, egg tempera on paper, 9" × 5"). On June 25, 1842, Joseph Smith sat for this portrait in uniform as leader of the citizen-militia Nauvoo Legion. Militia units like this were common in the area and were helpful in protecting citizens' rights and property. This artist is the only known painter who created portraits of Joseph Smith from life (discussed in detail, *Ensign* 11 [Mar. 1981]:62–73). Courtesy Buddy Youngreen.

CONFLICT). By 1840, they realized that they could not always rely on federal or state authorities for protection from such violence.

The Nauvoo Court Martial, consisting of the legion's commissioned officers, was given extensive authority. Among other things, it could "make, ordain, establish, and execute all such laws and ordinances as may be considered necessary for the benefit, government, and regulation of said Legion; provided [that] said Court Martial shall pass no law or act, repugnant to, or inconsistent with, the Constitution of the United States, or of this State [Illinois]" (HC 4:244).

As part of the state militia, the Nauvoo Legion was at the disposal of the governor of Illinois "for the public defense, and the execution of the laws of the State or of the United States." Significantly, it was also at the disposal of the mayor of Nauvoo for "executing the laws and ordinances of the city corporation" (HC 4:244).

The city council ordinance that created the Nauvoo Legion authorized the rank of lieutenant general for its commanding officer, an extraordinary authorization, since no other militia officer in the United States held rank above that of major general. The court martial elected Joseph Smith, commander of the legion.

The parades and other activities of the legion—which included mock battles—attracted visitors from near and far. Indeed, the legion became so popular that many non-Mormons joined the ranks. At its peak, it is said to have numbered 5,000 men, the largest such body in Illinois. But there were problems. According to historian B. H. Roberts:

[The Nauvoo Legion] excited the jealousy and envy of the rest of the militia in surrounding counties, and all the laudable efforts of the legion to become an efficient body with a view of assisting in the execution of the state and national laws, if occasion should require, were construed by their enemies to mean a preparation for rebellion. . . . Hence that which was to be a bulwark to the city, and a protection to the saints, was transformed by their enemies into an occasion of offense, and an excuse for distrusting them [CHC 2:59–60].

Joseph SMITH mobilized the Nauvoo Legion to defend the city and declared martial law in June 1844 as tensions mounted between the Latter-day Saints, dissenters, and hostile neighbors. Joseph Smith and his brother Hyrum were among those arrested by another Illinois militia and placed in CARTHAGE JAIL, where they were killed by mem-

bers of yet another militia (see MARTYRDOM OF JOSEPH AND HYRUM SMITH). Six months later, the Illinois legislature revoked the Nauvoo Charter. At that point, the Nauvoo Legion ceased to exist as a state militia, although as an unofficial body it continued to provide some protection to the beleaguered Latter-day Saints.

During the exodus westward later, some former members of the Nauvoo Legion served in the MORMON BATTALION. This 500-man body, authorized by the U.S. government in 1846 as part of the campaign against Mexico, marched from Council Bluffs to San Diego.

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after only six months' residence—a contentious issue in a state where party lines were sharply drawn, especially with the regular arrival of new British immigrants in Nauvoo (see IMMIGRATION AND EMIGRATION).

Joseph Smith's decision to use LDS voting strength sprang from a desire for security from PERSECUTION and for self-government. Conscience of the divine imperative to gather the Saints and build the physical KINGDOM OF GOD on earth, he came to see politics as one means of enlarging and protecting his community. At first, the Saints were politically neutral. But in 1840–1841 they voted solidly Whig in Illinois, though they had voted Democrat in Missouri. This alienated some Democrats, but most politicians courted the LDS bloc vote in Illinois, just as others courted the Roman Catholic vote in New York.

The first example of possible “vote trading” by Latter-day Saints was the legislative vote in favor of the NAUVOO CHARTER in December 1840, promoted by Democrats but also voted for by the Whig Abraham Lincoln. The resulting Nauvoo Municipal Court, NAUVOO LEGION, and Agricultural and Manufacturing Association formed the backbone of a self-governing theocracy, which was anathema to frontier Illinoisans.

The prevalence of lawyer-politicians and the frequency of Missouri arrest warrants enmeshed Joseph Smith in vote trading. One clear example was LDS support for the Whig John T. Stuart in the congressional election of 1841, a direct result of assistance rendered to Joseph Smith by the Whigs Orville H. Browning and Cyrus Walker when Smith was arrested following a Missouri extradition order. Joseph Smith was technically a fugitive, having fled Missouri after six months in LIBERTY JAIL awaiting trial (see SMITH, JOSEPH: TRIALS OF JOSEPH SMITH). However, not all lawyers were Whigs. The judge in the 1841 case was Stephen A. Douglas, an ambitious Democrat determined to win the LDS vote. His efforts were successful in December 1841 when Joseph Smith declared for the Democrats; Hancock County subsequently lost its Whig identity.

Seeing Nauvoo as a political threat, non-Mormons in Hancock County organized politically on an anti-Mormon platform. Successful in the county elections in 1841 (they were unopposed in many contests), they were singularly unsuccessful in 1842 with nominations for the state legislature. Existing partisan affiliations were too strong for the

emergence of a third party, and the Whigs had usurped the anti-Mormon cause in the 1842 gubernatorial elections. The Democratic candidate for governor, Thomas Ford, an opponent of the Nauvoo Charter, won the election.

Governor Ford advised Joseph Smith to stay out of politics. Smith seemed inclined to do that until Ford, in June 1843, issued another writ for the Prophet's arrest on a Missouri requisition. After the Whig Cyrus Walker, a prominent criminal lawyer, using the controversial habeas corpus provisions of the Nauvoo Charter, effected Joseph Smith's release from custody, the Prophet pledged his vote to Walker. But his brother Hyrum SMITH, a Democrat, announced that he believed the Saints should vote for Walker's opponent, Joseph P. Hoge. The Latter-day Saints in Nauvoo, part of the Sixth Congressional District, voted for Hoge, but those in the Fifth Congressional District voted for the Whig O. H. Browning, running against Douglas.

This marked the beginning of disillusionment with the LDS vote by both parties. In particular the Whigs, who had retreated from anti-Mormonism in 1842–1843 in the hope of finding favor, now openly opposed LDS political and judicial power. In 1843, even within Nauvoo, Joseph Smith found politics problematic. There was internal dissent over city elections in February, and in August, Mayor Smith complained of being roughly treated by pro-Democrats in city elections. Also, the prominent Church leader William Law publicly challenged Hyrum's “Hoge testimony.”

In January 1844, after canvassing U.S. presidential hopefuls for support in obtaining redress for Missouri depredations and finding none, Joseph Smith announced his own candidacy. Some saw this as a bid for political power, consistent with the goal of furthering the political kingdom of God; others felt that because Joseph Smith was not likely to win national election, he simply wanted a platform for presenting his message. The leading anti-Mormon newspaper in Illinois, the *Warsaw Signal*, greeted the move with customary derision but nonetheless viewed it as an audacious and threatening development.

All Joseph Smith's attempts to gain political influence were objectionable to the apostate group that launched the NAUVOO EXPOSITOR newspaper, the destruction of which set in motion the events leading to Smith's death in June 1844 (see MARTYRDOM OF JOSEPH AND HYRUM SMITH). In

this volatile atmosphere, anti-Mormons gained strength by accusing Governor Ford of pursuing pro-Mormon policies in order to secure Democratic votes. The Latter-day Saints gradually lost support until, in January 1845, their charter was repealed, disincorporating Nauvoo. Unauthorized municipal elections continued in Nauvoo, however, and Latter-day Saints voted in county and state elections, still favoring the Democrats. From then until the Saints left in 1846 (see WESTWARD MIGRATION, PLANNING AND PROPHECY), this persistent involvement of Mormons in politics continued to inflame non-Mormons and rally them to press for Mormon expulsion.

Politics and political power were indispensable to the rise and strength of Nauvoo and to the protection of the Prophet Joseph Smith. But mismanagement of political power may also have contributed to the city's downfall.

[See also Politics: Political History.]

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## NAUVOO TEMPLE

The Nauvoo Temple, its tower and spire visible from a distance of twenty miles, was the principal structure in the city of NAUVOO. Facing west, it stood on the summit of a gently sloping bluff overlooking the lower part of the city and the Mississippi River.

Built from a high-quality grayish-white to tan limestone, its imposing walls were erected and finished with great skill. The walls were three feet thick at ground level, with some individual stones weighing as much as 4,000 pounds. The building measured 128 feet long and 88 feet wide. The top of the tower stood 158 feet above ground level and was graced by a golden statue of an angel flying in a horizontal position (doubtless inspired by the prophecy in Rev. 14:6–7).

Prominent features of the stone walls were thirty tall, heavily ornamented pilasters, nine on each side and six on each end. Each pilaster was embellished by a large moonstone at the base and a sunstone at the top. The moon- and sunstones were bas-relief features, hand-chiseled in solid stone. A stone star also graced each pilaster. These cosmic symbols typified the three DEGREES OF GLORY in the life to come (1 Cor. 15:41; D&C 76).

Construction of the building began in the fall of 1840. Cornerstones were set with impressive ceremonies during a general CONFERENCE on April 6, 1841. Financial setbacks and persecution continually interfered with the construction, even up to the days of its completion and dedication.

William Weeks became the official architect and supervised most of the construction. The building was a complexity of architectural styles, yet much of it was also original, inspired by what the Prophet Joseph SMITH had seen in VISION. He closely guided Weeks in the design of the temple as he had seen it, requiring, for example, that it have round windows on the second level (HC 6:196–97).

The call to build so large a structure taxed the resources of a destitute people. The final cost exceeded \$1,000,000. Funds came largely from tithes and offerings of Church members, some donating their life savings. Many gave months of physical labor with little or no remuneration, working from early morning until sundown, even during harsh weather.

Stone for the building was quarried near the city. Wood was brought in from Wisconsin in the form of huge rafts of sawed lumber, which were floated down the Mississippi to Nauvoo. Some British converts contributed a large bell weighing over 1,500 pounds. As the Saints left Nauvoo, the bell was removed and taken west as part of the migration, where it was later mounted on a tower on Temple Square, Salt Lake City.

The main feature at the basement level was a large white limestone laver resting on the backs and shoulders of twelve life-sized stone oxen. This was the baptismal font to be used particularly for the ORDINANCE OF BAPTISM FOR THE DEAD. The basement floor was paved with brick. The first story contained a large room in the center, which served as an auditorium. At each end of this large hall were elaborate pulpits, each graded into four tiers of seats to accommodate the AARONIC PRIESTHOOD and MELCHIZEDEK PRIESTHOOD

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This model of the Nauvoo Temple (constructed 1841–1846) shows the sunstones and starstones at the tops of the columns and the moonstones at their bases. For Latter-day Saints, a holy temple is a meeting place where heaven and earth come into close contact. Baptisms for the dead were performed in the Nauvoo Temple beginning in 1841, endowments in 1845–1846.

leaders. The main floor was fitted with seats, the backs of which could be reversed, allowing congregations to face either direction. The second story was an exact duplicate of the first. The attic story contained two main sections. A half-story on the west end was divided by cloth partitions and used for the **ENDOWMENT** ordinances. The main attic section, under the pitched roof, was used for **SEALING** ordinances and celestial or eternal **MARRIAGES**. The entire attic was plastered and painted, and the floors were covered with carpets.

Occasional ceremonial use took place during construction, especially baptisms for the dead. Even though not fully completed, the temple was filled to capacity by members coming for ordinances during the months just prior to the exodus—ordinances on behalf both of the living and the dead. In addition to its sacral uses, the temple served as a multipurpose meeting place. Regular

Sunday services and even some general conferences were held in the building. The structure also provided some facilities as a Church office building. The planning and organization of the western migration took place in the temple.

As most of the Saints left Nauvoo under threat of mob violence in early February 1846, a special crew stayed behind and completed the temple. Three months later the building was considered complete and was publicly dedicated on May 1, 1846. Dedication services were repeated over a three-day period and witnessed by thousands. Visitors paid a one-dollar admission fee, and the funds were used to help workmen move their families and join the main body of the Church on the plains to the west.

When most of the remaining Church members were driven from the city in September of 1846, the temple was temporarily abandoned.



One of the few surviving sunstones from the Nauvoo Temple, at the Nauvoo State Park. Another sunstone is in the Smithsonian Museum, Washington, D.C.

Mob forces desecrated and defiled the sacred structure. Some physical damage, though not extensive, was sustained. Attempts were later made to sell the temple, but these proved unsuccessful. The building was consumed by fire in October 1848, by the deliberate act of arson. Only the bare walls were left standing. A French Icarian community purchased the site and was preparing to reclaim the structure when it was struck by a tornado, which knocked down some of the walls and damaged others so severely that they had to be razed. Much of the structural stone was later re-used in other Nauvoo buildings.

Today the temple site has been repurchased by the Church. A Nauvoo Temple exhibit is a key part of the Nauvoo Visitors Center. A small model built to scale is on the exact location of the original temple. The well that supplied water for the baptismal font is preserved. Some sunstones and moonstones that once adorned the building remain here and in museums as a reminder of the beauty of this once majestic temple.

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## NEHOR, NEHORISM

See: Antichrists; Secret Combinations

## NEPHI<sub>1</sub>

The first of several leaders named Nephi in the Book of Mormon, Nephi<sub>1</sub> was an influential prophet and the founder of the NEPHITE people. He was apparently well-educated, faithful and obedient to God, courageous, and bold. An inspired prophet, he had visions of Jesus Christ and of the world's future; he also interpreted the prophecies of others, such as his father, LEHI, and Isaiah. He authored the first two books in the Book of Mormon, which provide virtually all known information about him. He was a skilled craftsman and leader, and succeeded Lehi as leader of the family (ahead of his three older brothers). Above all, he trusted in God: "My voice shall forever ascend up unto thee, my rock and mine everlasting God" (2 Ne. 4:35).

**HISTORY.** Nephi was born c. 615 B.C. His father, the prophet Lehi, led his family group out of Jerusalem just after 600 B.C., through the Arabian desert, and across the ocean to the Western Hemisphere. While in the wilderness, Nephi saw a vision that was to shape many of his basic views; it is partially reported in 1 Nephi 11–14. In the promised land, he was designated by his father to succeed him as leader of the family (2 Ne. 1:28–29), but his older brothers LAMAN and Lemuel rebelled and half the group associated with them. Nephi was inspired to flee with all who believed in the warnings and revelations of God (2 Ne. 5:6) and set up a new city, the city of Nephi.

Nephi established his people on sound political, legal, economic, and religious bases. They acclaimed him king, although he resisted this action initially. He taught them to be industrious and to provide for their needs, and he prepared them



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Nephi established his people on sound political, legal, economic, and religious bases. They acclaimed him king, although he resisted this action initially. He taught them to be industrious and to provide for their needs, and he prepared them

with training and weapons for defense against their enemies. He followed the law of Moses, built a temple like the temple of Solomon (though without “so many precious things”), and anointed his younger brothers Jacob and Joseph as priests and teachers to instruct the people and lead them in spiritual matters (2 Ne. 5:10, 16, 26). Before he died, he appointed a new king (called the “second Nephi”; Jacob 1:11) and appointed his brother Jacob as the caretaker of religious records (Jacob 1:1–4, 18).

**VISIONS.** Because of the great visions and revelations he received, Nephi shared a role with his father as a founding prophet. At a young age he was inspired by the Holy Spirit and believed his father’s words. He heard the voice of the Lord telling him that he would become a ruler and teacher over his brothers (1 Ne. 2:22). He witnessed the vision of the **TREE OF LIFE** shown earlier to his father (1 Ne. 8), which showed him the future birth, baptism, and ministry of Jesus Christ, as well as the future rise and demise of his own people. He was shown also the future establishment of the Gentiles in the Western Hemisphere and the restoration of the gospel in their midst (1 Ne. 11–14). Because of these revelations, Nephi was able to teach his people the gospel or “doctrine of Christ”—the means by which they could come unto Christ and be saved (2 Ne. 30:5; 31:2–32:6). His carefully formulated teaching of this doctrine provided a model that other Nephite prophets invoked repeatedly (*see* **GOSPEL**).

Because the Nephites had received the fullness of the gospel of Jesus Christ, their strict observance of the **LAW OF MOSES** was oriented toward its ultimate fulfillment in Jesus, and Nephi explained to his people that they should observe the law of Moses as a means of keeping Christ’s future atonement always in their minds (2 Ne. 25:29–30). The law itself had become “dead” to those who were “made alive in Christ” and who knew that Jesus was the one to whom they could look directly “for a remission of their sins” (2 Ne. 25:25–27).

**RECORD KEEPING AND LITERACY.** Nephi founded the extensive Nephite tradition of record keeping (*see* **BOOK OF MORMON PLATES AND RECORDS**). He was inspired to keep two separate accounts, both of which were continued for hundreds of years. The official record kept by the kings, known as the large plates of Nephi, began

with the book of Lehi and contained the historical chronicles of the Nephites for one thousand years. The **GOLD PLATES** given to Joseph Smith contained Mormon’s abridged version of Nephi’s large plates and provided most of the text for the Book of Mormon (from the book of Mosiah to the book of Mormon). However, thirty years after leaving Jerusalem, Nephi was instructed by God to compose a second record focusing on spiritual matters. Known as the small plates of Nephi, this record contains Nephi’s retrospective account of the founding events and subsequent prophecies of a line of prophets and priests that descended from Jacob down to about 200 B.C. The opening books in today’s printed Book of Mormon, 1 Nephi through Omni, come from this record. Nephi’s revelations and inspired teachings shaped the religious understanding of his followers, the Nephites.

When Nephi began writing his small plates, he was a mature prophet-king. The record reveals his concern with helping his people and their descendants to understand the future atonement of Jesus Christ and the legitimacy of his own calling as their ruler and teacher. In composing this record, Nephi used his father’s record and his own earlier and more comprehensive record, both unavailable today.

The exceptional literacy of the later Nephite leaders may have been due to the fact that Nephi was a man of letters. The text suggests that he was probably fluent in both Hebrew and Egyptian and states that he had been “taught somewhat in all the learning” of the Jews and of his father (1 Ne. 1:1–3).

Nephi displayed literary learning in the way he organized his writings and in the variety of literary forms and devices he employed, including those of narrative, rhetoric, and poetry, including a psalm. The techniques, stories, prophecies, and teachings of Nephi provided models and substance for his successors (*see* **BOOK OF MORMON LITERATURE**). He loved the writings of Isaiah and quoted them extensively (e.g., 1 Ne. 20–21; 2 Ne. 12–24), often providing interpretations.

**THE MAN AND HIS MESSAGES.** Nephi constructed the book of 1 Nephi on a tightly balanced and interrelated set of founding stories and revelations, all designed to show “that the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance” (1 Ne.

1:20). Nephi supports this thesis in 1 Nephi with stories of how God has intervened in human affairs to deliver his faithful followers, and Nephi in particular, from their enemies. But these are only types and shadows. Nephi's true proof is set forth in 2 Nephi, where he says that the atonement of Jesus Christ makes available to all who have faith in Christ a liberation from sin and spiritual redemption from hell and the devil, their greatest enemy. All men and women who follow the example of Christ and enter into his way through repentance and baptism will be blessed with a baptism of fire and the Holy Ghost—which brings a remission of sin and individual guidance—so that they might endure to the end in faith and receive eternal life (2 Ne. 31).

Into a more spiritual account on his small plates, Nephi also wove a vivid defense of his own political primacy by using allusions to MOSES and JOSEPH OF EGYPT (Reynolds, 1987). In defending his ruling position as a younger son, Nephi tells how the two oldest sons rejected their father and the Lord and how he (Nephi) was selected and blessed by the Lord and his father. He relates how, with the help of the Lord, he acquired the brass plates (1 Ne. 3–4), persuaded Ishmael and his family to join Lehi's group (1 Ne. 7), prevented starvation in the wilderness (1 Ne. 16), and constructed a ship and sailed it successfully across the ocean (1 Ne. 17–18). In these exploits, Nephi was consistently opposed and threatened, even with death, by Laman and Lemuel; but in each crisis, he was miraculously delivered by the power of the Lord and blessed to complete his task.

Though unable to bridge the gulf between himself and his brothers, Nephi's writings reveal that he was a man with an impressive range of human sensitivities, and he yearned for their welfare. He developed his enormous faith in his father and in the Lord at a young age and never faltered. Consequently, he obeyed without murmuring. He pondered his father's prophecies and repeatedly asked the Lord for personal understanding and direction. He had a deep love and sense of responsibility for his people: "I pray continually for them by day, and mine eyes water my pillow by night, because of them" (2 Ne. 33:3). He also had charity for all other people. Nephi gloried in plainness and in truth, and he knew that his words were harsh against unrepentant sinners (2 Ne. 33:5–9). He anguished deeply because of temptations and his own sins, and particularly because of his feelings of

anger against his enemies (2 Ne. 4:26–29). His spiritual strength and depth were grounded in the knowledge that Jesus Christ had heard his pleas and had redeemed his soul from hell (2 Ne. 33:6).

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## NEPHI<sub>2</sub>

Nephi<sub>2</sub> succeeded his father HELAMAN<sub>3</sub> in 39 B.C. as the Nephite chief judge, evidently at a young age. Because of wickedness among the Nephites, he resigned the judgment seat in 30 B.C. and went with his younger brother Lehi to preach the gospel of Jesus Christ among the Lamanites. Although imprisoned and threatened with death, they were preserved by the power of God and converted thousands of Lamanites (Hel. 5).

Nephi returned thereafter to Zarahemla, boldly condemned the corrupt Nephite leaders, miraculously revealed the identity of a murderer, and exercised the power of God to invoke a famine on the Nephites. Although the Nephites repented occasionally, their conversion and the peace that followed did not last. When time was about to expire on the prophecy of SAMUEL THE LAMANITE regarding the birth of Christ, Nephi passed the records to his son Nephi<sub>3</sub> and left, never to be heard of again (3 Ne. 1:3; 2:9).

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Nephi<sub>2</sub> succeeded his father HELAMAN<sub>3</sub> in 39 B.C. as the Nephite chief judge, evidently at a young age. Because of wickedness among the Nephites, he resigned the judgment seat in 30 B.C. and went with his younger brother Lehi to preach the gospel of Jesus Christ among the Lamanites. Although imprisoned and threatened with death, they were preserved by the power of God and converted thousands of Lamanites (Hel. 5).

Nephi returned thereafter to Zarahemla, boldly condemned the corrupt Nephite leaders, miraculously revealed the identity of a murderer, and exercised the power of God to invoke a famine on the Nephites. Although the Nephites repented occasionally, their conversion and the peace that followed did not last. When time was about to expire on the prophecy of SAMUEL THE LAMANITE regarding the birth of Christ, Nephi passed the records to his son Nephi<sub>3</sub> and left, never to be heard of again (3 Ne. 1:3; 2:9).

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control of the area and to proselytize and “civilize” the Indians of that region. The following year about 250 Latter-day Saints arrived. Problems promptly developed between them and non-Mormons who resented LDS political control. Reports that they were to be recalled to Utah kept the LDS settlers off balance, and some of the leading members soon departed. As the U.S. Army approached Utah from the east in 1857 (see UTAH EXPEDITION), the remaining colonists were recalled to Salt Lake City.

The Las Vegas Mission was founded in 1855 to proselytize local Indians and teach them agriculture and peaceful ways. Latter-day Saints there labored among the Paiutes, converting many of them and establishing a farm for them. In 1856 the colony, reinforced by men sent from Salt Lake City, established a lead-mining mission. Lead mining was largely unsuccessful, partly due to silver in the ore and the difficulty of separating them. In 1857, after the lead miners returned to Utah, the remainder of the missionaries received permission to return as well. Most departed later that year, after word reached them of the army’s approach to Utah.

In 1865 Brigham Young sent colonists to settle on the Muddy River, in present-day Moapa Valley, to grow cotton and other semitropical crops and to assist with possible LDS overland immigration from a projected port on the Colorado River. In 1867 the boundaries of Nevada Territory, which was created from the western part of Utah Territory in 1861, were extended southward, annexing part of Arizona Territory, including the Muddy settlements. Most Latter-day Saints abandoned these towns in 1871 when they were ordered to pay back taxes to Nevada; farming marginal lands, the settlers lacked the cash to meet additional assessments. The LDS resettlement of Moapa Valley was resumed in 1877 with the founding of Bunkerville, a UNITED ORDER community.

LDS families founded several small communities north of the Muddy River beginning in 1864. Some of these settlers remained despite the problems with taxation, particularly in Panaea, which has remained largely LDS.

In 1898 the LDS settlements of Lund, Preston, and Georgetown were established in White Pine County on land ceded to the Church in lieu of property confiscated under the provisions of the Edmunds-Tucker Act of 1887 (see ANTIPOLYGAMY LEGISLATION).

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Special issues of the *New Era* have covered such topics as Christlike service, courtship and marriage, sharing the gospel, the Aaronic Priesthood, the Young Women program, career preparation, leadership, its own tenth anniversary, and a guide to “surviving and thriving in the 1990s.” Special insertions have included a recording of speeches by PRESIDENTS OF THE CHURCH, a leadership game, and an advent calendar based on the life of Christ.

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The *New Era* is a magazine published for youth, ages 12–18. This boy in Poland (1990) was converted to the gospel through a friend who sent him a copy of the *New Era*. Courtesy Peggy Jellinghausen.

ing young LDS authors, artists, and composers, which includes an internship program in writing and editing for LDS college students who show promise.

The *New Era* has a reputation for being positive and idealistic, and it does not hesitate to combat problems like drug abuse, depression, alcoholism, immorality, suicide, exploitation of “nannies,” and eating disorders. It has also won awards for design and typographical excellence.

The magazine’s charter statement reflects its editorial philosophy: “As an official line of communication to the youth of the Church, the *New Era* is to provide a positive, uplifting voice for young people to hear. Therefore, each issue must be an example of editorial, photographic, and artistic excellence. The *New Era* shows every twelve- through eighteen-year-old Latter-day Saint what blessings can come from living the restored gospel. Readers learn from the examples and testimonies of others that being spiritually committed, wholesome, and LDS is the most desirable way to be, that righteous living is the only source of peace and happiness in life.” Its managing editors have been Brian K. Kelly (1972–1989) and Richard M. Romney since 1989.

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RICHARD M. ROMNEY

## NEW AND EVERLASTING COVENANT

The new and everlasting covenant is the gospel of Jesus Christ. The sum of all gospel COVENANTS that God makes with mankind is called “the new and everlasting covenant” and consists of several individual covenants, each of which is called “a new and an everlasting covenant.” It is “new” when given to a person or a people for the first time, and “everlasting” because the gospel of Jesus Christ and PLAN OF SALVATION existed before the world was formed and will exist forever (*MD*, pp. 479–80).

Baptism, marriage, and all other covenants from God necessary for salvation are new and everlasting (D&C 22:1; 45:9; 66:2; 132:4–7). Holy covenants have been introduced anew in each of the DISPENSATIONS OF THE GOSPEL from Adam to Joseph SMITH, and have been available whenever the gospel of Jesus Christ has been upon the earth. Therefore, these covenants are spoken of as everlasting. Covenants of salvation and exaltation are everlasting in the sense also that once entered into they are forever binding and valid only if they are not broken by transgression.

All covenants between God and mankind are part of the new and everlasting covenant (D&C 22; 132:6–7). Thus, celestial marriage is a new and an everlasting covenant (D&C 132:4) or the new and everlasting covenant of marriage. Some covenants, such as baptism, have force in all dispensations. Other covenants are made for special purposes in particular dispensations; CIRCUMCISION as a sign of a covenant is of this type (*MD*, p. 479). The same eternal covenant conditions may be established through other ritual signs at other times.

Covenants and promises instituted by God are governed by certain stipulations and conditions that he has set and that his children must comply with to make the covenant or promise valid (*DS* 1:152–160). The Lord’s house is a house of order, and all things are done according to law (D&C 130:20–21; 132:8–11):

For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory. . . .

And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds,





The *New Era* is a magazine published for youth, ages 12–18. This boy in Poland (1990) was converted to the gospel through a friend who sent him a copy of the *New Era*. Courtesy Peggy Jellinghausen.

ing young LDS authors, artists, and composers, which includes an internship program in writing and editing for LDS college students who show promise.

The *New Era* has a reputation for being positive and idealistic, and it does not hesitate to combat problems like drug abuse, depression, alcoholism, immorality, suicide, exploitation of “nannies,” and eating disorders. It has also won awards for design and typographical excellence.

The magazine’s charter statement reflects its editorial philosophy: “As an official line of communication to the youth of the Church, the *New Era* is to provide a positive, uplifting voice for young people to hear. Therefore, each issue must be an example of editorial, photographic, and artistic excellence. The *New Era* shows every twelve- through eighteen-year-old Latter-day Saint what blessings can come from living the restored gospel. Readers learn from the examples and testimonies of others that being spiritually committed, wholesome, and LDS is the most desirable way to be, that righteous living is the only source of peace and happiness in life.” Its managing editors have been Brian K. Kelly (1972–1989) and Richard M. Romney since 1989.

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## NEW HEAVEN AND NEW EARTH

This phrase depicts the EARTH’s destiny of renewal, one cosmic aspect of the RESTORATION OF ALL THINGS. In LDS theology, “the earth will be renewed and receive its paradisiacal glory” (A of F 10). That renewal will include restoration of its former components—for example, the return of the city of ENOCH—and also its former purity and Edenic state.

Ancient biblical prophets taught that the beginnings of this fulfillment are to be associated with the coming of the MESSIAH and his millennial reign. The phrase reflects the vision of Isaiah (65:17; 66:22) and the revelation of JOHN (Rev. 2:17; 3:12; 5:9; 14:3; 21:1). Book of Mormon prophets likewise speak of a new heaven and a new earth (Ether 13:9) and of “all things” becoming new (3 Ne. 15:2). The Doctrine and Covenants contains prophecies that every corruptible “element shall melt with fervent heat; and all things shall become new, that [God’s] knowledge and glory may dwell upon all the earth” (D&C 101:23; cf. 29:23–24; 42:35, 62, 67; 45:66; 84:2–4; 133:56).

The Hebrew root for “new” (*chadash*) points to a time of refreshing rather than replacement. Consistent with this understanding, Mormons expect that the earth will not be destroyed but glorified, not transcended but transformed, and that ultimately the polarization of earth and heaven will be overcome. Faithful Saints are promised the

“fulness of the earth” (D&C 59:16) and “an inheritance upon the earth when the day of transfiguration shall come, when the earth shall be transfigured” (D&C 63:20–21).

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County, Missouri, at the command of the Lord, where it was announced that the long-awaited gathering of Israel would commence. The city of Zion (also called the New Jerusalem) and its temple would be built in Independence, Missouri (D&C 57:1–3).

Even as the ancient tribes of Israel were scattered north of the Holy Land and their identity was lost, their prophets foretold a gathering of Israel in the last days in a consecrated land (Jer. 31:1–12). Zion would be reestablished. This prophecy includes the promise that the “pure in heart” will receive the higher principles and truths of the full GOSPEL OF JESUS CHRIST (D&C 97:21; 100:16; 101:18). Both where and how they live will come about under divine influence. Since favorable spiritual conditions may exist anywhere in the world, cities of Zion and of Zion people, the “pure in heart,” could be located anywhere in the world (D&C 97:21). However, there is to be a “center place,” or capital city, of Zion. It is referred to both as “the city of Zion” and as “the city of New Jerusalem” (D&C 57:2; 84:2; cf. 45:66–67).

The writings of Ether, written prior to 125 B.C., abridged by MORONI<sup>2</sup> in the Book of Mormon, prophesy of the preparations for the coming of the MESSIAH and of a New Jerusalem in the Western Hemisphere. It is to be built by the remnant of the seed of JOSEPH OF EGYPT (Ether 13:3–10). Ether also speaks of the destruction of Jerusalem of old, adding that it will be rebuilt with a temple and become a holy city (Ether 13:11).

Also, the book of Revelation speaks of “the holy city, new Jerusalem, coming down from God out of heaven” (Rev. 21:2, 10). This may relate to the return of the city of Enoch, the Zion that in Enoch’s day was caught up into heaven (Moses 7:12–21, 59–64).

The future rebuilding of the Holy Land for the house of Judah and the building of the New Jerusalem in the Western Hemisphere for the house of Joseph are associated with the return of the Messiah to the earth. Of this era, the 1845 Proclamation of the Twelve (MFP 1:252–66) says:

He will assemble the Natives, the remnants of Joseph in America; and make them a great, and strong, and powerful nation: and he will civilize and enlighten them, and will establish a holy city, and temple and seat of government among them, which shall be called Zion.

And there shall be his tabernacle, his sanctuary, his throne, and seat of government for the

whole continent of North and South America for ever. In short, it will be to the western hemisphere what Jerusalem will be to the eastern. . . .

The city of Zion, with its sanctuary and priesthood, and the glorious fulness of the gospel, will constitute a standard which will put an end to jarring creeds and political wranglings, by uniting the republics, states, provinces, territories, nations, tribes, kindred, tongues, people and sects of North and South America in one great and common bond of brotherhood. Truth and knowledge shall make them free, and love cement their union. The Lord also shall be their king and their lawgiver; while wars shall cease and peace prevail for a thousand years [pp. 259–60].

The prophet Isaiah declared that in a future time “out of Zion shall go forth the law, and the word of the Lord from Jerusalem” (Isa. 2:2–3; cf. Micah 4:1–2). Latter-day Saints believe this refers to the two Zion headquarters in the two hemispheres from which the Messiah, the returned Son of God, will reign triumphantly over the whole earth.

GRAHAM W. DOXEY

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## NEW MEXICO, PIONEER SETTLEMENTS IN

Although the MORMON BATTALION traversed New Mexico from its northeast to its southwest corner in 1846, the next significant LDS contact in that territory did not occur until nearly three decades later. In 1876 two members of a group of LDS missionaries otherwise assigned to Mexico found notable success in proselytizing among the Zuni in western New Mexico. Subsequent labors among the Zuni were less successful, but a number of Navajos were converted. In 1876, missionaries founded the settlement of Savoia, about twenty miles east of the Zuni village, and were joined by LDS converts from the southern states. The southerners soon moved to LDS settlements on the Little Colorado River in Arizona, and in 1882 the remaining settlers, reinforced by expatriates from the Little Colorado, relocated a few miles south. Eventually named Ramah, the village continues as a predominantly LDS community. Ramah was a major focus in a landmark interdisciplinary study of five cultures by Harvard University scholars in the mid-twentieth century.

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Meanwhile, Latter-day Saints settled along the San Juan River at Fruitland, in northwestern New Mexico, in 1878. Kirtland and Waterflow, additional LDS villages along the San Juan, were initiated in the early 1880s, and Bluewater, a short distance to the north, was founded in 1894. In 1912, Fruitland became headquarters for the Young Stake, which also included wards and branches in nearby southwestern Colorado.

Farther south but also near New Mexico's western border, a group of Latter-day Saints settled in the Luna Valley, beginning in 1883. The Luna Ward was closely associated with LDS congregations across the border in Arizona.

Additional LDS congregations were established in western New Mexico at Pleasanton, Socorro County (1882–1889); and at Virden, Hidalgo County (from 1915). The latter was settled by refugees from the Mormon colonies in Mexico dislodged by the Mexican Revolution.

Most LDS wards and branches established in the twentieth century served minorities in communities east of these predominantly Mormon villages. In the first third of the century, congregations were organized at Albuquerque, Gallup, Taos, Silver City, Clovis, Tres Piedras, Pagosa Springs, and Thoreau. By 1990, as a result of widespread proselytizing and of in-migration, there were 49,000 Latter-day Saints in New Mexico.

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RICHARD L. JENSEN

## NEWSPAPERS, LDS

The Latter-day Saints have seldom been without a Church-sponsored or -oriented newspaper from the days of *The Evening and the Morning Star* (Independence, Missouri, 1832–1833, and Kirtland, Ohio, 1833–1834) to the current *Deseret News* (Salt Lake City, 1850–) and *Church News* (1931–). Even during their exodus to the West, the Saints could read their *Frontier Guardian* (Kanesville,

Iowa, 1849–1852). For a time they supported both a religious Church paper and a single-sheet local newspaper. Such paired papers were *The Upper Missouri Advertiser* (Independence, 1832–1833) and *The Evening and the Morning Star*; the *Northern Times* (Kirtland, c. 1835–1836) and the *Latter Day Saints' Messenger and Advocate* (1834–1837); and the *Wasp* (Nauvoo, 1842–1843) replaced by the *Nauvoo Neighbor* (1843–1845) and the *Times and Seasons* (1839–1846).

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Meanwhile, Latter-day Saints settled along the San Juan River at Fruitland, in northwestern New Mexico, in 1878. Kirtland and Waterflow, additional LDS villages along the San Juan, were initiated in the early 1880s, and Bluewater, a short distance to the north, was founded in 1894. In 1912, Fruitland became headquarters for the Young Stake, which also included wards and branches in nearby southwestern Colorado.

Farther south but also near New Mexico's western border, a group of Latter-day Saints settled in the Luna Valley, beginning in 1883. The Luna Ward was closely associated with LDS congregations across the border in Arizona.

Additional LDS congregations were established in western New Mexico at Pleasanton, Socorro County (1882–1889); and at Virden, Hidalgo County (from 1915). The latter was settled by refugees from the Mormon colonies in Mexico dislodged by the Mexican Revolution.

Most LDS wards and branches established in the twentieth century served minorities in communities east of these predominantly Mormon villages. In the first third of the century, congregations were organized at Albuquerque, Gallup, Taos, Silver City, Clovis, Tres Piedras, Pagosa Springs, and Thoreau. By 1990, as a result of widespread proselytizing and of in-migration, there were 49,000 Latter-day Saints in New Mexico.

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their associates, that reveal much of the order and organization of the earliest New Testament Church. Moreover, the New Testament includes many of God's covenants and commandments given personally by Jesus and, after his ascension, through his apostles. Latter-day Saints also value the New Testament prophecies about the latter days.

The writings of the New Testament were likely all produced within the first Christian century of the Christian era. Even so, its collection of texts went through three centuries of changes, and acceptance or rejection, before it acquired its recognized and current form, first listed in the Easter letter of Athanasius in Egypt in A.D. 367. The third synod of Carthage (A.D. 397) canonized the books of the New Testament as represented in the letter of Athanasius because each writing had three qualifications: apostolic authority, support of a major Christian community, and an absence of false teachings.

The rise of so-called heresies in the second century demonstrated the loss of prophetic revelation and thus marked the need for Christians to turn back to the apostles for authoritative writings. One of the heretics, Marcion (c. A.D. 130), limited his early collection of scripture to one gospel, Luke, and to the letters of Paul, which he freely edited.

**THE GOSPELS.** For at least two reasons Latter-day Saints view the New Testament gospels as essentially accurate accounts of the life and ministry of Jesus Christ. First, many pre-Christian prophecies, especially in the Book of Mormon, detailed specific events in Jesus' life, including his mother's name, circumstances of his birth, his baptism, his selection of twelve apostles, the miracles he performed, his rejection and suffering, and his death and resurrection (e.g., 1 Ne. 11:13–36; Mosiah 3:5–11; *see* JESUS CHRIST: MINISTRY OF JESUS CHRIST). Second, Joseph Smith's inspired work in the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST) led him to add clarifying details to the setting and content of certain stories about Jesus and to view many of Jesus' PARABLES and teachings as applicable to the latter days.

The Gospel of Matthew is characterized by two distinct features: frequent use of Old Testament references and six of Jesus' discourses (*see* MATTHEW, GOSPEL OF). It is assumed that Matthew's frequent use of Old Testament references

indicates both a Jewish audience and the view that Christianity was the fulfillment of prophetic Judaism.

Significantly for Latter-day Saints, portions of this gospel receive attention in extrabiblical scriptures. For instance, the Book of Mormon records that when the resurrected Jesus visited disciples in the Western Hemisphere (c. A.D. 34), he delivered a sermon almost identical to the SERMON ON THE MOUNT, underscoring the validity and universality of the sermon (3 Ne. 12–14; Matt. 5–7; *see also* BEATITUDES). Additionally, Joseph Smith's work on the JST led him to make inspired revisions, the most frequently noted being those in the Sermon on the Mount and in Jesus' discourse about the fate of Jerusalem and his second coming (Matt. 24; *see* JOSEPH SMITH—MATTHEW).

While only modest attention has been given to Mark's gospel in LDS scholarly writings, Church members have traditionally found great value in studying its pages. Its portrayal of Jesus may be the most dynamic, and may ultimately go back to the eyewitness recollections of PETER, the chief apostle.

The Gospel of Luke, called by some scholars "the most beautiful book" in the world, holds special interest for Latter-day Saints for several reasons, including its narrative of the Christmas story, its seventeen parables not recorded elsewhere, its strong emphases on remission of sin and Jesus' sympathy for all people, its account of the call and mission of the SEVENTY disciples, and the distinct prominence it gives to women.

The Gospel of JOHN was written that "ye might believe that Jesus is the Christ" (John 20:31). Besides presenting a series of Jesus' discourses not contained in the other gospels, John uses a series of "Messianic metaphors" to disclose Jesus' divine nature and his mission: Word; Lamb; Living Water; I am; Bread of Life; Living Bread; Light of the World; Good Shepherd; Resurrection; the Way, Truth and Life; and the True Vine. Many of these metaphors also appear in the Doctrine and Covenants, a latter-day scripture, where such language is expanded and applied to the restored Church. Further, Jesus' discussion of "other sheep," recorded only in John 10:14–16, was specifically referred to by the risen Jesus during his visit to disciples in the Western Hemisphere when he wanted to make a point about those to whom he was sent to minister (3 Ne. 15:12–24). During that same post-Resurrection visit, Jesus used several

phrases and descriptions—particularly of himself and his work—that are characteristic of John’s gospel (e.g., 3 Ne. 11:10–11, 14, 27, 32–36).

**THE ACTS OF THE APOSTLES.** From the narrative of the ascension of Jesus through the account of the ministry of Paul, the book of Acts relates the spiritual ministry of apostolic witnesses during the early years of Christianity. Latter-day Saints are interested that, in replacing Judas, one apostle was chosen to complete the twelve and that Peter set the qualifications of apostles: They must know the ministry of Jesus, they must be ordained, and they must be witnesses of his resurrection (Acts 1:21–22). Latter-day apostles in the Church are also “special witnesses of the name of Christ in all the world” (D&C 107:23; cf. 27:12; 84:108). In addition, the book of Acts indicates the rich outpouring of the Holy Ghost in the early Church, both in the form of guiding revelation and in manifestations of the GIFTS OF THE SPIRIT, characteristics that Latter-day Saints experience and value. Further, certain prophetic statements have particular meaning. For example, Latter-day Saints understand Paul’s prophecy to the elders of Ephesus concerning mutinous problems within the early Church to be an inspired declaration about the impending APOSTASY (Acts 20:29–30). Moreover, they view Peter’s prediction of Jesus’ return from heaven at “the times of restitution of all things” as commencing with the latter-day restoration of the gospel (3:19–21). Further, the book of Acts has a good deal to say about the organization, doctrines, and character of the preaching of the early Christian church.

**THE EPISTLES.** Letters in the new testament are traditionally divided into two groups, the writings of Paul and the general epistles.

The style of Paul’s writings varies from the almost formal exposition in Romans to the charming persuasion in Philemon. In addition to teachings valued by other Christians, Latter-day Saints exhibit particular interest in certain doctrines, ecclesiastical offices, and practices noted in Paul’s works. For instance, the place of the Gentiles in the history of salvation (Rom. 9–11) is also addressed in the Book of Mormon (e.g., 1 Ne. 13:20–14:7; 22:6–11; 2 Ne. 10:8–18; *see* CENTILES, FULNESS OF); joint-heirship with Christ (Rom. 8:16–17) is taught in modern revelation (D&C 84:35–38; *see* HEIRS); adoption into the covenant

people of God (Rom. 8:14–15) is taught in the Book of Mormon (e.g., 2 Ne. 30:2; *see* LAW OF ADOPTION); the value of spiritual gifts (1 Cor. 12; cf. 1 Thes. 5:19–20) is emphasized in modern scripture (D&C 46); the importance of CHARITY or LOVE (1 Cor. 13) is underscored particularly by words of the prophet Mormon (Moro. 7:40–48); Paul’s list of virtues to be sought (Philip. 4:8) is the base of Joseph Smith’s thirteenth ARTICLE OF FAITH; the encroaching apostasy (Gal. 1:6–9) and disunity in the early church (1 Cor. 1:10–13), as well as Paul’s prophecy about the inevitability of the apostasy (2 Thes. 2:1–4; cf. 1 Tim. 4:1–3), formed an important focus of the risen Jesus’ words to Joseph Smith in the First Vision (JS—H 1:18–19); the fulfillment of the LAW OF MOSES in Christ (e.g., Gal. 3) is emphatically affirmed by the risen Jesus in the Book of Mormon (3 Ne. 15:3–10; cf. 9:19–20); and his literal physical resurrection, attended by many proofs (1 Cor. 15), is underlined and augmented by the appearances of the risen Jesus to disciples in the Western Hemisphere (c. A.D. 34; 3 Ne. 11–28) and in statements to Joseph Smith (cf. D&C 130:22). In matters of Church organization, Latter-day Saints find Paul’s discussions of apostolic leadership (Gal. 1:18–19; 2:9–10) and his mention of priesthood offices such as apostles, prophets, EVANGELISTS (Eph. 2:19–21; 4:11–13), and BISHOPS and DEACONS (1 Tim. 3) to be significant for Church administration. In terms of practices or ordinances, Latter-day Saints value Paul’s statements on the SACRAMENT (1 Cor. 10:14–21; 11:23–30; cf. 3 Ne. 18:28–29; Moro. 4–5), his mention of BAPTISM FOR THE DEAD (1 Cor. 15:29), and his instructions on the LAYING ON OF HANDS (1 Tim. 4:14; 5:22). These things exist in the LDS Church as a result of latter-day revelation, and the New Testament epistles attest to their presence in the early Church.

Concerning the general epistles, that of James stands out in the LDS view because of its influence on the young Joseph Smith. In addition to the passage that led him to pray for divine guidance (James 1:5), Latter-day Saints value both the teaching that the quality of one’s faith in Christ is mirrored in one’s daily actions (James 2:14–26; *see* FAITH; GRACE) and the practice of blessing the sick (James 5:14–15). From the writings of Peter, perhaps the most frequently cited are those that speak of Jesus’ mission among departed spirits while his body lay in the tomb (1 Pet. 3:18–20; 4:6), an important subject in latter-day revelation (D&C 138;

see SALVATION OF THE DEAD). In addition, passages that discuss the TRANSFIGURATION (2 Pet. 1:17–18) and the inspired means whereby prophecy is to be interpreted (2 Pet. 1:19–21) hold interest for Latter-day Saints. Because they are led by apostles and believe that an apostasy occurred from the early Christian church, Latter-day Saints have been drawn to the components of the apostolic witness in John's letters (1 Jn. 1:1) and to indications that a serious apostasy was already under way in the early Church (1 Jn. 4:1–3; 3 Jn. 1:9–10).

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## NEW YORK, EARLY LDS SITES IN

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The Palmyra-Manchester neighborhood was the home of the Joseph Smith family and the location of Joseph's First Vision; see Sacred Grove. In this area he obtained the Gold Plates; see Cumorah and Moroni, Visitations of. In 1830 the Book of Mormon was published in Palmyra with the financial assistance of a local resident, Martin Harris.

Joseph Smith was employed near Harmony, Pennsylvania, in 1825. There he met his future wife, Emma Hale Smith; they were married at nearby South Bainbridge (Afton), New York, in 1827. Joseph and Emma lived until 1830 in Harmony, where Joseph translated most of the Book of Mormon. The restoration of the Aaronic Priesthood occurred in this vicinity in May 1829, and the Melchizedek Priesthood was restored between Harmony and Colesville. Some of the earliest converts to the Church belonged to its Colesville branch.

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BOOK OF REVELATION. Besides naming the apostle John as the author of this work (1 Ne. 14:18–28), latter-day scripture has focused both on issues mentioned in the book of Revelation (D&C 77) and on additional material written by John (D&C 7; see JOHN, REVELATIONS OF). Latter-day Saint interest has focused on matters that have to do with the latter days (cf. *TPJS*, pp. 287–94), including the discussions of the eventual demise of evil and the millennial reign of Christ and his righteous followers (Rev. 19–20), the anticipation of the NEW JERUSALEM (Rev. 21), and the vision of “another angel [flying] in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth” (Rev. 14:6). This latter passage has usually been interpreted as referring to the angel MORONI, who visited Joseph Smith in 1823 and revealed to him the burial place of the COLD PLATES. Moreover, Latter-day Saints understand the warning against adding to or taking away from the book (Rev. 22:18–19) as applying specifically to the book of Revelation rather than to an expanding canon of scripture that they value (cf. Deut. 4:2; 12:32; 2 Ne. 29:3–14).

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## NEW YORK, EARLY LDS SITES IN

[Many events in early Latter-day Saint history occurred in the Finger Lakes region of western New York and nearby northern Pennsylvania from 1820 to 1831. Western New York became known as the Burnt-over District because of the intense religious revivals that swept the area from the 1790s to the 1840s, affecting the families of many early LDS converts. See, generally, *Historical Sites and History of the Church*; c. 1820–1831.

The Palmyra-Manchester neighborhood was the home of the Joseph Smith family and the location of Joseph's First Vision; see Sacred Grove. In this area he obtained the Gold Plates; see Cumorah and Moroni, Visitations of. In 1830 the Book of Mormon was published in Palmyra with the financial assistance of a local resident, Martin Harris.

Joseph Smith was employed near Harmony, Pennsylvania, in 1825. There he met his future wife, Emma Hale Smith; they were married at nearby South Bainbridge (Afton), New York, in 1827. Joseph and Emma lived until 1830 in Harmony, where Joseph translated most of the Book of Mormon. The restoration of the Aaronic Priesthood occurred in this vicinity in May 1829, and the Melchizedek Priesthood was restored between Harmony and Colesville. Some of the earliest converts to the Church belonged to its Colesville branch.

In Fayette, New York, Joseph Smith completed the Book of Mormon translation in June 1829, at the home of Peter Whitmer, Sr., where the Organization of the Church also took place, April 6, 1830.]

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## NEW ZEALAND, THE CHURCH IN

The Church of Jesus Christ of Latter-day Saints first reached New Zealand on October 27, 1854, when President Augustus Farnham, of the Australian MISSION, Elder William Cooke, and Thomas Holder, a PRIEST in the AARONIC PRIESTHOOD, arrived from AUSTRALIA. The missionaries worked first among European immigrants and then among the native Maoris, and the Church grew slowly at first, then steadily, so that by 1990 New Zealand



had about 70,000 Latter-day Saints, two MISSIONS, and sixteen STAKES.

The first two people baptized into the LDS Church in New Zealand were Martha Holder and her daughter Louisa. The first Church branch was established in April 1855 among the European immigrants in Karori, a suburb of Wellington. The April 15, 1881, assignment of Elder William J. McDonnel to go to the Maori people coincided with prophecies of at least five separate Maori *tohungas* (tribal priests) that the true church of God would soon come to New Zealand. The best-known of these prophecies was the one given by Paora Potangaroa in 1881. Collectively they helped the Maoris to readily identify with the Church when its missionaries came among them (Britsch, pp. 274–76). In 1883–1884, Elders Alma Greenwood and Ira Hinckley, Jr., were especially successful among the Maoris, baptizing several hundred converts and organizing thirteen branches.

**SCRIPTURES IN THE MAORI LANGUAGE.** Before the LDS missionaries arrived, the Bible had already been published in Maori by earlier Christian missionaries, but expanding Maori membership created an urgent need to have the Book of Mormon translated. Ezra F. Richards and Sondra Sanders, assisted by Henare Potae, Te Pirihi Tutokohi, and James Jury, local Maori members, published the first translation in 1889. During World War I, President Joseph F. SMITH approved a second translation of the Book of Mormon, and Elder Matthew Cowley, a young missionary with unusual skill in the Maori language, was assigned to the work. He made changes in approximately 2,500 verses in the original translation, and the second edition appeared in 1917. Elder Cowley was then assigned to translate the Doctrine and Covenants and the Pearl of Great Price, assisted by Wiremu Duncan and Stuart Meha. These translations appeared in 1919.

**RELIEF SOCIETY, PRIMARY, AND THE MUTUAL IMPROVEMENT ASSOCIATION.** The first branch RELIEF SOCIETY in New Zealand was organized in 1878, with Ann Jones as president. The first Maori Relief Society was organized in 1901, with Sister Mangu Reweti as president. In 1904, Sister Emma E. Wright, the wife of a missionary, was called as the first president of the Mission Relief Society, which coordinated the local units. Thereafter until 1931, the wife of the mission president presided over the mission Relief Society, PRIMARY, and



One of the five buildings of the Latter-day Saints' Maori Agricultural College, near Hastings, Hawke's Bay District, New Zealand, in 1919. The Church operated this school for Maori boys from 1912 to 1931, when its buildings were destroyed by an earthquake. Courtesy Edith W. Morgan.

Young Women Mutual Improvement Association (YWMIA, now YOUNG WOMEN). Then in 1931, Hepera Takare Duncan became the first local sister to preside over the Mission Relief Society.

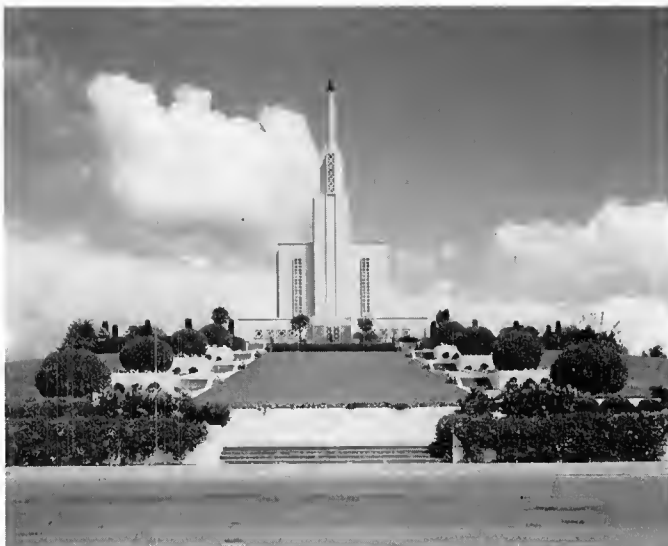
The first MIA was organized in the Auckland branch in 1907, and the first units among the Maoris came in 1918. Sister Una Thompson is remembered for her leadership of the MIA in those early years. The first Primaries were organized in 1913, with Sisters Ere Hapati Mete and Bessie Greening as presidents. Between 1928 and 1931, Sister Arta Romney Ballif, wife of the principal of the Maori Agricultural College, was instrumental in building the Primary association throughout the mission.

**CHURCH SCHOOLS.** Because many Maori converts lived in outlying areas with no schools for their children, the Church established schools in local branch meetinghouses as early as 1886. In 1907 the FIRST PRESIDENCY of the Church authorized creation of a secondary school to train boys in farming, technology, and leadership skills, and to teach them religion. Accordingly, Maori Agricultural College was dedicated on April 6, 1913, in Korongata, Hastings, Hawkes Bay. A February 1931 earthquake rendered the buildings unsafe, and the Church closed the college.

Because many of the alumni of the college had become prominent Church leaders by the 1940s, Mission President Matthew Cowley recommended that a coeducational secondary school be established in New Zealand, with capacity increased from eighty to more than five hundred students.

The First Presidency approved building the present Church College of New Zealand (CCNZ) at Temple View, near Hamilton. Since its inception in 1955, CCNZ has played a significant role in the educational and spiritual development of thousands of LDS high school students.

**NEW ZEALAND TEMPLE.** Prior to 1958, Latter-day Saints in New Zealand had to travel to the Hawaii Temple to receive the significant ORDINANCES available only in temples. The decision to build a temple in New Zealand was announced by President David O. MCKAY in February 1955 and brought great joy among the local SAINTS. The temple and college buildings were to be built simultaneously under the newly conceived Church Building Missionary Program, which provided for supervisory craftsmen to be called from the United States to construct the buildings with a local voluntary missionary labor force of hundreds of members, mainly Maoris, who would learn construction skills on the job. In less than two and a half years, both the temple and the college were completed at minimal expense, and hundreds of previously unskilled and unemployed Maori members had learned building skills and were qualified for gainful employment. E. Albert and Vernice Gold Rosenvall were called as the first president and matron. President McKay dedicated the temple on April 20, 1958, and the college on April 26.



The New Zealand Temple, Hamilton, New Zealand. Dedicated in 1958, its spire rises 157 feet.

The Building Missionary Program was so successful that it was used for several years to construct Church buildings in other parts of the world. For years the New Zealand Temple served Church members living throughout the South Pacific, but since September 1984, temples have been in service in Australia, Samoa, Tonga, and Tahiti.

**MATTHEW COWLEY.** With the coming of World War II, all American missionaries were called home, but President Matthew and Sister Elva Taylor Cowley chose to remain in New Zealand with their family to supervise the work during the war. It was September 1945 before the Cowleys were released after seven and a half years of service. At the October 1945 GENERAL CONFERENCE, Matthew Cowley was called to be a member of the QUORUM OF THE TWELVE APOSTLES and was affectionately called their "Polynesian Apostle" by the Saints of the South Pacific. Six other men with New Zealand connections have been called as GENERAL AUTHORITIES, all in the QUORUMS OF THE SEVENTY: Douglas J. Martin, a native New Zealander, and former New Zealand mission presidents Rufus K. Hardy, John J. Lasater, Glenn L. Rudd, Robert L. Simpson, Philip T. Sonntag, and Rulon G. Craven.

The year 1958 was pivotal for the Church in New Zealand. In that year the temple and the college were completed, the first stake was organized in Auckland, and the mission was divided into two missions. Since then, the Church has shown increasing growth in New Zealand.

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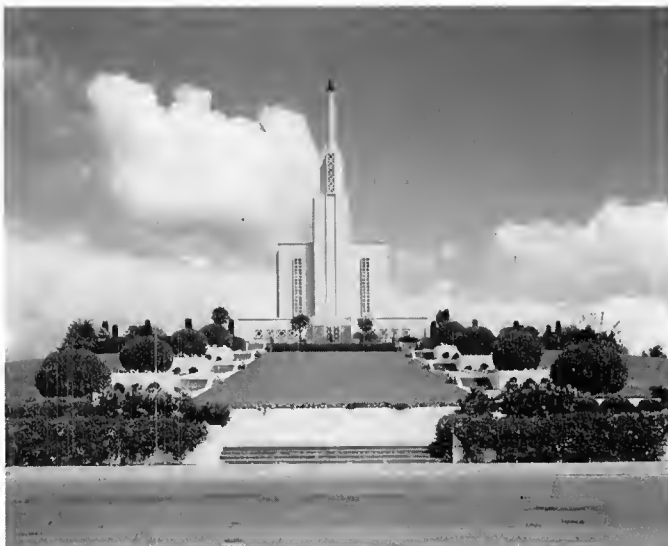
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#### NOAH

Noah is one of God's most notable prophets, patriarchs, and ministering messengers. He became a second father—with ADAM—of all mankind following the Flood and later returned to earth as the angel Gabriel to announce the births of JOHN THE BAPTIST and Jesus Christ (*HC* 3:386; *TPJS*, p. 157).

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LDS REVELATION has amplified what is known about Noah in the Bible.

Lamech, son of Methuselah and grandson of ENOCH, begat Noah, fulfilling COVENANTS that the Lord made with Enoch that a remnant of his posterity would always be found among all nations (Moses 7:52) and that Noah would be born of his lineage through Methuselah (Moses 8:2). Lamech chose the name Noah because of the "comfort" the child would bring to his family in their toil (8:9). Though Noah had brothers and sisters, nothing about them is known (8:10).

A promised child of noble ancestry, including Adam and other "preachers of righteousness" (Moses 6:22–23), Noah was ordained to the PRIESTHOOD at age ten by Methuselah (D&C 107:52), an unusually young age when compared with the ages at which other antediluvian patriarchs were ordained (D&C 107:42–51).

Though Noah lived in times of wickedness (Moses 8:20–22, 28–30), Noah successfully raised three sons who "hearkened unto the Lord . . . and they were called the sons of God" (8:13). Unfortunately, his "fair" granddaughters "sold themselves" by marrying wicked husbands, losing the benefits of living in a righteous environment (8:14–15). He taught the gospel of the anticipated Savior Anointed (Jesus Christ), as Enoch had, including FAITH, REPENTANCE, BAPTISM in the name of the Savior and reception of the HOLY GHOST (Moses 8:16, 19, 23–24). He warned that failure to heed his message would bring the floods upon his hearers (D&C 138:41; Moses 8:24).

Noah was "perfect in his generation; and he walked with God" (Moses 8:27). Like Adam, he received dominion over the EARTH and all living things (HC 3:386). Thus, Methuselah's PROPHECY "that from his [own] loins should spring all the kingdoms of the earth (through Noah)" was dramatically fulfilled (Moses 8:3).

Noah stands "next in authority to Adam in the Priesthood" (HC 3:386), and "in third position from the Lord" (Petersen, p. 2), and conferred the power of the priesthood on his righteous posterity (D&C 84:14–15).

Eighteen centuries after announcing Christ's birth, Noah—again as Gabriel—visited the Prophet Joseph SMITH to restore priesthood KEYS (D&C 128:21). Noah is to return to earth after Christ's second coming to attend the MARRIAGE SUPPER OF THE LAMB (D&C 27:5–7).

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ANDREW C. SKINNER

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## NON-MORMONS, SOCIAL RELATIONS WITH

The social milieu of the Church in modern times may be compared to that of the New Testament Church. In each situation, a PECULIAR PEOPLE amid multiple religious traditions and structures engendered hostility.

In and around Palmyra, New York, prior to the organization of the Church, the Smith family was welcomed in the community. But the announcements of new revelation, new scripture, and direct communication with God engendered a negative social reaction. Within a year, the family and all other members of the Church moved from that area. None returned for nearly eighty-five years. Similar hostilities developed in other areas (see ANTI-MORMONISM; PERSECUTION). The missionary outreach of the fledgling Church extended into England, Scandinavia, and western Europe, where churches were mostly state-controlled, and alternative faiths were oppressed. To listen to, sympathize with, or join the Latter-day Saints often meant that one would be disowned by parents and relatives, socially ostracized, fined, jailed, or even in some instances threatened with death. The resulting stream of LDS emigrants to Church settlements in Ohio, Missouri, and Illinois was so extensive that even in the melting-pot atmosphere of America, they were often confronted immediately with suspicion and opposition.

Following its withdrawal from New York, the Church established its headquarters in Kirtland, Ohio. There the vigorous missionary thrust continued to bring into the Church many people with commitment and dedication, leaving little time in their lives for social relationships with those outside the Church, who often shunned friendly overtures when they were made. The reaction of many churches was strongly negative to the LDS influence, and the typical responses of Latter-day Saints was to draw closer to each other for mutual

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protection and support. Communication was sporadic and fleeting at best. Misunderstandings grew.

Under divine command, the Church relocated in northern Missouri, where rapid growth multiplied tensions and frictions. The specter of growing LDS economic and political power in five counties amplified the social stress. There was also the complication of "apostates," or dissidents, who often joined anti-Mormon coalitions. The "old settlers" and the new LDS ones were polarized. The Church's social and political difficulties in Missouri culminated in Governor Lillburn Boggs' infamous EXTERMINATION ORDER and resulted in some 1,500 LDS families being forced to abandon their farms, homes, and other possessions and flee for their lives into Illinois. There, a new LDS gathering place called NAUVOO was founded.

For a time Nauvoo was a community almost unto itself. Its singular status, the inclusive character of its life patterns, and the extension of the religious vision into all aspects of culture were stabilized by a strong self-sufficient charter and even a militia, the NAUVOO LEGION. Many visitors came to view the new city, and efforts to promote cultural and intellectual exchange increased. Joseph Smith and about 1,500 other Church members joined the Masonic lodges in Nauvoo and nearby Keokuk and Montrose to promote fraternal relations (*see* FREEMASONRY IN NAUVOO). However, once again the old settlers outside the Church clashed with the LDS settlers, and hostilities grew.

Driven westward, the Saints settled in the Great Basin, where comparative freedom and peace enabled them to pursue their social, intellectual, and spiritual goals. For several decades social exchange and the development of intercultural relations with those outside the group were limited. The Church was the leading influence—social, political, economical, and educational. Relative calm and cooperation prevailed until tensions mounted, primarily over the practice of plural

marriage. A half century passed before this issue was resolved, and in 1896, Utah Territory in the Great Basin became a state (*see* UTAH STATEHOOD).

In the twentieth century, congenial relations have developed between the Church and other groups and institutions throughout the United States and the world. Church membership has become increasingly diverse and widespread, and new motivations for communication, goodwill, and cooperation have arisen. The needs of modern society have cried out for improved relations among faiths and people worldwide. The critical need for efforts and participation that unite churches and social organizations has become more apparent. Problems relating to the hungry and homeless, the illiterate and underprivileged, the drug-addicted and abused, and the victims of disintegrating family life have increased on a worldwide scale. The relative stability of LDS society is attractive to many who seek leadership and example. Latter-day Saints and their neighbors have increasingly recognized common ground and common causes. They participate extensively in such groups as Boy Scouts, chambers of commerce, service clubs, the YMCA, the United Fund, local school systems, and a variety of professional and benevolent civic organizations (*see* CIVIC DUTIES).

Although social relations of Church members with others are generally much more congenial in the late twentieth century than earlier, some sources of friction persist. Some negative responses continue to arise in other church communities because of LDS missionary efforts, with Latter-day Saints sometimes accused of being aggressive in both religious and nonreligious contexts.

[*See also* Interfaith Relations; Social and Cultural History.]

DARL ANDERSON  
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## OATH AND COVENANT OF THE PRIESTHOOD

Among the most important covenants is the oath and covenant of the priesthood, a set of mutual promises between God and those who receive the Melchizedek Priesthood. Doctrine and Covenants 84:33–42 states the obligations involved, affirming the rewards that will be given to those who faithfully discharge their oath, and confirming the consequences of breaking this covenant.

The priesthood holder's first responsibility is to receive in good faith and with honest intent both the Aaronic and the Melchizedek priesthoods. The covenant then obligates that priesthood holder to magnify his callings by fulfilling all the responsibilities associated with the office, teaching the word of God, and laboring with all his might to advance the purposes of the Lord (*see* **MAGNIFYING ONE'S CALLING**; cf. Jacob 1:19). The priesthood holder is required to "obtain a knowledge of the gospel . . . [and] to render service—service in carrying the restored gospel, with all the blessings of the priesthood, to the peoples of the earth; and service in comforting, strengthening, and perfecting the lives of one another and all the Saints of God" (Romney, p. 43).

God then promises that those who fulfill their part of the agreement will be "sanctified by the Spirit unto the renewing of their bodies," will be-

come "the sons of Moses and of Aaron and the seed of Abraham" and members of "the church and kingdom, and the elect of God," and will receive the Father's kingdom, and, thus, "all" that the "Father hath shall be given unto" them (D&C 84:33–38). Latter-day Saints see in the first of these promises a change that purifies not only the minds of worthy priesthood holders, but also their bodies, until they are enlivened and strengthened to minister among the nations of the earth. Those who keep this covenant are then counted among those in the celestial kingdom, "into whose hand the Father has given all things—they are they who are priests and kings, who have received of his fulness, and of his glory; . . . they are gods, even the sons of God" (D&C 76:55–58).

This oath and covenant of the priesthood also carries a severe warning. The Lord has stated that anyone who breaks this covenant and "altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come" (D&C 84:41).

Ancient prophets received the priesthood by oath and covenant. Latter-day Saints understand several Old and New Testament covenantal texts to refer to the oath and covenant by which the priesthood has been received through all generations (e.g., Num. 25:13; 1 Chr. 16:15–17; Ps. 110:4; Heb. 7:20–21, 28). Enoch, Melchizedek, Abraham, and all others who received the fulness of the

gospel of Jesus Christ have obtained the priesthood after the order of the Son of God in a covenant-based relationship with the Lord (e.g., JST Gen. 13:13; 14:27–30). In this way, the priesthood has been transmitted to man since the beginning of time with an eternal obligation and unfailing promise, both of which the Lord communicates through the sacred medium of an oath and a covenant.

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MICHAEL K. YOUNG

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## OATHS

Oaths are solemn declarations used to affirm a statement or strengthen a promise. Anciently, oath-swearing formed an important part of social, political, economic, and religious interaction. God himself uses an oath and promise in his covenants with man (cf. Jer. 22:5; Amos 6:8; D&C 97:20). In covenant-making, ritual oaths attest the fidelity of those entering into the COVENANT. Sometimes an oath is sworn that anticipates punishment in case of failure to perform a specified act, and in some cases the covenant process symbolically depicts specific punishments (Jer. 34:18–19).

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TERRENCE L. SZINK

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## OBEDIENCE

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gospel of Jesus Christ have obtained the priesthood after the order of the Son of God in a covenant-based relationship with the Lord (e.g., JST Gen. 13:13; 14:27–30). In this way, the priesthood has been transmitted to man since the beginning of time with an eternal obligation and unfailing promise, both of which the Lord communicates through the sacred medium of an oath and a covenant.

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Part of God's purpose in designing mortal life for his children was to "prove them herewith, to see if they will do all things whatsoever the Lord

their God shall command them" (Abr. 3:25; cf. D&C 98:14). Passing such a test is necessary for one to progress to become like God because he, himself, lives in accordance with law and principles of justice (Alma 42:22–26; *see* GODHOOD). Thus, obedience to DIVINE LAW is essential to ETERNAL PROGRESSION, and those who live obediently in this life will "have glory added upon their heads for ever and ever" (Abr. 3:26).

The importance of obedience is further emphasized by the fact that God permits sorrows and suffering on this earth in part to help teach obedience. Thus Jesus Christ, the exemplar, learned "obedience by the things which he suffered" (Heb. 5:8; cf. Alma 7:12), and the Lord's people "must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer" (D&C 105:6). On the other hand, God has also promised that he will provide a way for his children to obey him (cf. 1 Ne. 3:7).

In the LDS view, although it can sometimes be difficult to be obedient because it requires making difficult choices among alternatives, it does bring BLESSINGS in this life and in eternity. In fact, all blessings depend upon obedience: "When we obtain any blessing from God, it is by obedience to that law upon which it is predicated" (D&C 130:21). Disobedience may result in the loss of blessings in this world and may bring curses or punishments in the next life as well. Therefore, when God gives a commandment, he frequently specifies both the blessings that come from obedience and the curses or punishments that come from disobedience. Accordingly, the commandment to "honour thy father and thy mother" specifies the potential blessing "that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20:12); and the commandment to Book of Mormon peoples to serve God on the American continent came with the promise of being "free from bondage" or, in the case of noncompliance, the curse of being "swept off" (Ether 2:8–12; *see* AGENCY).

God also recognizes the need to obey the laws of governments. Thus he states: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. Wherefore, be subject to the powers that be, until he reigns whose right it is to reign" (D&C 58:21–22). Joseph SMITH reiterated this principle: "We believe in . . . obeying, honoring, and sustaining the law" (A of F 12).

The purest and best motivation for obedience to godly law is LOVE: "If ye love me, keep my commandments" (John 14:15). However, because God wants his children to grow spiritually, he neither requires nor desires unwilling or begrudged compliance, nor "blind obedience." Every person has the right, and even the responsibility, to learn whether a commandment, prompting, or teaching comes from God. However, because God also requires faithful response—"the heart and a willing mind" (D&C 64:34)—from his children, he does sometimes require obedience of the type wherein one complies humbly with his teachings, promptings, or commandments even before totally understanding the reasons for them. ADAM gave such obedience when commanded by the Lord to offer the firstlings of his flocks. "After many days," when an angel asked him why he was offering such sacrifice, Adam replied: "I know not, save the Lord commanded me." The angel then taught Adam the reason for the offering: It represented the atoning SACRIFICE that Jesus Christ would eventually make on behalf of all human beings (Moses 5:5–8).

God does not hold people responsible or punish them for disobedience to laws and commandments that they have not had opportunity to learn and understand. King BENJAMIN taught that Christ's "blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned" (Mosiah 3:11).

As with Adam, men and women who willingly obey the commandments of God because they love him will receive greater KNOWLEDGE and understanding of God and his purposes. Disobedience brings no such growth in knowledge or understanding, and may result in loss of previously gained knowledge and ability or opportunity to make further choices (D&C 1:33). In other words, it can result in both spiritual and temporal captivity for the disobedient. Thus, Jacob taught the Nephites that they were free to choose "liberty and eternal life" or to choose "captivity and death" (2 Ne. 2:27).

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CHERYL BROWN

## OCCUPATIONAL STATUS

Occupational and employment data collected in the United States, Canada, Britain, Japan, and Mexico from 1980 to 1983 indicate that members of the Church differ in some respects from the general populations in which they live, but are generally similar.

In the United States, LDS men tend to be about 7 percent more likely than the rest of the population to be in the labor force. LDS women have labor-force participation rates almost identical to U.S. women generally, but LDS women are about 4 percent more likely to work part-time rather than full-time. In single-parent families, LDS women are some 16 percent more likely to be employed than other single mothers. LDS mothers with children under six years of age are 9 percent less likely to be in the labor force than other U.S. mothers of preschoolers.

Among LDS men and women who are employed, occupational distributions are very similar to the United States generally. LDS men are slightly more likely to be professionals and a little less likely to be machine or equipment operators, but in all other occupational categories the percentages tend to be virtually the same.

In Canada the occupational and employment figures tend to be very similar to the United States. Canadian LDS men are 7 percent more likely to have employment than the general population, and about half of the LDS women are employed and 9 percent more likely than others to work part-time. The occupational breakdowns in Canada for LDS men and women tend to follow the national patterns within a few percentage points.

Church survey data from Britain, Mexico, and Japan for the years 1981–1983 show that British LDS men had 87 percent participation in the labor force, the highest of the countries examined. The employment rate for LDS men in Mexico was 67 percent; in Japan, 77 percent; and in the United States, 85 percent. Japanese LDS women active in the Church were generally in the labor force at a slightly higher rate (5 percent higher) than other women in Japan.

When Church populations are compared, greater concentrations of white-collar workers are usually found in areas where members are mainly urban. Their proportion in specific white-collar categories varies somewhat in each country. In

1981–1983, LDS men were found more in managerial, administrative, and production positions in the five countries that were examined. Men and women were in professions in about the same proportion in all countries except Mexico, where greater numbers of women are in the professions (especially teaching), while LDS women were overrepresented in clerical, sales, and service occupations.

WILLIAM G. DYER

## OCEANIA, THE CHURCH IN

The Church of Jesus Christ of Latter-day Saints has been established in Oceania (the islands of the central and southern Pacific) since 1844, when its missionaries first arrived in French Polynesia and organized a branch there. The Church moved into Hawaii in 1850, New Zealand in 1854, Samoa in 1888, Tonga in 1891, and other islands after World War II. By 1990 the Church in Oceania had grown to over 100,000 members living in several MISSIONS and hundreds of STAKES, WARDS, and branches, and it had TEMPLES in Samoa, Tahiti, and Tonga (*see also* HAWAII and NEW ZEALAND).

**FRENCH POLYNESIA.** The Prophet Joseph SMITH sent four missionaries, Addison Pratt, Benjamin Franklin Grouard, Noah Rogers, and Knowlton F. Hanks (who died at sea), to the islands of the Pacific in May 1843. Arriving at Tubuai Island, 350 miles south of Tahiti, on April 30, 1844, they established the first branch of the Church in Oceania in July 1844, with eleven members. When friction with the French territorial government ended the first period of missionary work in 1852, the Church had nearly 2,000 converts scattered on at least twenty islands.

The mission was refounded in 1892, when William A. Seegmiller and Joseph W. Damron, Jr., were sent to Tahiti from the Samoan mission. Growth was negligible until 1950, when the Church placed leadership in the hands of local members and moved the proselytizing missionaries from the Tuamotu Islands to Tahiti. This move accelerated Church growth. Three other factors also contributed to more rapid growth after 1953: increased use of the French language, use of organized proselytizing plans, and the building of modern MEETINGHOUSES.

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Mormon missionaries in 1887. Photographer: Edward Cliff.

The first stake organized in French Polynesia was the Papeete Tahiti Stake, on May 14, 1972, with Raituia Tehina Tapu as stake president. Church President Spencer W. KIMBALL broke ground for the Papeete Tahiti Temple on February 13, 1981, and Gordon B. Hinckley, first counselor in the FIRST PRESIDENCY, dedicated the completed structure on October 27–29, 1983. LDS scriptures are available in Tahitian and French.

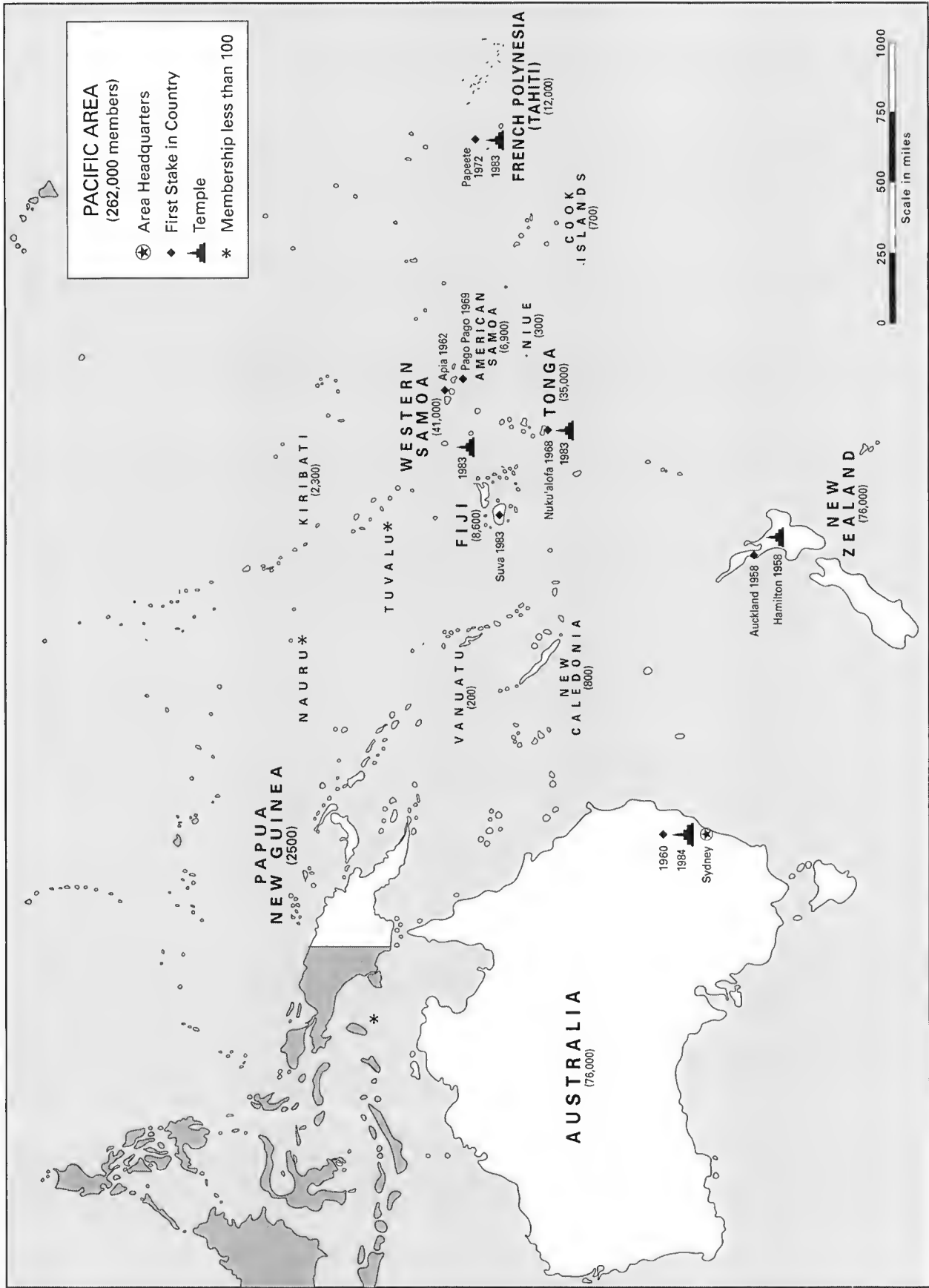
**SAMOA.** LDS missionary work in Samoa officially began on June 18, 1888, when Joseph Harry Dean and Florence Ridges Dean arrived on Tutuila. There had been an unofficial start in January 1863, when Walter Murray Gibson sent two Hawaiian elders, Kimo Pelio and Samuela Manoa, to Samoa to teach the restored gospel; they baptized about fifty people. Pelio died in 1876, and Manoa married and settled on the little island of Aunu'u, from which he wrote letters to Hawaii and Church headquarters asking for assistance. One of those letters prompted the Deans to go to Samoa from Hawaii.

Growth of the Church in Samoa was steady from 1888 on. During their first four months the Deans baptized forty people and formed a branch. By 1899 the Church had 1,139 Samoan Latter-day

Saints scattered across the major islands. Local leaders led most branches, and Samoan priesthood holders and their wives served missions. Church schools were operated in a number of villages, and three "central" residential schools were created on the islands of Tutuila, Upolu, and Savai'i. The Church has continued to operate many schools, the most important being the Church College of Western Samoa, a high school in Apia, Western Samoa. Gathering places for Church families to establish homes were founded at Mapusaga on Tutuila, American Samoa, in 1903 and at Sauniatu, Upolu, in Western Samoa, in 1904.

In 1902, Church headquarters were established at Pesega, near Apia, on land donated by Ah Mu, a Chinese member. The Apia Samoa Temple, the Church College of Western Samoa, a stake center, the mission headquarters, and the missionary training center are all built on that land. The Book of Mormon was translated and published in Samoan in 1903, and the Doctrine and Covenants and the Pearl of Great Price, in 1963.

On March 18, 1962, the Apia Stake was organized with Percy John Rivers, a descendant of Ah Mu, as stake president. On February 19, 1981, President Spencer W. Kimball broke ground for

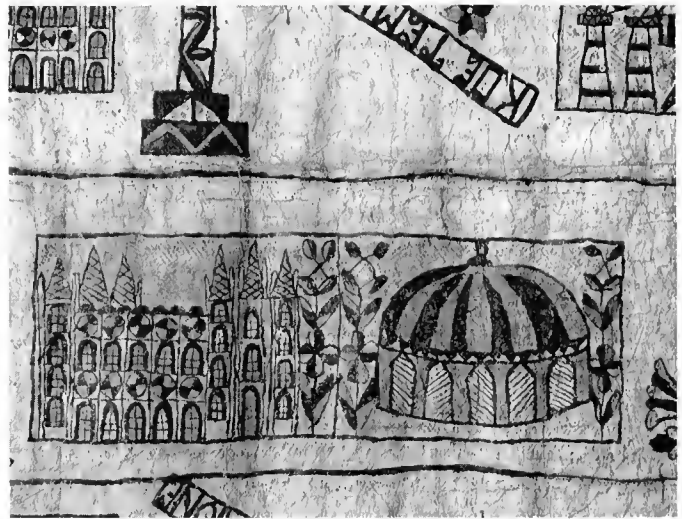


the Samoa Temple at Pesega, and the completed structure was dedicated on August 5–7, 1983.

TONGA. LDS missionaries first visited the “Friendly Islands” on July 15, 1891, when Brigham Smoot and Alva J. Butler arrived at Nuku’alofa, Tongatapu Island, from Samoa. However, this first phase of the Tongan mission was short-lived because of political and religious circumstances. In June 1907, William O. Facer and Heber J. McKay reopened missionary work in Tonga, this time at Vava’u, the northern island group. Until 1916, when Willard L. Smith arrived as the first mission president, Tonga was part of the Samoan mission. Until the early 1950s, Church growth in Tonga was slow, being retarded by misunderstandings with the government. When those difficulties were resolved, the Church showed significant growth in Tonga, reflecting the maturity in leadership, understanding of Church organization, and depth of spirituality of the Tongan Saints. The Nuku’alofa Stake was organized on September 5, 1968, with Orson Hyde White as stake president. As growth continued, Church President Spencer W. Kimball broke ground for a temple near Nuku’alofa on February 18, 1981. It was dedicated August 9, 1983, by his counselor, President Gordon B. Hinckley.

Education has played an important role in the Church in Tonga. Of the many schools established, the most important are Liahona High School (1952) on Tongatapu and Saineha High School (1978) on Vava’u. The Book of Mormon was published in Tongan in 1946 and the Doctrine and Covenants and the Pearl of Great Price, in 1959.

Fiji. Although Tongan and other Latter-day Saints had lived and held Church meetings in Fiji for many years, not until May 1954 were missionaries sent to Suva from the Samoan mission to officially commence LDS proselytizing. Boyd L. Harris and Sheldon L. Abbott organized the Suva Branch on September 5, 1954. An initial boost in Church growth occurred when Church President David O. McKay visited Suva in January 1955 and decided that a large chapel should be built, which he dedicated three years later on May 4, 1958. That building was part of President McKay’s vision



*Temple Square and Eagle Gate*, by Relief Society members, Vava’u District, Tonga (c. 1935, tapa cloth—pigment on bark). Created by LDS women who loved a temple that most of them would never see, this detail shows the six-spired Salt Lake Temple and the domed Tabernacle on Temple Square in Salt Lake City. Nearly fifty years later, on August 9, 1983, an LDS temple was dedicated in Nuku’alofa, Tonga. Church Museum of History and Art.

for Fiji and manifested to the government and people alike that the LDS Church was in Fiji to stay.

Fiji was assigned to the Samoan and Tongan missions until July 1971, when it was made an independent mission. Since then, the Fiji Suva Mission has had many South Pacific areas assigned to it for a time, such as New Caledonia, Niue, the Cook Islands, Kiribati, Vanuatu, and Rotuma. Church growth and development in Fiji have been steady. In 1969 the Suva chapel also housed a Church-sponsored elementary school. Seminary classes began in 1973, and two years later, the LDS Fiji Technical College (equivalent to a U.S. vocational high school) opened on a new campus in Suva. By 1984, 372 students, mostly LDS, were enrolled.

Overall Church membership also continued to grow in Fiji, and in February 1976, one thousand Fijian Latter-day Saints attended an area conference held by President Spencer W. Kimball. On June 5, 1983, Howard W. Hunter organized

← The Church of Jesus Christ of Latter-day Saints in Australia, New Zealand, and the South Pacific Islands as of January 1, 1991.

the Suva Fiji Stake, with Inosi Naga as stake president. The Book of Mormon was published in Fijian in 1980.

**NEW CALEDONIA.** Some LDS Tahitian laborers migrated to New Caledonia during the 1950s and established small units of the Church there. Under the direction of the French Polynesia (Tahiti) mission president, the Noumea Branch was organized in October 1961. Years of negotiations between mission leaders and the New Caledonian government led to permission for LDS missionaries to proselytize. On May 2, 1968, Elder Thomas S. Monson, of the Quorum of the Twelve Apostles, dedicated New Caledonia for the preaching of the gospel. Two months later, the first missionary couple arrived. In 1990 the full program of the Church had been established, and New Caledonia was under the Fiji Suva Mission.

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Papeete Tahiti Temple in 1986 in Pirae, Tahiti (dedicated 1983). The design shows influences of local French and Polynesian culture. Courtesy Floyd Holdman.

#### OHIO, LDS COMMUNITIES IN

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## OIL, CONSECRATED

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## OLD TESTAMENT

The Old Testament is one of the STANDARD WORKS, or SCRIPTURES, accepted by The Church of Jesus Christ of Latter-day Saints, which values it for its prophetic, historical, doctrinal, and moral teachings. The Old Testament recounts an epochal series of ancient DISPENSATIONS during which people received periodic guidance through divine COVENANTS and COMMANDMENTS, many of which remain basic and timeless. In relation to the Old Testament, it is significant for Latter-day Saints that in September 1823 the angel Moroni quoted a series of Old Testament PROPHECIES when he revealed the location of an ancient record written on GOLD PLATES to the Prophet Joseph SMITH, whose translation yielded the Book of Mormon (JS—H 1:36–41). Moreover, Joseph Smith's extensive labors on the Old Testament and the accompanying revelations to him (June 1830–July 1833), which led to the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST) and certain informative sections of the Doctrine and Covenants, underscore the importance of these scriptural texts. In addition, from the Book of Mormon it is clear that before 600 B.C. the prophet LEHI and his colony carried to the Western Hemisphere from Jerusalem a record on the PLATES of brass that included many Old Testament texts (1 Ne. 5:10–15), leading Lehi and his descendants to look forward to a redeemer (1 Ne. 19:22–23) and giving them a guide for their moral and spiritual development (Mosiah 1:3, 5).

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It contains narrative, wisdom, and prophetic literature from ancient epochs; and even though some “plain and precious” parts have been lost, many of these have been restored in LDS scripture (1 Ne. 13:40). It frames a series of ancient covenants with Jehovah (Jesus Christ) as distinguished from the higher covenants in the New Testament (e.g., Matt. 26:28; Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 7:22). Latter-day Saints view them all as elements in the same divine PLAN OF SALVATION.

**ETERNAL COVENANTS AND COMMANDMENTS.** Latter-day Saints feel a need to learn and practice the principles prescribed in all the divine covenants and commandments, which are eternally valid. To know and understand God’s eternal purposes requires a study of the past eras documented in the Old Testament, together with those available in other ancient and modern scriptures. For example, Latter-day revelations help Latter-day Saints read the Old Testament with fuller appreciation for the continuity of the eternally significant concepts taught by the prophets in the scriptures.

From the beginning, the divine covenants associated with salvation have been taught through prophetic words, and some have been typified by sacrificial ordinances. A revelation to Moses, restored through Joseph Smith, states that animal sacrifice was required from the days of Adam and Eve (Moses 5:5) and that such sacrifices were “a similitude of the sacrifice of the Only Begotten of the Father” (Moses 5:7).

Another Old Testament covenant verified in modern revelation is the ABRAHAMIC COVENANT. It pertains not alone to literal descendants of Abraham but also to those adopted into Abraham’s family because of their faith in the true God and their baptism into the gospel of Christ (Gen. 12:1; Gal. 3:26–29). These “descendants” of Abraham are charged with bringing the blessings of this covenant to all nations, through teaching about the true and living God and making known his plan of salvation (Abr. 2:9–11). Responsibility for knowing and acting in accordance with the covenant of Abraham has been transmitted to latter-day heirs by revelation (D&C 110:12). Moreover, a promise by the resurrected Jesus is recorded in the Book of Mormon that descendants of his ancient covenant people Israel, who have been scattered abroad, shall “be gathered in from the east and from the west, and from the south and from the north; and they shall be brought to the knowledge of the Lord their

God, who hath redeemed them” (3 Ne. 20:13). They are to be established in their lands of inheritance and will accomplish their ancient and culminating responsibility of building the kingdom of the Lord (3 Ne. 20:21–46; cf. Isa. 52:1–15). For Latter-day Saints the RESTORATION “of all things” (Acts 3:21) includes many Old Testament principles, doctrines, and ideals.

**TEMPORARY AND ETERNAL LAWS.** Latter-day Saints do not believe that when Jesus fulfilled the LAW OF MOSES he thereby abrogated the law, the prophets, and the writings of the Old Testament (3 Ne. 15:5–8). Indeed, he fulfilled the law of sacrifice by allowing his own blood to be shed (Alma 34:13) and by replacing certain ancient worship performances (3 Ne. 12:18–20; 15:2–10). Thus, the feast of Passover became the commemorative sacrament of the Last Supper (Luke 22:1–20): The paschal lamb culminated in the Lamb of God (Ex. 12:5, 21; 1 Cor. 5:7; 1 Pet. 1:19; Rev. 5:6). Sacrifice of animals culminated in Jesus’ ultimate sacrifice, of which they were mere types, but the sacrifice of “a broken heart and contrite spirit” continues (3 Ne. 9:19–20; cf. Rom. 12:1).

Jesus reiterated many moral and spiritual laws taught by Moses and the prophets. These include laws regarding REVERENCE for God, respect for parents, CHASTITY in moral conduct, avoiding violence and MURDER, and practicing honesty with fellow beings (e.g., Matt. 5:17–48; cf. 3 Ne. 12:17–48; Luke 16:19–31; 24:13–47). The Book of Mormon prophet ABINADI reiterated the Ten Commandments and was adamant about the necessity of teaching and living according to their standards (Mosiah 12:33–37; 13:12–26). And latter-day revelation confirms the same necessity for any who would please the Lord (e.g., D&C 20:17–19; 42:18–29; 52:39).

For Latter-day Saints, all principles of morality and righteousness taught by Old Testament prophets remain valid. Micah, for instance, asks, “What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Micah 6:8). The Lord taught through Habakkuk that divinely inspired visions will surely come to fulfillment, even if far off; therefore, “the just shall live by his faith” (Hab. 2:3–4). Moses urged the Israelites to live according to God’s laws as good examples to others: “Keep therefore and do them [the laws and ordinances], for this is your wisdom and your understanding in the sight of the

nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people" (Deut. 4:6). Jesus appealed to Deuteronomy and Leviticus concerning the first and second commandments, to love God and one's fellow beings (Deut. 6:4–5; Lev. 19:18, 33–34; Mark 12:28–34).

This, however, is not to say that all worship practices admonished in "the law and the prophets" were to be perpetuated eternally. About 150 B.C., the Book of Mormon prophet Abinadi explained, "I say unto you that it is expedient that ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses. And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement, which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses" (Mosiah 13:27). The risen Jesus rehearsed teachings which he had fulfilled from the law and the prophets, the Psalms and "all the scriptures," to the disciples on the road to Emmaus and to the eleven apostles gathered in Jerusalem (Luke 24:13, 27, 33, 44). Only certain things had an end in him (3 Ne. 15:8; Gal. 3:24).

Latter-day Saints therefore value those Old Testament laws and doctrines that are eternal, believing that they were "given by inspiration of God" and are "profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).

**PROPHETIC ANTICIPATION OF THE MESSIAH.** More than five centuries before the time of Christ, JACOB, a Book of Mormon prophet, stated that his people knew of Christ through the teachings of Moses and the prophets, and thus had hope of his coming (Jacob 4:4–5). And NEPHI added, "For this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of [Christ]" (2 Ne. 11:4). On another occasion, Jacob said that "all the holy prophets . . . believed in Christ," and that his people faithfully kept the law of Moses, "it pointing our souls to [Christ]." Indeed, they saw in Abraham's offering of Isaac "a similitude of God and his Only Begotten Son" (Jacob 4:4–5). Amulek, a later Book of Mormon teacher (c. 75 B.C.), when speaking of the "great and last sacrifice" of the Son of God, declared that

"this is the whole meaning of the law, every whit pointing to that great and last sacrifice . . . [of] the Son of God" (Alma 34:13–14).

The relevance of prophetic teachings and ordinances for bringing people to Christ is shown by Jesus' own references to such rites and teachings. While coming down from the MOUNT OF TRANSFIGURATION, he spoke to Peter, James, and John about things "written of the Son of man, that he must suffer many things, and be set at nought" (Mark 9:12; cf. Isa. 53:3–7). In his hometown of Nazareth, he announced his fulfillment of Isaiah's prophecy of the Messiah's actions of healing and making people free (Luke 4:21; Isa. 61:1–2). After healing a man on the Sabbath, Jesus told those who would condemn him that the time was nigh that even the dead would hear his voice alluding, no doubt, to prophecies of that event (John 5:25; cf. Isa. 24:22). His parting words to that same audience were, "Had ye believed Moses, you would have believed me: for he wrote of me" (John 5:46; cf. Deut. 18:15–19 and Acts 3:22–23; 1 Ne. 22:21; 3 Ne. 20:23). Even in his last mortal hour, as he suffered and fulfilled the promises of redemption, Jesus quoted the first line of Psalm 22—"My God, my God, why hast thou forsaken me?"—as if to point to the imminent fulfillment of the remaining lines of the Psalm (Matt. 27:46; cf. Ps. 22:7–8, 12–19).

Early Christian missionaries converted many to Christ among those who "searched the scriptures daily" (Acts 17:10–12). Those scriptures included what is now known as the Old Testament. Christian teachers succeeded in showing "by the scriptures that Jesus was Christ" (Acts 18:24–28). PAUL declared that scriptures "written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" of salvation (Rom. 15:4).

Concerning Christ's future advent, more than a score of "royal" and "messianic" psalms anticipate the Lord's reign in the final age. Psalms 72 and 100 are typical (see PSALMS, MESSIANIC PROPHECIES IN). Moreover, in the prophetic books of the Old Testament more chapters look forward to his triumphant final reign than point toward his first advent and sacrifice (e.g., Isa. 40, 43, 45, 52, 60, 63, 65; Ezek. 37–48; Dan. 12; Zech. 12–14).

**PROPHECIES FOR PRESENT AND FUTURE.** For Latter-day Saints, the present era of the gospel of Jesus Christ began not only with Joseph Smith's

FIRST VISION but also with the visits of other divine messengers, who quoted Old Testament prophecies with the promise that they were about to be fulfilled. The angel Moroni quoted to Joseph Smith some of the eschatological prophecies of Malachi, Isaiah, Joel, and—according to Wilford WOODRUFF—Daniel, and promised their fulfillment (JS—H 1:29, 33, 36–41; *JD* 24:241).

Latter-day Saints use both ancient and modern prophecies to bring the gospel light to the GENTILES so that all can be mutually blessed (Isa. 49:5–22; D&C 86:11; 110:12; 124:9). In the LAST DAYS the God of heaven will set up his kingdom to embrace all people, rolling forth until it fills the earth (Dan. 2:31–45; D&C 65). The Lord “shall bring again Zion” and, in doing so, will publish peace and salvation, proclaiming, “Thy God reigneth!” Then all nations will see the salvation of God (Isa. 52:7–10). All can be a part of ZION, “the pure in heart” (D&C 97:19–21). “Saviours shall come up on mount Zion,” as Obadiah said, “and the kingdom shall be the LORD’s” (Obad. 1:21; D&C 103:7–10).

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### OMNIPOTENT GOD; OMNIPRESENCE OF GOD; OMNISCIENCE OF GOD

The Church of Jesus Christ of Latter-day Saints uses the familiar terms “omnipotent,” “omnipresent,” and “omniscient” to describe members of the GODHEAD.

OMNIPOTENCE. The Church affirms the biblical view of divine omnipotence (often rendered as “almighty”), that GOD is supreme, having power over all things. No one or no force or happening can frustrate or prevent him from accomplishing his designs (D&C 3:1–3). His power is sufficient to fulfill all his purposes and promises, including his promise of ETERNAL LIFE for all who obey him.

However, the Church does not understand this term in the traditional sense of absoluteness, and, on the authority of modern REVELATION, rejects the classical doctrine of CREATION out of nothing. It affirms, rather, that there are actualities that are coeternal with the persons of the Godhead, including elements, intelligence, and law (D&C 93:29, 33, 35; 88:34–40). Omnipotence, therefore, cannot coherently be understood as absolutely unlimited power. That view is internally self-contradictory and, given the fact that evil and suffering are real, not reconcilable with God’s omnibenevolence or loving kindness (see THEODICY).

OMNIPRESENCE. Since Latter-day Saints believe that God the Father and God the Son are gloriously embodied persons, they do not believe them to be bodily omnipresent. They do affirm, rather, that their power is immanent “in all and through all things” and is the power “by which all things are governed” (D&C 88:6, 7, 13, 40–41). By their knowledge and power, and through the influence of the Holy Ghost, they are omnipresent.

OMNISCIENCE. Latter-day Saints differ among themselves in their understanding of the nature of God’s knowledge. Some have thought that God increases endlessly in knowledge as well as in glory and dominion. Others hold to the more traditional view that God’s knowledge, including the FOREKNOWLEDGE of future free contingencies, is complete. Despite these differing views, there is accord on two fundamental issues: (1) God’s foreknowledge does not causally determine human choices, and (2) this knowledge, like God’s power, is maximally efficacious. No event occurs that he has not anticipated or has not taken into account in his planning.

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FIRST VISION but also with the visits of other divine messengers, who quoted Old Testament prophecies with the promise that they were about to be fulfilled. The angel Moroni quoted to Joseph Smith some of the eschatological prophecies of Malachi, Isaiah, Joel, and—according to Wilford WOODRUFF—Daniel, and promised their fulfillment (JS—H 1:29, 33, 36–41; *JD* 24:241).

Latter-day Saints use both ancient and modern prophecies to bring the gospel light to the GENTILES so that all can be mutually blessed (Isa. 49:5–22; D&C 86:11; 110:12; 124:9). In the LAST DAYS the God of heaven will set up his kingdom to embrace all people, rolling forth until it fills the earth (Dan. 2:31–45; D&C 65). The Lord “shall bring again Zion” and, in doing so, will publish peace and salvation, proclaiming, “Thy God reigneth!” Then all nations will see the salvation of God (Isa. 52:7–10). All can be a part of ZION, “the pure in heart” (D&C 97:19–21). “Saviours shall come up on mount Zion,” as Obadiah said, “and the kingdom shall be the LORD’s” (Obad. 1:21; D&C 103:7–10).

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## ONLY BEGOTTEN SON OF GOD

See: Jesus Christ: Only Begotten in the Flesh

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## OPPOSITION

Opposition and AGENCY are eternal and interrelated principles in the theology of The Church of Jesus Christ of Latter-day Saints. Agency is man's innate power to choose between alternative commitments and finally between whole ways of life. Opposition is the framework within which these choices and their consequences are possible.

In his account of the FALL OF ADAM, LEHI teaches that the philosophy of opposites is at the heart of the plan of redemption. Had ADAM and EVE continued in a state of premortal innocence, they would have experienced "no joy, for they knew no misery; doing no good, for they knew no sin" (2 Ne. 2:23). Hence, Lehi concludes, "it must needs be, that there is an opposition in all things . . . [otherwise] righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad" (2 Ne. 2:11).

Latter-day Saints understand that contrast and opposition were manifest in PREMORTAL LIFE as well as on EARTH (Abr. 3:23–28; Moses 6:56) and that the distinction between good and evil is eternal. Prior to earth life the spirits of all men had opportunities to choose God and demonstrate love for him by obeying his LAW (Matt. 22:37) or to yield to satanic proposals for rebellion and coercion (2 Ne. 2:11–15; cf. Luke 16:13; 2 Ne. 10:16). Different, indeed opposite, consequences followed these choices (Abr. 3:26).

Scripture relates the principle of opposition to crucial states of human experience. Among them are life and death, knowledge and ignorance, light and darkness, growth and atrophy.

**LIFE AND DEATH.** As a consequence of Adam and Eve's partaking of the fruit of the tree of knowledge of good and evil, they and all their posterity became subject to physical death and to the afflictions and degeneration of the mortal body (2 Ne. 9:6–7). They also became subject to spiritual death, which means spiritual separation from God because of SIN. However, through Christ, provision had already been made for their redemption (2 Ne. 2:26), the overcoming of both deaths, and

the return to the presence of God. In the span of eternity, the worst form of death is subjection to Satan and thereby exclusion from the presence of God (2 Ne. 2:29). Christ came to bring life, abundant life, everlasting life with God (John 10:28; 17:3; D&C 132:23–24).

**KNOWLEDGE AND IGNORANCE.** Opposition was, and is, a prerequisite of authentic KNOWLEDGE, "for if they never should have bitter they could not know the sweet" (D&C 29:39; cf. 2 Ne. 2:15). Such knowledge is participative. Because "it is impossible for a man to be saved in ignorance" (D&C 131:6), the Prophet Joseph SMITH taught, "A man is saved no faster than he gets [such] knowledge" (*TPJS*, p. 217; cf. 357). One may aspire to all truth (D&C 93:28), but not without confronting the heights and depths of mortal experience, either vicariously or actually.

**LIGHT AND DARKNESS.** Latter-day Saints find a parallel between light and darkness, the concept of the "two ways," and the idea of the warring "sons of darkness" and "sons of light" apparent in the DEAD SEA SCROLLS. Jesus teaches that "if therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23) and that "he who sins against the greater light shall receive the greater condemnation" (D&C 82:3). Finally, the sons and daughters of God are to reach the point where "there shall be no darkness in [them]" (D&C 88:67).

**GROWTH AND ATROPHY.** The principle of opposition also implies that people cannot be tested and strengthened unless there are genuine alternatives (Abr. 3:23–25) and resistances. Life is a predicament in which there are real risks, real gains, real losses. From such tests emerge responsibility, judgment, and soul growth. Latter-day Saints believe that this encounter with choice and conditions for progression will continue forever. It follows that in the gospel framework, once one is committed, there is no such thing as neutrality or standing still. Joseph Smith taught, "If we are not drawing towards God in principle, we are going from Him" (*TPJS*, p. 216).

One may err in religion by attempting to reconcile the irreconcilable; so one may assume opposition when there is none. In some forms of Judaism and Christianity, for example, the view prevails that the flesh and the spirit are opposed and antithetical. PAUL is often cited in this connec-

tion. But a close reading of Paul and other writers shows that “flesh” most often applies to man bound by SIN, and “spirit” to one regenerated through Christ. Thus, it is not the flesh, but the vices of the flesh that are to be avoided. And it is not the earth, but worldliness (wickedness) that is to be transcended (JST Rom. 7:5–27). Similarly, Latter-day Saints do not finally pit faith against reason, or the spirit against the senses, or the life of contemplation against the life of activity and service. Only when these are distorted are they opposed, for when the self is united under Christ, they are reconciled.

In the plan of redemption, opposition is not obliterated but overcome: evil by good, death by life, ignorance by knowledge, darkness by light, weakness by strength.

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## ORDINANCES

[*This entry consists of two articles: An Overview, a general discussion of the nature of ordinances in the broadest sense, and Administration of Ordinances, the actual ecclesiastical procedures involved in the authorization and performance of ordinances in the Church.*]

### OVERVIEW

The word “ordinance” is derived from the Latin *ordinare*, which means to put in order or sequence; or to act by authorization or command. Members of The Church of Jesus Christ of Latter-day Saints regard religious ordinances not as arbitrarily established but as purposefully instituted by GOD and eternal in scope.

The power to perform ordinances whose validity is recognized by God is inseparably connected with the divine AUTHORITY conferred on mortal man, that is, the PRIESTHOOD of God: “Which priesthood continueth in the church of God in all generations. . . . Therefore, in the ordinances thereof, the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is

not manifest unto men in the flesh” (D&C 84:17, 20–21).

Ordinances in the Church contain instructions and rich SYMBOLISM. Anointing with consecrated OIL (e.g., as in the TEMPLE) is reminiscent of the use of sacred oil in the coronation of kings and the calling of PROPHETS in ancient days. Laying hands on the head of the sick symbolically suggests the invocation and transmission of power from on high. The “waters of baptism” richly symbolize the actuality of new birth.

Latter-day scriptures give ample evidence that God has established unchangeable, eternal ordinances as essential elements of the PLAN OF SALVATION and redemption (Isa. 24:5; Mal. 3:7; Alma 13:16; D&C 124:38). The Prophet Joseph SMITH taught that “the ordinances of the Gospel . . . were laid out before the foundations of the world” and “are not to be altered or changed. All must be saved on the same principles” (*TPJS*, pp. 367, 308).

A biblical example of the necessity of ordinances can be found in the Lord’s statement to Nicodemus that one must “be born again” (John 3:3). The Prophet Joseph Smith taught that “being born again comes by the spirit of God through ordinances” (*TPJS*, p. 162). The process of salvation is experienced as a “mighty change in your hearts” (Alma 5:14) under the guidance and assistance of the Spirit of God through keeping the divine ordinances. The test of obedience is reiterated in modern times, a pattern that is said to apply “in all cases under the whole heavens.” One is fully accepted of God and is “of God” if, and only if, she or “he obey mine ordinances” (D&C 52:14–19). Some ordinances are universal in nature (cf. Lev. 18:4; Rom. 13:2; Alma 30:3; D&C 136:4), while others are rites and ceremonies decreed for special purposes within the Lord’s work (e.g., Num. 18:8; Heb. 9:10; Alma 13:8; D&C 128:12).

Ordinances, in the sense of rituals and ceremonies, embrace the entire mortal life of God’s sons and daughters and are performed by the Lord’s authorized representatives, the bearers of his priesthood. Indeed, ordinances are the visible aspect of priesthood efficacy, the operation of proper divine authority conferred upon mortal man.

Some ordinances are prerequisite for entering celestial glory (BAPTISM, GIFT OF THE HOLY GHOST) and for EXALTATION (priesthood ordina-



tion. But a close reading of Paul and other writers shows that “flesh” most often applies to man bound by SIN, and “spirit” to one regenerated through Christ. Thus, it is not the flesh, but the vices of the flesh that are to be avoided. And it is not the earth, but worldliness (wickedness) that is to be transcended (JST Rom. 7:5–27). Similarly, Latter-day Saints do not finally pit faith against reason, or the spirit against the senses, or the life of contemplation against the life of activity and service. Only when these are distorted are they opposed, for when the self is united under Christ, they are reconciled.

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Some ordinances are prerequisite for entering celestial glory (BAPTISM, GIFT OF THE HOLY GHOST) and for EXALTATION (priesthood ordina-

tion, temple endowment, celestial marriage). Each human who lives, who has ever lived, or who will yet live upon the earth has need of these ordinances. Therefore, ordinances are to be performed vicariously in behalf of those who had no opportunity to receive them during their mortal lives.

Other ordinances enhance the physical, emotional, and spiritual welfare of their recipients though they may not be prerequisites for celestial glory or entering into the actual presence of God the Father. Such additional ordinances include the naming of children, confirmation, consecration of oil, dedication of buildings, and dedication of graves. Administering to the sick contributes to health and well-being and to emotional relief and comfort. Spiritual guidance is provided by the bestowal on children of patriarchal and paternal blessings. Vital COVENANT renewal occurs in partaking of the SACRAMENT, when one makes a solemn commitment to conduct one's self appropriately as a bearer of the name of Christ, to always remember him, and to keep the commandments that he has given. Such obedience increases susceptibility to the guidance and sanctification of the Spirit.

Ordinances reflect the truth that the Lord's Church is a house of order. They also remind members of their standing in God's kingdom on earth.

Not only should the one performing an ordinance qualify to do so, but those receiving the ordinance should prepare themselves for the occasion. The fourth ARTICLE OF FAITH says, "We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost." These initiatory steps are in precise and divinely appointed sequence, and by following them one moves "from grace to grace" as did the Son of God himself (D&C 93:13; cf. Luke 2:52). Indeed, modern revelation teaches, "If a man gets the fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the House of the Lord" (*TPJS*, p. 308).

When ordinances are performed with authority and power, they are followed by divine blessings. They have "efficacy, virtue, [and] force"

(D&C 132:7). They are enlightening to the mind and enlivening to the whole soul (JS—H 1:74). The first man, after he entered the process of baptism, was "quickened in the inner man" (Moses 6:65). Ordinances unify man with God, and man with man: "Behold, thou art one in me, a son of God; and thus may all become my sons" (Moses 6:68).

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IMMO LUSCHIN

#### ADMINISTRATION OF ORDINANCES

Ordinances performed in The Church of Jesus Christ of Latter-day Saints are to "be done in order" (D&C 20:68) by one who is ordained. The common linguistic root of the words "ordinance," "order," and "ordain" implies fixed succession, privilege, right, and solemn responsibility.

The administration of all ordinances presupposes worthiness of the administrator and the recipient. Most are performed by the LAYING ON OF HANDS of one properly ordained. It must be "known to the church that he [the officiator] has authority" (D&C 42:11), which can be traced in a documented line to the source of all AUTHORITY, Jesus Christ. All ordinances are performed in the name of the Son, Jesus Christ, and in the authority of the AARONIC PRIESTHOOD or MELCHIZEDEK PRIESTHOOD. For some ordinances, such as BAPTISM and administration of the SACRAMENT, the scriptures prescribe exact words. For others, such as administration to the sick, the pronouncement of the recipient's name and a statement of the authority of the officiator are followed by a spontaneous blessing as inspiration directs.

Ordinances that are essential to SALVATION must be performed under the direction of those who hold the KEYS to assign the administration (see Heb. 5:4; cf. D&C 132:7). The validity of ordinances performed, and their divine ratification or SEALING, require this approval.

In harmony with biblical precedent and latter-day commandment, all saving and exalting ordinances, from baptism to temple MARRIAGE, are performed in the presence of WITNESSES, and a proper and faithful record is made and kept in the archives of the Church (2 Cor. 13:1; cf. D&C 128:2–5). Thus, ordinances become "a law on earth

and in heaven” and, unless the COVENANTS are violated, they cannot be annulled, “according to the decrees of the great Jehovah” (D&C 128:6–10).

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## ORDINATION TO THE PRIESTHOOD

Ordination to the priesthood is required in The Church of Jesus Christ of Latter-day Saints of all who administer the ORDINANCES of the gospel of Jesus Christ.

The pattern of ordaining men to PRIESTHOOD OFFICES and CALLINGS is found in the Bible as well as in sacred history. Joshua was ordained by MOSES (Num. 27:18–23), and Christ chose and ordained his APOSTLES (John 15:16). Latter-day Saints believe these ordinations involved the LAYING ON OF HANDS. The sequence of ordaining ancient prophets and thereby transmitting author-



*Christ Ordains the Apostles* (detail), by Harry Anderson (1964, oil on canvas, 5' × 12'). Christ called and ordained twelve apostles early in his Galilean ministry (Matt. 10:1–4). “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain” (John 15:16). Church Museum of History and Art.



Worthy male members of the Church are given priesthood authority and ordained to offices within the priesthood by the laying on of hands by those in authority (A of F 5). Photograph, 1982; courtesy Floyd Holdman.

ity from Adam to Noah is outlined in modern REVELATION (D&C 84:6–16; 107:40–52).

LDS officers trace their “line of authority” in steps back to the Lord Jesus Christ. Modern conferrals of priesthood authority are based on the specific historical claim of ordinations under the hands of ancient worthies (see AARONIC PRIESTHOOD: RESTORATION OF; MELCHIZEDEK PRIESTHOOD: RESTORATION OF). Priesthood authority and power from on high can be transmitted by the laying on of hands to all men who qualify for it in a spirit of humility. They who are ordained by an authorized agent of God look upon their ordinations as coming from the Lord himself (cf. Alma 13:1). An 1830 revelation declared in the voice of the Lord, “I will lay my hand upon you by the hand of my servant” (D&C 36:2).

Efficacy of ordination depends not simply upon the formula or words, but upon worthiness and the sanction of the Spirit. One may forfeit his priesthood authority by abusing it. The priesthood is not a domineering power. “No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned” (D&C 121:41).

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In LDS understanding, those who are ordained to the priesthood are not an elite or professional priestly class distinct from laymen. They are all laymen. It is taught that “a man must be called of God by prophecy and the laying on of hands” by those who are in authority (A of F 5; cf. 1 Tim. 4:14). “By prophecy” means the right to receive and the power to interpret manifestations of the divine will.

At the age of twelve, all worthy LDS men may receive the Aaronic Priesthood and be ordained to the office of DEACON. At later ages they may be ordained TEACHERS and PRIESTS. Adult male converts are generally ordained priests shortly after BAPTISM. An ordained BISHOP is SET APART to preside over the Aaronic Priesthood and to serve as the PRESIDING HIGH PRIEST of his WARD. He authorizes all ordinations in the Aaronic Priesthood in his ward, which are performed either by a priest or a member of the Melchizedek Priesthood, often the father. Other priesthood holders usually join in the ordination standing in a circle around the seated person and laying their hands on his head. The one serving as voice invokes the authority of the priesthood and the name of Jesus Christ and pronounces the specific ordination, with accompanying words of counsel and promise.

Worthy men eighteen years of age and older may receive the Melchizedek Priesthood and be ordained ELDERS. Men called to presiding positions in the Church such as BISHOPS, HIGH COUNCILS, and STAKE PRESIDENCIES, as well as PATRIARCHS and APOSTLES, are ordained high priests.

At the present time only those called to serve as GENERAL AUTHORITIES in a quorum of SEVENTY are ordained to the office of seventy. Members of the QUORUM OF THE TWELVE APOSTLES are ordained apostles. Counselors in the First Presidency generally, but not always, also hold the office of apostle. The PROPHET of the Church is the Senior Apostle. When he becomes the presiding officer, he is ordained and set apart as the PRESIDENT OF THE CHURCH by the Quorum of the Twelve Apostles.

HOYT W. BREWSTER, JR.

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## ORGANIC EVOLUTION

See: Creation; Creation Accounts; Evolution

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## ORGANIZATION

[This entry is divided into two parts:

Organizational and Administrative History  
Contemporary Organization

*The first article summarizes 160 years of Church organization and programs, and Contemporary Organization examines the organization of the Church in 1990. There are separate entries for most major officers and units. See Auxiliary Organizations for an overview of subsidiary units that support the work of Priesthood. For details of local organization, consult District, Ward, and Stake entries; see also those associated with Mission. Correlation of the Church, Administration reviews more recent efforts to streamline and coordinate all Church curricula and administration.]*

## ORGANIZATIONAL AND ADMINISTRATIVE HISTORY

Church organization and administration since 1830 have been the result of the restoration of ancient PRIESTHOOD authority and offices, of decisions made by living PROPHETS receptive to divine revelation, and of practical responses to changing world and Church circumstances. From its inception the Church has been hierarchical, with authority flowing from the PRESIDENT OF THE CHURCH. Most positions are filled by lay members called to serve without remuneration, and members are entitled to sustain or not sustain decisions and officers proposed by their leaders (see COMMON CONSENT; LAY PARTICIPATION AND LEADERSHIP).

THE FOUNDATION. Joseph SMITH and Oliver COWDERY received priesthood ordination and baptism under the direction of heavenly messengers in 1829. They then baptized others. This cluster of believers gathered on April 6, 1830, for the formal ORGANIZATION OF THE CHURCH, with Joseph Smith as First Elder and Oliver as Second Elder. Two months later the Church held its first conference and soon established a tradition of semiannual general conferences. From the beginning, Church officers were sustained by conference vote, and members and officials received certificates of membership or ordination from conferences.

During the first two years of the Church, DEACONS, TEACHERS, PRIESTS, and ELDERS constituted the local ministry. “The Articles and Covenants” served as a handbook explaining the duties of these officers (see DOCTRINE AND COVENANTS: SECTION 20).

In LDS understanding, those who are ordained to the priesthood are not an elite or professional priestly class distinct from laymen. They are all laymen. It is taught that “a man must be called of God by prophecy and the laying on of hands” by those who are in authority (A of F 5; cf. 1 Tim. 4:14). “By prophecy” means the right to receive and the power to interpret manifestations of the divine will.

At the age of twelve, all worthy LDS men may receive the Aaronic Priesthood and be ordained to the office of DEACON. At later ages they may be ordained TEACHERS and PRIESTS. Adult male converts are generally ordained priests shortly after BAPTISM. An ordained BISHOP is SET APART to preside over the Aaronic Priesthood and to serve as the PRESIDING HIGH PRIEST of his WARD. He authorizes all ordinations in the Aaronic Priesthood in his ward, which are performed either by a priest or a member of the Melchizedek Priesthood, often the father. Other priesthood holders usually join in the ordination standing in a circle around the seated person and laying their hands on his head. The one serving as voice invokes the authority of the priesthood and the name of Jesus Christ and pronounces the specific ordination, with accompanying words of counsel and promise.

Worthy men eighteen years of age and older may receive the Melchizedek Priesthood and be ordained ELDERS. Men called to presiding positions in the Church such as BISHOPS, HIGH COUNCILS, and STAKE PRESIDENCIES, as well as PATRIARCHS and APOSTLES, are ordained high priests.

At the present time only those called to serve as GENERAL AUTHORITIES in a quorum of SEVENTY are ordained to the office of seventy. Members of the QUORUM OF THE TWELVE APOSTLES are ordained apostles. Counselors in the First Presidency generally, but not always, also hold the office of apostle. The PROPHET of the Church is the Senior Apostle. When he becomes the presiding officer, he is ordained and set apart as the PRESIDENT OF THE CHURCH by the Quorum of the Twelve Apostles.

HOYT W. BREWSTER, JR.

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## ORGANIC EVOLUTION

See: Creation; Creation Accounts; Evolution

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## ORGANIZATION

[This entry is divided into two parts:

Organizational and Administrative History  
Contemporary Organization

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First Presidency and Quorum of the Twelve Apostles (engraving, 1853). Top row: Heber C. Kimball, President Brigham Young, Willard Richards. Apostles (second row) Orson Hyde, Parley P. Pratt, Orson Pratt, Wilford Woodruff, (third row) John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, (fourth row) Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards.

A revelation in 1831 instituted the office of BISHOP, initially one for Missouri and another for Ohio. Temporal affairs were their primary stewardship at first; they received consecrations of property in the 1830s, tithes afterward, and cared for

the poor. Soon bishops also received responsibility for disciplinary procedures and for the AARONIC PRIESTHOOD. Not until 1839, in Nauvoo, Illinois, did the Church have bishops assigned to local geographical subdivisions called WARDS, under the



jurisdiction of the bishop responsible for the larger region.

The office of HIGH PRIEST was instituted in 1831, with Joseph Smith as the PRESIDING HIGH PRIEST over the Church. In 1832 he chose counselors to assist him, initiating what became the FIRST PRESIDENCY. Revelation in March 1833 (D&C 90) gave the presidency supreme authority over all affairs of the Church; their roles at the head of the hierarchy remain essentially unchanged. Late in 1833 a second general officer, the PATRIARCH TO THE CHURCH, was called and ordained.

In 1834 two STAKES—geographic entities—were formed (one in Ohio and the second in Missouri) to direct the operation of BRANCHES (congregations) and local officers. Stakes were led by a three-man STAKE PRESIDENCY and a twelve-member HIGH COUNCIL (D&C 102). High councils arbitrated disputes, investigated and tried charges of misconduct, and generally oversaw local ecclesiastical operations. Outside stake boundaries, members clustered into isolated branches led by elders or priests.

In 1835 the QUORUM OF THE TWELVE APOSTLES and the QUORUM OF THE SEVENTY were organized. The Twelve, subordinate to the First Presidency, were assigned by revelation to preside outside organized stakes as a traveling high council. This included ordaining and supervising other officers of the Church outside stakes, including patriarchs. They were also to direct proselytizing in all lands, assisted by the SEVENTY. The Seventy's presidency of seven, called the FIRST COUNCIL OF THE SEVENTY, were sustained with other GENERAL AUTHORITIES in August 1835.

By 1835 revelations defined two orders of priesthood: the higher, or MELCHIZEDEK PRIESTHOOD, including the offices of high priest, seventy, and elder; and the lesser, or Aaronic Priesthood, comprising priests, teachers, and deacons. PRIESTHOOD QUORUMS in the stakes consisted of up to ninety-six elders, forty-eight priests, twenty-four teachers, and twelve deacons, each with its own presidency except the priests, whose president is a bishop.

In the fall of 1835 the Church published the first edition of the Doctrine and Covenants. The three revelations placed first (now sections 20, 107, and 84) described priesthood and its organization.

Visitations by Moses, Elias, and Elijah in 1836 restored the KEYS OF THE PRIESTHOOD and responsibility to gather scattered Israel and the SEALING powers by which families could be linked

for eternity in TEMPLES (*see* DOCTRINE AND COVENANTS: SECTIONS 109–110). These keys are still the basis for LDS missionary, family history/genealogy, and temple work.

After a mission to Great Britain, in 1839–1841, the Twelve received broadened responsibility, under the First Presidency, for Church government within the stakes as well as outside them, a responsibility they have carried since. In Nauvoo they received temple ordinances and the keys necessary to govern the Church if there were no First Presidency.

To complete Church organization and prepare the women, along with the men, for the temple, in 1842 Joseph Smith organized the women's RELIEF SOCIETY IN NAUVOO. A counterpart of priesthood organization for men, the RELIEF SOCIETY was seen as a more integral part of Church organization than were later AUXILIARY ORGANIZATIONS.

In 1841 Joseph Smith established the office of Trustee-in-Trust to manage Church properties at the general level. The role of bishops in temporal affairs thus became subordinate to that of the Trustee-in-Trust, generally the PRESIDENT OF THE CHURCH. In Nauvoo, and for the next decade after, a Council of Fifty assisted as political and temporal administrators.

The last body in the governing hierarchy to emerge was the PRESIDING BISHOPRIC. Until 1847 the Church had two general bishops, but that year Bishop Newel K. Whitney became Presiding Bishop. When his successor (1851), Bishop Edward Hunter, received two regular counselors in 1856, the three constituted the first full Presiding Bishopric. Initially, the Presiding Bishopric's primary responsibility was the overall management of temporal affairs, including the supervision of ward bishops in their temporal duties. Beginning in the 1850s, the Presiding Bishopric also oversaw Aaronic Priesthood matters.

The First Presidency, Twelve, Seventy, and Presiding Bishopric—all dating from this first generation—continue to be the main administrative officers of the Church. These General Authority offices are generally life-tenured callings except in cases of calls to a higher position or removal for cause or health problems, though emeritus status has recently been introduced. The Second Quorum of the Seventy is comprised of men called to serve a five-year period. Between 1941 and 1976 additional General Authorities known as ASSISTANTS TO THE TWELVE also served. The office of Patriarch to the Church, which earlier had



The Council House, Salt Lake City, completed in 1850, was one of the early public and church buildings in Utah. The territorial legislature met here; a public library was here; endowments were given here; and for several years the University of Deseret occupied the building. It was destroyed by fire in 1883.

administrative functions, was eventually limited to giving PATRIARCHAL BLESSINGS to Church members outside stakes, and in 1979 was discontinued.

After Joseph Smith's death in 1844, the Twelve Apostles led the Church under the direction of senior apostle and quorum president Brigham YOUNG. In 1847 he was sustained as President in a new First Presidency. SUCCESSION IN THE PRESIDENCY continues to adhere to that basic pattern.

**THE PIONEER ORGANIZATION.** After migration to the West in the late 1840s, Church organization adapted to facilitate COLONIZATION of the undeveloped Great Basin. Church officers directed the establishment of hundreds of colonies and helped provide settlements with economic, political, judicial, social, and spiritual programs. Often, one of the Twelve presided in larger settlements. Mormon villages combined private enterprise and economic cooperation, with bishops or stake presidents supervising the dispensing of land, building of roads, digging of ditches and canals, and con-

ducting of business ventures (*see* CITY PLANNING; PIONEER ECONOMY). Although civil government gradually assumed an increasing role, the Church remained a significant influence in local and regional affairs throughout the pioneer period.

In a largely cashless economy with little investment capital, Church leaders promoted colonization and industrial enterprises by calling individuals on special missions and by using Church resources to foster community enterprises. A Church public works program, directed by the First Presidency and managed by the Presiding Bishopric, provided employment and helped build the SALT LAKE TEMPLE and TABERNACLE and create other community improvements. In the 1870s Brigham Young directed the organization of UNITED ORDERS, economic endeavors managed by stake presidents and bishops. Since TITHING donations were usually in "kind" rather than cash, local bishops and the Presiding Bishopric directed a gigantic barter and transfer system that paid for needed services, fed public works employees, and assisted the needy.

Much Church effort went toward assisting with immigration to the Great Basin (*see* IMMIGRATION AND EMIGRATION). The PERPETUAL EMIGRATING FUND, a revolving loan fund, helped poorer immigrants, including HANDCART immigrants, make the trek. In the 1860s Church wagon trains were sent from Utah to convey immigrants from the railroad terminus. After they arrived in Utah, the First Presidency and Presiding Bishopric directed immigrants to settlements where they were needed.

In the 1850s and thereafter, the ward became the primary Church organization in the lives of the Saints. In the pioneer era, bishops selected by the First Presidency and priesthood “block teachers” called by bishops were the main ward officers. General Authorities maintained contact through semiannual general conferences in Salt Lake City, visits to the settlements, DESERET NEWS articles, and epistles.

Missionary work, most of it outside the Great Basin, also had to be organized. In 1850 several of the Twelve opened new missions in Europe. Usually an apostle residing in Britain supervised all European missionary work. Missions were divided into conferences, districts, and branches, each with a president selected by the line officer above him.

During the 1860s and 1870s auxiliary organizations started locally and then became general Church organizations under the supervision or presidency of General Authorities. These included SUNDAY SCHOOLS; the RETRENCHMENT ASSOCIATION, predecessor to the Young Ladies’ Mutual Improvement Association (YLMIA; *see* YOUNG WOMEN); the Young Men’s Mutual Improvement Association (YMMIA; *see* YOUNG MEN); and the PRIMARY for children. Relief Society for women was revived in Utah and established throughout the Church beginning in 1867.

In 1877 President Brigham Young implemented a massive reordering of wards, stakes, and priesthood quorums. This reform removed the Twelve from local leadership assignments, created new quorums for elders and Aaronic Priesthood, expanded the role of bishops as ward leaders, gave stakes increased responsibility, and, for the first time, involved most young men in Aaronic Priesthood offices. These and other changes at that time, such as quarterly stake conferences and reporting procedures, remained standard for nearly a century.

During the changes of 1877, Elder Orson PRATT explained the Church’s organizational flexibility in terms that also foreshadowed future developments:

To say that there will be a stated time, in the history of this church, during its imperfections and weaknesses, when the organization will be perfect, and that there will be no further extension or addition to the organization, would be a mistake. Organization is to go on, step after step, . . . just as the people increase and grow in the knowledge of the principles and laws of the kingdom of God [*Deseret News Weekly*, July 18, 1877].

Led by PROPHETS, SEERS, AND REVELATORS, the Church has exhibited its flexibility in adapting to changing needs and circumstances.

ELABORATION AND CONTINUITY. The Church faced the 1880s with a well-developed and well-functioning organization; in addition, it was beginning to create auxiliary organizations for children and youth. Over decades these would mature and be fine-tuned to function more effectively in an increasingly complex world.

Church pioneering institutions also remained. During the 1880s and 1890s, the Church continued to direct colonization and economic development (*see* ECONOMIC HISTORY OF THE CHURCH). Building on the cooperative movement of the 1860s and the united orders of the 1870s, by the 1880s the First Presidency was coordinating development and regulated economic competition through a central Board of Trade and similar stake boards. During this period as well, revelations to President John TAYLOR initiated a revitalization of quorums of Seventy and moved these quorums toward becoming stake rather than general Church entities.

Federal prosecutions of polygamists during the 1880s disrupted Church administration as General Authorities, stake presidents, and bishops went into hiding or left Utah (*see* ANTIPOLYGAMY LEGISLATION). Franklin D. Richards, an apostle whose plural wife had died, carried on many of the public functions of general Church leadership under the direction of the First Presidency, who were in hiding. With general Church ownership of property severely restricted, stakes, wards, and individuals formed nonprofit associations to hold Church property, including temples, meeting-houses, tithing houses, and livestock. After the MANIFESTO OF 1890 and the granting of amnesty,

Church leaders resumed their full administrative duties.

During the 1880s stake boards or committees were created for YMMIA, YLMIA, Relief Society, Primary, and Sunday School to promote and supervise auxiliary work locally. In 1889 the Relief Society began holding conferences in connection with the Church's general conferences, as did the Primary. By 1902 each of the auxiliaries was publishing its own magazine.

Though an extensive bureaucracy was not necessary until rapid international growth began in the 1960s, between 1900 and 1930 the Church modernized management and constructed important new facilities. The Church acquired HISTORICAL SITES, supported HOSPITALS, established recreation centers in local meetinghouses, and erected new offices in Salt Lake City, including a Bishop's Building (1910) for the Presiding Bishopric and auxiliary organizations, and the Administration Building (1917), in which the First Presidency and Quorum of the Twelve still have their offices. Zions Securities Corporation was created to manage taxable Church properties, and the Corporation of the President was established to oversee ecclesiastical properties.

Church leaders also attended to programs for youth. Early CORRELATION efforts saw the autonomy of Church auxiliaries decline as the Church assumed greater control over auxiliary magazines; the YMMIA's IMPROVEMENT ERA became a magazine for priesthood and Church readership. In 1911 the Church adopted the Boy Scout program as part of the YMMIA (*see SCOUTING*). In response to the secularization of Utah schools during the late nineteenth century, the Church had created stake ACADEMIES and conducted religion classes after school for elementary-school children. By 1910 a General Board of Education supervised thirty-four stake academies; Brigham Young College in Logan, Utah; Latter-day Saint University in Salt Lake City; and BRIGHAM YOUNG UNIVERSITY in Provo, Utah. By the 1920s the Church had closed most of its academies or transferred them to the state. Starting in 1912 released-time SEMINARIES provided religious instruction for high school students. In 1926 the first INSTITUTE OF RELIGION for college students opened adjacent to the University of Idaho (*see CHURCH EDUCATIONAL SYSTEM*).

Correlation efforts also extended to the work of priesthood, including missionary work, and to auxiliaries. A Priesthood Committee on Outlines



Construction on the Gardo house began under the direction of Brigham Young and was completed during John Taylor's administration. The Gardo house was the official Salt Lake residence of President John Taylor, and it was used by President Wilford Woodruff as a Church office. Begun under direction of Brigham Young for one of his wives, it was eventually purchased from the Church by the Federal Reserve Bank of San Francisco. It was razed in 1921. Photographer: Albert Wilkes. Courtesy Utah State Historical Society.

began publishing lesson materials for each priesthood quorum during a priesthood revitalization movement (1908–1922). Church leaders also grouped deacons, teachers, and priests by age and defined their duties more fully; instituted weekly ward priesthood meetings, conducted by the bishops; and improved ward (formerly “block”) teaching. After 1923 members of the Quorum of the Twelve directly supervised Melchizedek Priesthood work while the Presiding Bishopric supervised the Aaronic Priesthood, and in 1928 the Church published its first Melchizedek Priesthood handbook. A Priesthood-Auxiliary Movement, in 1928–1937, made Sunday School the instructional

arm and YMMIA the activity arm of priesthood. This plan defined auxiliaries as aids to the priesthood and made the adult Gospel Doctrine class in Sunday School an integral part of adults' Sunday activity. Junior Sunday School for children became part of the Sunday School program Churchwide in 1934.

The Presiding Bishopric began providing aggressive leadership to Aaronic Priesthood work and to the YMMIA in 1938, and shortly thereafter they were given supervision of the young women. They provided counsel to bishops and stake presidents on Aaronic Priesthood, buildings, records and reports, and ward teaching through a weekly bulletin, *Progress of the Church*.

Beginning in 1925 a mission home in Salt Lake City provided training for new full-time missionaries. During the 1920s radio and motion pictures first helped missionaries convey the LDS message. Stake missionary work (part-time proselytizing by local members), started locally by 1915, was supervised by the First Council of Seventy after 1936. In 1937 the first missionary handbook was published, and in 1952 missionaries began using *A Systematic Program for Teaching the Gospel*, the Church's first official proselytizing outline. In 1954 a Missionary Committee, under General Authorities, began overseeing missionary appointments, the mission home in Salt Lake City, and publicity and literature. A Language Training Mission for full-time missionaries called to foreign lands opened in 1961 at Provo, Utah, and in 1978 it was expanded to become a MISSIONARY TRAINING CENTER for most new missionaries. Eventually Mission Training Centers were established in other countries; collectively these provide intensive training in dozens of languages.

In 1936, to ease hardships caused by the Great Depression, the First Presidency introduced the Church Security Program. Renamed the Welfare Program in 1938, it established through existing priesthood channels a network of farms, canneries, and factories that sent food, clothing, furniture, and household goods to BISHOP'S STOREHOUSES to assist the needy and, later, disaster victims. Soon after World War I, the Relief Society developed a SOCIAL SERVICES department to help families. This was gradually expanded to provide professional assistance, available through priesthood leaders, in such matters as counseling, therapy, and adoptive services. Eventually Social Services joined health services, employment bu-

reaus, and other guidance programs as part of WELFARE SERVICES.

To meet the needs of LDS servicemen far from home wards and stakes, the Church responded with servicemen's groups on military bases, LDS chaplains, servicemen's coordinators, a Military Relations Committee, servicemen's conferences, seminars to prepare young men for the service, and an English-speaking servicemen's stake in West Germany (see MILITARY AND THE CHURCH). NATIVE AMERICANS also received renewed administrative attention. An Indian mission was formed in 1936 in the American Southwest, a general-level Indian Committee in the late 1940s, and the INDIAN STUDENT PLACEMENT SERVICES beginning in 1947.

**CHALLENGES OF GROWTH AND INTERNATIONALIZATION.** Between 1960 and 1990, Church membership more than quadrupled, with especially rapid growth outside the United States. Many organizational developments during these decades were designed to streamline operations, enhance communication and leadership training, and focus resources on the needs of Church members far from headquarters.



First Presidency (1901–1910). Left to right: President Joseph F. Smith, second counselor Anthon H. Lund, first counselor John R. Winder. Courtesy Rare Books and Manuscripts, Brigham Young University.



The Church Administration Building, at 47 East South Temple Street, Salt Lake City, completed in 1917, serves as the main office building for the Church President, his counselors, the Quorum of the Twelve Apostles, and other General Authorities.

By the 1960s three kinds of organizations were operating within the Church: (1) an ecclesiastical system under a priesthood chain of command; (2) auxiliaries, each with its own general officers, manuals, conferences, and publication; and (3) professional services and departments for education, social work, legal affairs, building, communications, accounting, etc. Early in the 1960s, efforts began to correlate these organizations. A Correlation Committee consolidated and simplified Church curriculum, publications, meetings, and activities. Further elements of the correlation program, implemented in 1964, grouped priesthood responsibilities into four categories: missionary, genealogy, welfare, and home teaching. Ward teaching became HOME TEACHING, giving the priesthood quorums new responsibility for carrying Church programs to LDS families. Wards developed PRIESTHOOD EXECUTIVE COMMITTEES and WARD COUNCILS to coordinate functions and reach out to individuals. In 1965 FAMILY HOME EVENING was established Churchwide and, in 1970, Monday nights were set aside for families; special manuals provided suggestions for gospel-oriented family activities.

Beginning in 1965 all messages from general Church agencies to wards and stakes were funneled into the PRIESTHOOD BULLETIN. Regional publications merged in 1967 into a unified INTERNATIONAL MAGAZINE, published in several languages. In 1971 Church magazines in the

United States and Great Britain were restructured with the publication of the ENSIGN for adults, the NEW ERA for teens, and the FRIEND for children. By 1970 the Church had implemented a worldwide translation and distribution organization with publishing and DISTRIBUTION CENTERS in European countries, the Americas, and the Pacific Rim.

Members of the First Council of the Seventy were ordained high priests in 1961 in order to better assist the Twelve in overseeing the growing number of wards and stakes. REGIONAL REPRESENTATIVES and Mission Representatives of the Twelve were called in 1967 and 1972, respectively (and merged in 1974). These officers played a key role in training and advising local leaders, an increasing number of whom were relatively recent converts with little administrative experience.

Spencer W. KIMBALL's presidency (1973–1985) saw important administrative changes, often in the direction of regionalizing responsibilities. Several functions previously reserved for General Authorities were delegated to stake presidents. In 1975 the First Quorum of the Seventy was reinstated as a body of General Authorities; a decade later the office of Seventy became exclusively a General Authority position. Regional Representatives received limited line authority to supervise stake work (1976). In 1978 the Twelve became more directly involved in such ecclesiastical matters as curriculum, activity programs, and Scouting; the Presiding Bishopric retained responsibility for temporal programs but no longer for the youth. To enhance general Church supervision of local operations throughout the world and at the same time facilitate regionalization, in 1984 an AREA PRESIDENCY (a president and two counselors, all of the Seventy) was organized for each of several major geographic areas. As the Church expands, boundaries are redrawn, and the number and importance of area presidencies increase.

Church programs have also been redesigned to meet the needs of an increasingly international membership. During the 1960s a labor missionary program (modeled after one that earlier constructed a college and a temple in New Zealand, and numerous chapels, especially in the South Pacific) helped the Church build meetinghouses in all parts of the world (see BUILDING PROGRAM). In the mid-1970s the Church divested itself of hospitals that benefited primarily residents of the intermountain West and focused increased attention on the construction of chapels and temples world-





The Quorum of the Twelve Apostles (1953): Front (left to right): Joseph Fielding Smith, Harold B. Lee, Speneer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley. Back (left to right): Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Adam S. Bennion, Richard L. Evans. The first four became Presidents of the Church in succession (1970–).

wide—this time not by labor missionaries but by professional builders. A consolidated Sunday three-hour meeting schedule for priesthood, SACRAMENT MEETING, and auxiliary meetings was introduced in the United States and Canada in 1980 and later worldwide. By the 1980s a SATELLITE COMMUNICATIONS NETWORK linked headquarters with many local stakes; that, and the widespread use of videotapes, made general conferences and communications from Church headquarters much more accessible. By 1990 much of the training of local leaders had been assumed by area presidencies and regional representatives.

In the 1980s Church financing became increasingly centralized, relieving local units of a major burden. Beginning in 1982 ward and stake buildings were funded fully from general Church funds (from tithes). In 1990 general funds also became the source for financing all local operations in

the United States and Canada (*see FINANCES OF THE CHURCH*).

Though the basic administrative officers date from the founding generation, the challenges faced and the way the Church organizes itself to meet those challenges have changed dramatically. Such changes will continue. As President John Taylor said in 1886, the priesthood must not be fettered by “cast iron rules,” for it is “a living, intelligent principle, and must necessarily have freedom to act” as circumstances require (First Council of the Seventy, Minutes, Dec. 15, 1886, Church Archives).

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### CONTEMPORARY ORGANIZATION

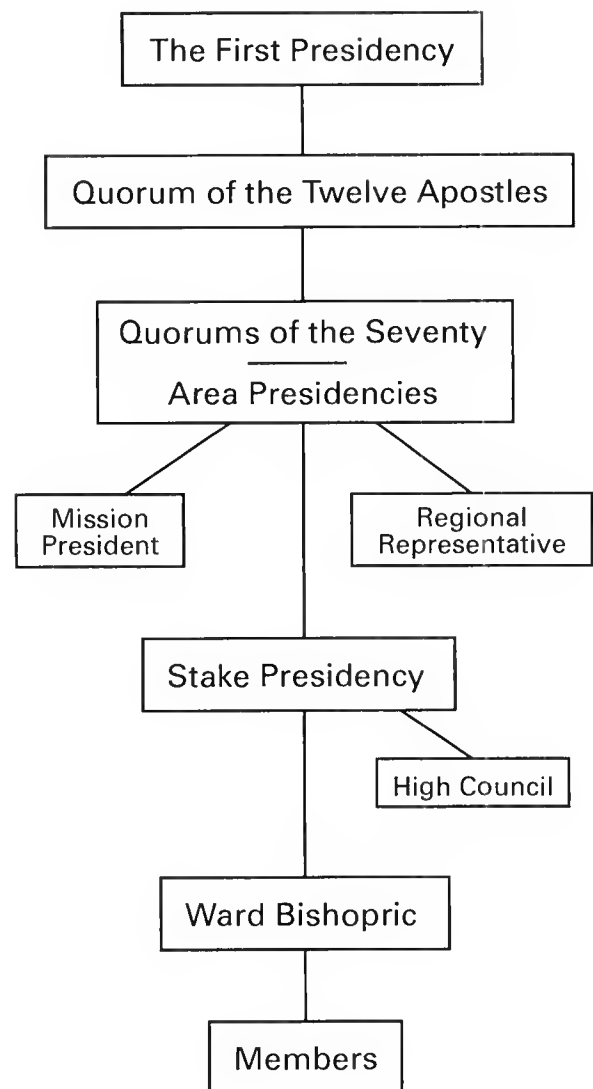
Members of The Church of Jesus Christ of Latter-day Saints believe that certain organizational principles, laws, and arrangements are divinely inspired. As evidence of this they point to callings and offices in the contemporary organization of the Church (e.g., prophet, apostle, the seventy, and evangelist or patriarch) that were also present in the early Christian church. Several early revelations, including the original articles of Church organization and government (D&C 20) and the revelation on PRIESTHOOD (D&C 107), are seen by members of the Church as sources of a divinely inspired organizational pattern. All offices and callings are filled by lay leaders, as the Church has no professional clergy. Even full-time missionaries and GENERAL AUTHORITIES are drawn from the laity (see LAY PARTICIPATION AND LEADERSHIP).

**PRINCIPLES OF ORGANIZATION.** Six basic principles that can be inferred from the revelations have shaped the historical and contemporary organization of the Church.

First is the guiding principle that the Church functions in the context of God's eternal plan. Latter-day Saints believe that God's work and glory is to "bring to pass the immortality and eternal life" of mankind (Moses 1:39). To further this plan, the Church pursues a complex mission that can be described as threefold: (1) proclaiming the gospel of Jesus Christ to every nation, kindred, tongue, and people; (2) perfecting the Saints by preparing them to receive the ordinances of the gospel and, by instruction and discipline, to gain exaltation; and, (3) redeeming the dead by performing vicarious ordinances in the temple for those who have lived on the earth (Kimball, p. 5). The structures, programs, and processes of the contemporary organization of the Church are designed to fulfill one or more dimensions of the Church mission.

The second principle establishes the priesthood of God as the organizing authority of the Church. Structurally, the Church follows a strict hierarchical form, and authority is exercised through priesthood KEYS, which determine who presides over the Church and who directs its affairs at each organizational level. The PRESIDENT OF THE CHURCH is the only person on earth authorized to exercise all priesthood keys. But through his authority different keys are delegated to individuals when they are called and "set apart" to specific positions of priesthood leadership and responsibility.

Third is the principle of presidencies and councils (see PRESIDENCY, CONCEPT OF; PRIEST-



HOOD COUNCILS). Presidents, because they hold priesthood keys and are entitled to the powers of presidency, possess the ultimate decision-making authority for their assigned stewardships. Nevertheless, all presidents are instructed to meet in presidencies and councils to hear various points of view. For example, it is the responsibility of counselors to presidents to give counsel; in Church disciplinary councils, council members may even be assigned to represent competing points of view. The same patterns are observed in the presidencies of the AUXILIARY ORGANIZATIONS, even though no priesthood keys may be involved.

Fourth is the law of COMMON CONSENT. Church leaders are selected through revelation by those in authority. Before new leaders may serve, they must receive a formal sustaining vote from the members whom they will serve or over whom they will preside. When members of the Church sustain leaders, they commit themselves to support these leaders in fulfilling their various stewardships.

Fifth is the principle of orderly administration. The organization of the Church follows prescribed policies and procedures that in the contemporary Church are defined in the GENERAL HANDBOOK OF INSTRUCTIONS, the *Melchizedek Priesthood Handbook*, and other handbooks and manuals for specific programs. An order or pattern is indicated for such procedures as ordinations, ordinances, and blessings; conducting meetings; extending callings and releases to members in various callings in the Church; keeping records and reports; controlling finances; and exercising Church discipline (see DISCIPLINARY PROCEDURES).

Sixth, the contemporary organization of the Church continues to change in response to the demands of rapid international growth. New auxiliary organizations and new levels of geographic representation (e.g., REGION and AREA) have been added since the original revelations were received. Nevertheless, the influence of the first five organizing principles can still be seen at every organizational level, in both the ecclesiastical order and the administrative support system of the Church. In this respect, the contemporary organization of the Church is a product of both constancy and change.

Most people experience the organization of the LDS Church principally at the local level, where congregations are organized into WARDS. Although the local ward organization meets most of



First Presidency (1963–1965). Left to right: First counselor Hugh B. Brown, President David O. McKay, and second counselor N. Eldon Tanner.

the religious needs of the members within its boundaries, many specialized services are provided at a higher level. In addition, ward officers are in continuing contact with a hierarchy of priesthood leaders linking them directly to the central authorities in Salt Lake City. Wards are organized into STAKES, stakes into regions, and regions into areas, which constitute the major international divisions of the Church organization. The present article will describe the organization beginning with the most general level and ending with the local wards.

A body of priesthood leaders called the General Authorities heads the organization of the Church. They are full-time ecclesiastical leaders drawn from the laity, and they receive modest living allowances from returns on investments made by the Church, not from the tithes and offerings paid by members of the Church. The General Authorities consist of the FIRST PRESIDENCY of the Church, the QUORUM OF THE TWELVE APOSTLES or Council of the Twelve, the quorums of the SEVENTY, and the PRESIDING BISHOPRIC.

These General Authorities preside over the entire ecclesiastical organization of the Church, from the central headquarters in Salt Lake City, and its area offices in major cities in different parts of the world. They also manage the departments of the central office, which are composed largely of full-time employees who serve the administrative needs of the Church from offices in Salt Lake City and other locations as needed. This administrative support system functions in cooperation with the normal ecclesiastical channels, maintaining clear and direct lines of authority and responsibility between local and general officers of the Church.

**THE FIRST PRESIDENCY.** The First Presidency is the highest council of the Church, and is composed of the President of the Church and usually two counselors. The First Presidency performs the central and authoritative role of receiving revelation and establishing policies and procedures for the Church. When the President dies, the senior apostle (i.e., the member of the Quorum of the Twelve Apostles with the longest tenure) becomes President of the Church, and he chooses his counselors usually from among the other apostles, without regard to seniority. A new apostle is then chosen to fill the complement of twelve.

Since the First Presidency is a policymaking body, relatively few organizations and departments of the Church administrative support system report directly to it. For example, the various units of the CHURCH EDUCATIONAL SYSTEM (CES), including INSTITUTES and SEMINARIES, report through a Board of Education. Brigham Young University, BYU–Hawaii, Ricks College, the LDS Business College, and several small colleges and schools located outside the United States also report through their boards of trustees.

The Church Auditing Department, the Budget Office, and the Personnel Department report directly to the First Presidency or its committees, as do the advisers to the MORMON TABERNACLE CHOIR and the MORMON YOUTH SYMPHONY AND CHORUS. Although not a part of the Church administrative system, TEMPLE PRESIDENTS likewise report directly to the First Presidency.

**THE COUNCIL OF THE TWELVE.** The Council, or Quorum, of the Twelve Apostles is a quorum “equal in authority and power” to the First Presidency, meaning that when the First Presidency is dissolved (which occurs upon the death of the

President of the Church) the Council of the Twelve exercises all of the power and authority previously reserved to the First Presidency until a new First Presidency is organized (D&C 107:23–24). The Council of the Twelve is presently organized into four executive groups—the Correlation Executive Committee composed of the Council of the Twelve’s three most senior apostles; the Missionary Executive Council; the Priesthood Executive Council; and the Temple and Family History Executive Council.

The Correlation Executive Council reviews the work of the three other councils. It also directs the Correlation Department, which evaluates manuals and other materials disseminated to the membership of the Church and conducts research for the General Authorities (*see* CORRELATION). The Evaluation Division of the Correlation Department includes lay-member committees responsible for reviewing all Church materials, research, and the translation of materials.

The Missionary Executive Council directs the work of the Missionary Department of the Church, which provides support to a worldwide proselytizing effort. It is made up of several major sections, including the Proselyting Resource Division; several MISSIONARY TRAINING CENTERS; the Missionary Operations Division, for handling day-to-day missionary activities; and the Media Division.

The Priesthood Executive Council directs the Priesthood Department and the Curriculum Department of the Church (*see* CURRICULUM). The Priesthood Department supervises the activities of the MELCHIZEDEK PRIESTHOOD and the auxiliaries of the Church. Among these auxiliary organizations are the PRIMARY (for young children), the YOUNG MEN and YOUNG WOMEN (for youth ages twelve to eighteen), the RELIEF SOCIETY (for adult women), and the SUNDAY SCHOOL. The members of the general presidencies of the Relief Society, Young Women, and Primary are women who are called to serve on a part-time basis, while members of the general presidencies of the Young Men and Sunday School are members of the quorums of the Seventy. The principal role of the general presidencies of the auxiliaries is to train and serve the leaders and members of their respective organizations in the stakes and wards of the Church. The Curriculum Department is responsible for planning, developing, and producing printed, audio, and audiovisual materials for the Church. It in-

cludes the Curriculum Planning and Development Division, the Audiovisual Planning and Development Division, the Publications Coordination Division, the Scriptures Coordination Division, and the Church Magazines Division.

The Temple and Family History Executive Council directs the Temple Department, the Family History Department, and the Historical Department of the Church. The Temple Department supervises the operation of the Church's temples throughout the world. The major divisions of the Temple Department are the Recording and Ordinance Procedures Division, the Ordinance Recording Systems Division, and the Audiovisual Services Division. The Family History Department manages the genealogical research done by members of the Church all over the world and assists members in researching their ancestors (*see* FAMILY HISTORY, GENEALOGY; GENEALOGY). It engages in the acquisition and storage of genealogical records, manages the worldwide system of genealogical libraries, and supervises the preparation of individual names for temple ordinance work. The Historical Department acquires, organizes, preserves, and oversees the use of materials of enduring value to the Church. The department includes the Archives Division, the Library Division (for historical research), and the Museum Division.

Members of the Missionary, Priesthood, and Temple and Family History executive councils also have "first contact" assignments in various areas of the Church. This means that these members of the Council of the Twelve work with specific area presidencies and are ultimately responsible for all the work of the Church in their assigned areas.

**THE QUORUMS OF THE SEVENTY.** Members of the First Quorum of the Seventy are called to serve usually until they reach seventy years of age, while members of the Second Quorum of the Seventy are normally called to serve for five years. Members of the quorums of the Seventy serve under the direction of the Presidency of the Seventy. The seven presidents of the Seventy presently serve as Executive Directors of, respectively, the Correlation, Missionary, Priesthood (two Executive Directors assigned), Curriculum, Temple, and Family History departments of the Church. Members of the quorums of the Seventy are assigned to serve in area presidencies throughout the

world. Area presidencies oversee both the local units and the missions of the Church. Each mission is presided over by a MISSION PRESIDENT, who oversees the proselytizing activities of approximately two hundred missionaries.

Those members of the quorums of the Seventy assigned to the areas of North America work at the general headquarters of the Church in Salt Lake City. They also receive assignments as assistant executive directors over the departments of the Church or as members of general presidencies of the Young Men and Sunday School organizations of the Church.

**THE PRESIDING BISHOPRIC.** The Presiding Bishopric is made up of three General Authorities—the Presiding Bishop and two counselors—responsible for many of the temporal affairs of the Church. They report directly to the First Presidency of the Church and oversee the WELFARE SERVICES, Physical Facilities, Materials Management, Information Systems, Finance and Records, Investments, LDS FOUNDATION, and Security departments of the Church. The members of the Presiding Bishopric also support directors for temporal affairs assigned to each of the areas of the Church, who oversee all the temporal affairs of the Church in their assigned areas.

The Welfare Services Department is charged with helping members of the Church to care for themselves and for the poor and needy. The department consists of the Employment Services Division, DESERET INDUSTRIES (organized for the employment and rehabilitation of disadvantaged members of the Church), and the Production/Distribution Division (responsible for the production, processing, and distribution of sustenance to temporarily disadvantaged Church members).

The Physical Facilities Department provides, maintains, and manages Church buildings and sites in the United States and Canada, and provides functional support for Church-owned physical facilities throughout the world. The department is divided into the Architecture and Engineering Division, the Headquarters Facilities Division, the Real Estate Division, and the Temple and Special Projects Division.

The Materials Management Department provides Church members and the local units of the Church with equipment, functional services, supplies, sacred clothing, and published materials.

The divisions of this department include Printing Services, Beehive Clothing (a production facility for articles of sacred clothing), the Purchasing Division, the Translation Division, the Vehicle Fleet Division, and the Food Services Division.

The Information Systems Department provides information services to the administrative departments and the areas, regions, stakes, and wards of the Church. The department is composed of the Client Services Division, the Operations Services Division (Data Center), and the Applications Services Division.

The Finance and Records Department protects the assets and vital administrative records of the Church. It is organized into the Treasury Services, Controller, Tax Administration, Risk Management, and Membership and Statistical Records divisions.

The Investments Department is responsible to the Presiding Bishopric for investment securities and investment properties of the Church and is organized into separate divisions to perform these responsibilities (*see* BUSINESS: CHURCH PARTICIPATION IN).

The purpose of the LDS Foundation is to encourage and facilitate charitable giving to the Church and its programs. The LDS Foundation consists of the Donor Services, Donor Services Support, and Administrative Services divisions.

Finally, the Security Department is charged with providing security for properties at Church headquarters and other locations and personal protection as determined by the First Presidency. The department is organized into divisions responsible for each activity.

**THE LOCAL UNITS OF THE CHURCH.** The General Authorities oversee the geographical areas of the Church and normally become involved in local Church affairs through regional representatives. Regional representatives, like stake and ward leaders, serve on a part-time basis. All are lay members, and receive no financial compensation from the Church for their services. Regional representatives perform an advisory and training role. Their principal responsibility is to train local Church leaders in their assigned regions, as directed by the Council of the Twelve through the area presidencies.

The local units of the Church are stakes and wards. Stakes are centers of Church activity. The size of a stake may range from 2,000 to 7,000 mem-

bers, and each stake provides its members with the full range of programs and services of the Church. Each stake is presided over by a **STAKE PRESIDENT** and two counselors, assisted by a **HIGH COUNCIL** of twelve or more men. The stake presidency and high council form the Stake Priesthood Executive Committee, which directs all stake activities. The Stake Priesthood Executive Committee is usually divided into the Stake Melchizedek Priesthood Committee and the Stake Aaronic Priesthood Committee. The Stake Melchizedek Priesthood Committee, under the direction of the stake president (chairman) and a counselor in the stake presidency (vice-chairman), supervises Melchizedek Priesthood quorums and trains quorum and group leaders. The Stake Aaronic Priesthood Committee, chaired by the other counselor in the stake presidency, meets to correlate and supervise stake and multiward Aaronic Priesthood programs. Finally, the Stake Council, formed of the members of the Stake Priesthood Executive Committee and the presidents of the stake auxiliaries, meets regularly to coordinate the planning of stake programs and activities.

Wards are the basic ecclesiastical unit of the Church. They normally have between 200 and 800 members and are presided over by a **BISHOP** and two counselors. The operation of substantially all the programs of the Church takes place in wards. Moreover, all Aaronic Priesthood quorums are ward quorums, in contrast to Melchizedek Priesthood quorums, which are primarily supervised by stakes. The organization of wards resembles the organization of stakes, with the **BISHOPRIC** serving as the presidency of the ward and the Ward Priesthood Executive Committee and the **WARD COUNCIL** serving as the major councils. Ward members meet together frequently for spiritual and social purposes. According to President Harold B. Lee, "Perhaps the most important of all the work done in the Church is done in the wards." In areas where there is a smaller Church membership, members are organized into local **BRANCHES** and **DISTRICTS** under the direction of missions, until there is sufficient membership strength to organize them as self-operating wards and stakes.

The contemporary organization of the Church is unique in its complexity and its use of lay members, though experience indicates that many details of that organization are necessarily subject to change. It is the intent of the Church to provide multiple opportunities for its members to serve in

formal organizational roles and to perform Christian service, such as visiting the sick, caring for the poor, and serving as missionaries. Accordingly, a ward of 400 members may involve as many as 250 of those members in a variety of ward and stake positions. Members view their positions in the Church as "callings." Those who are in positions of Church authority seek inspiration from God in determining which member should receive a particular calling and then extend the call accordingly. Soon thereafter, the member is sustained by the body of membership that he or she serves, and is then set apart to the position by the presiding authority. Members of the Church expect to serve in a variety of positions throughout their lives. Although some positions are seen to carry greater status—roughly correlated with the ecclesiastical hierarchy—there is no prescribed sequence of Church positions. For example, a man might serve as a stake president and, upon his release, be called as a Sunday School teacher. Members accept such changes as inspired and as new opportunities to serve.

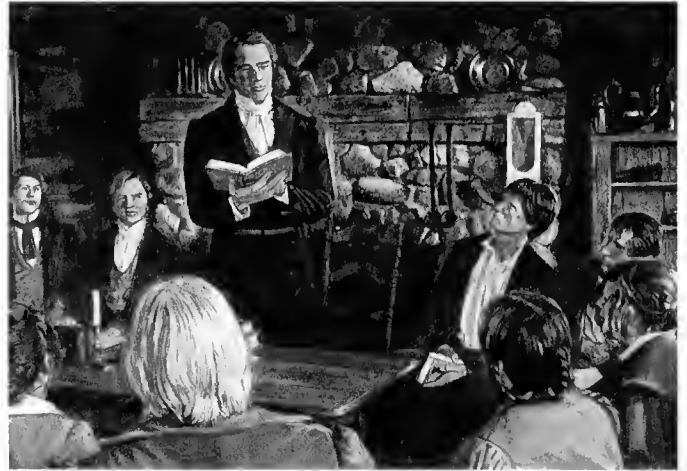
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LEE TOM PERRY  
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## ORGANIZATION OF THE CHURCH, 1830

On Tuesday, April 6, 1830, under the direction of the Prophet Joseph SMITH, a group of friends assembled in Peter Whitmer, Sr.'s log farmhouse to organize the Church, later named The Church of Jesus Christ of Latter-day Saints (see NAME OF THE CHURCH). Whitmer, a German immigrant from Pennsylvania, had come to Fayette, New York, in the Seneca Lake region in 1809. Joseph and Emma SMITH and Oliver COWDERY had lived and worked in the Whitmer farmhouse in 1829 while they completed the translation of the Book of Mormon.



*The Organization of the Church—April 6, 1830*, by Robert E. Barrett (1989, 36" × 44"). As instructed by the Lord, Joseph Smith presided over the organization of the Church on April 6, 1830. Six men participated in the organization. About fifty believers and friends were present. Courtesy Robert E. Barrett.

Prior to this date, Joseph Smith and his small but growing group of believers had held meetings regularly in Fayette, Manchester, and Colesville, New York, but April 6 was the day given them by revelation to organize formally as a church, in compliance with laws regulating the creation of new churches in New York State. It appears that the legal requirements were checked and steps taken to comply with New York law prior to the organization. The law required notice on two successive sabbaths, nomination and election of three to nine trustees, and nomination of two members to preside at the election (Carmack, p. 16). These steps assured formal status to the fledgling Church, validating property and ecclesiastical actions in the eyes of the state. Joseph Smith's official history reports his conclusion that the organizers held the meeting agreeable to the laws of the country (see JOSEPH SMITH—HISTORY). There is no record of any challenge to the action, and thereafter the Church conducted both religious rites and business transactions on a regular basis.

The organizational meeting commenced with prayer. The small congregation, made up of about fifty men and women, unanimously voted approval to organize a new church and elected Joseph Smith, Oliver Cowdery, Hyrum SMITH, Peter Whitmer, Jr., Samuel H. Smith, and David WHITMER as trustees. They also unanimously



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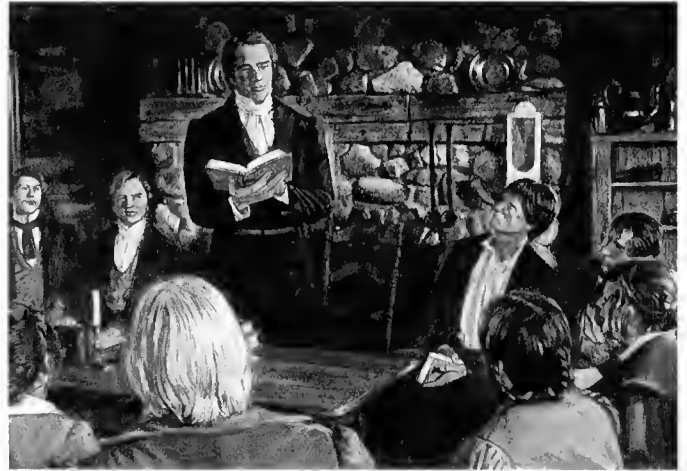
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elected Joseph Smith and Oliver Cowdery as teachers and first and second elders of the newly organized Church of Christ. Smith ordained Cowdery as an elder of the Church, and in turn Cowdery ordained Smith, even though they had previously ordained each other to the priesthood office of ELDER (see MELCHIZEDEK PRIESTHOOD: RESTORATION). The second ordination signified that the two elders were empowered to act in the new Church. They blessed and shared the bread and wine of the Lord's Supper with those present in honor of the special occasion, bestowed the GIFT OF THE HOLY GHOST on each individual member present by the LAYING ON OF HANDS, and confirmed each of those previously baptized as members. Smith and Cowdery called and ordained men to different offices of the PRIESTHOOD. Those present at the meeting enjoyed an unusual outpouring of the Spirit of the Lord. After the spiritual feast, they dismissed the formal meeting. Having authority bestowed upon them, the newly appointed Church officers baptized several persons, including Joseph SMITH, Sr., Martin HARRIS, and Orrin Porter Rockwell. On this day the Prophet Joseph Smith also received revelations to guide the Church (cf. D&C 21).

Important events such as the restoration of priesthood AUTHORITY and the translation and publishing of the Book of Mormon preceded this date, and subsequent revelations and administrative changes defined and expanded Church organization, but Latter-day Saints consider April 6, 1830, as the birthday of the Church.

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JOHN K. CARMACK

### ORGANIZATION OF THE CHURCH IN NEW TESTAMENT TIMES

Latter-day Saints "believe in the same organization that existed in the Primitive Church, namely,

apostles, prophets, pastors, teachers, evangelists, and so forth" (A of F 6). They believe that Jesus Christ bestowed his PRIESTHOOD on those he called and appointed to positions of responsibility in the church he organized. They believe that in the "Primitive Church" a person had to be "called of God, by prophecy, and by the laying on of hands, by those who [were] in authority, to preach the Gospel and administer in the ordinances thereof" (A of F 5, cf. John 15:16; 20:22–23; Acts 6:6; 13:1–3). The Church established by Christ provided for a general leadership composed of apostles and prophets, with each local congregation under the direction of an "overseer," a bishop. The apostles were charged to bear the good news of the GOSPEL OF JESUS CHRIST to all the world and to organize converts into churches or mutually supportive communities of saints.

The latter-day restoration of this administrative structure is distinctive, but shares some features retained also by Protestant and Catholic traditions. It resembles Protestantism in its attempt to return to the basic doctrines and procedures of the early Church. However, it shares a more Catholic conviction of the need for authoritative church leadership and a centralized organization. The Church of Jesus Christ of Latter-day Saints is particularly distinctive in its belief in the leadership of living PROPHETS who guide it through REVELATION.

The LDS position is in agreement with the several allusions to Church structure in the NEW TESTAMENT. In 1 Corinthians 12:28, Paul describes the organization of the Church as "first apostles [*apostoloi*, "sent ones," i.e., representatives, agents], secondarily prophets." In Ephesians 2:20, the Church at Ephesus is said to be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Three of the apostles—PETER, JAMES, and JOHN—are clearly a leading group (like a FIRST PRESIDENCY), and Peter seems to lead this group in initiating authoritative action and receiving revelation (Matt. 16:18; Acts 1–5; 8–10). Latter-day Saints regard Peter as the prophet or president of the Church in New Testament times.

The early church also had BISHOPS (*epískopoi*, "overseers, supervisors," 1 Tim. 3:1), ELDERS (*presbíteroi*, Acts 15:22; 16:4; 20:17, where a council of elders is grouped with the apostles), TEACHERS (*didáskaloi*, 1 Cor. 12:28, here men-

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tioned just after the apostles and prophets; Eph. 4:11), DEACONS (*diákonoi*, "servants, helpers," Philip 1:1), and a group of SEVENTY (Luke 10:1) who gave missionary service. All of these offices have LDS equivalents.

However, Latter-day Saints do not claim an exact, one-to-one correspondence between the primitive Church and the restored Church. Continuing revelation provides for continual adaptations of the basic ecclesiastical pattern. For instance, in the early New Testament Church the three leading apostles were part of the council of the twelve, while in the latter-day Church they generally are a separate quorum. In the early Church, elders appear to have been older members of a congregation, while in the LDS Church they are often, or usually, younger men. Deacons and teachers were adults in the primitive Church (1 Tim. 3:12) and in the early LDS Church. In the twentieth-century Church, however, young men ordinarily receive these priesthood offices at the ages of twelve and fourteen. The LDS Church has no officer entitled EVANGELIST (*euaggelistēs*, "good-message announcer") or pastor (*poimēn*, "shepherd," Eph. 4:11–14); but Joseph Smith taught that the evangelist was a PATRIARCH, an official who gives revelatory "fatherly" blessings (see *TPJS*, p. 151); and a pastor, although not an ordained officer in the priesthood, could well be any leader who serves as a "shepherd of the flock" (*MD*, p. 557).

[See also Apostasy.]

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TODD COMPTON

## ORGAN TRANSPLANTS AND DONATIONS

Because the transplanting of body parts raises some concerns regarding ethics and moral issues, the Church has issued the following statement: "Whether an individual chooses to will his own bodily organs or authorizes the transplant of organs from a deceased family member is a decision for the individual or the deceased member's family. The decision to receive a donated organ should be made with competent medical counsel and confirmation through prayer" (*General Handbook of Instructions*, 11–6).

The transplanting of certain organs is now being done with increasing success. For example, transplantation of the cornea has been done for many years, and now a better than 90 percent chance of vision restoration is expected in cases of blindness due to corneal disease. As successful replacements increasingly occur, more people become aware of the various diseases and disorders that can be treated and cured by transplantation, and more people want to become recipients. According to the American Council on Transplantation, more than 50,000 people benefited from organ transplants in 1989. And according to the Intermountain Transplant Program, "more than 100,000 could benefit if enough organs and tissue were available."

Organs and tissue that can now be transplanted include the cornea, kidney, pancreas, heart, liver, skin, bone, veins, tendons, lung, bone marrow, and blood. Heart and liver donations are immediate matters of life and death. Donated kidneys replace thrice-weekly dialysis treatments. A donated pancreas may "cure" someone's diabetes. Donated eyes provide not only corneas for sight-restoring corneal transplants but also vital eye tissue for other surgical procedures and for research into blinding eye disorders.

According to organizations handling organs for transplantation, only those who meet strict criteria are considered for donors. These criteria include careful testing for infectious diseases, including AIDS. Because of these procedures and advances in transplant techniques, donors and recipients do not face the risks faced a few years ago.

In some instances, as where a kidney is needed, a close relative can serve as a donor. (A healthy person can continue a normal life with one

tioned just after the apostles and prophets; Eph. 4:11), DEACONS (*diákonoi*, "servants, helpers," Philip 1:1), and a group of SEVENTY (Luke 10:1) who gave missionary service. All of these offices have LDS equivalents.

However, Latter-day Saints do not claim an exact, one-to-one correspondence between the primitive Church and the restored Church. Continuing revelation provides for continual adaptations of the basic ecclesiastical pattern. For instance, in the early New Testament Church the three leading apostles were part of the council of the twelve, while in the latter-day Church they generally are a separate quorum. In the early Church, elders appear to have been older members of a congregation, while in the LDS Church they are often, or usually, younger men. Deacons and teachers were adults in the primitive Church (1 Tim. 3:12) and in the early LDS Church. In the twentieth-century Church, however, young men ordinarily receive these priesthood offices at the ages of twelve and fourteen. The LDS Church has no officer entitled EVANGELIST (*euaggelistēs*, "good-message announcer") or pastor (*poimēn*, "shepherd," Eph. 4:11–14); but Joseph Smith taught that the evangelist was a PATRIARCH, an official who gives revelatory "fatherly" blessings (see *TPJS*, p. 151); and a pastor, although not an ordained officer in the priesthood, could well be any leader who serves as a "shepherd of the flock" (*MD*, p. 557).

[See also Apostasy.]

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In some instances, as where a kidney is needed, a close relative can serve as a donor. (A healthy person can continue a normal life with one

kidney.) In the case of some organs, such as the cornea of the eye, the donated organ usually comes from one who signs a statement indicating a desire to donate organs upon death. In the event of an accident or untimely death, the donor's eyes may then be used with the consent of the family.

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WAYNE A. MINEER

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## ORIGINAL SIN

While The Church of Jesus Christ of Latter-day Saints teaches that the transgression of ADAM and EVE brought death into the world and made all mortals subject to temptation, suffering, and weakness, it denies that any culpability is automatically transmitted to Adam and Eve's offspring. All mortals commit sin, but they will be punished "for their own sins, and not for Adam's transgression" (A of F 2).

**IN OTHER FAITHS.** The doctrine of original sin as taught traditionally states that, due to the FALL OF ADAM, infants are born tainted with actual SIN, resulting in the "privation of sanctifying grace"; this dogma "does not attribute to the children of Adam any properly so-called responsibility for the act of their father," nor is it a voluntary sin "in the strict sense of the word," yet it is a "real sin" (S. Harent, "Original Sin," in *Catholic Encyclopedia*, 1911 ed., Vol. 11, p. 315). All people, according to this doctrine, except the Virgin Mary and Jesus Christ, inherit an actual, existing personal guilt (see IMMACULATE CONCEPTION). A corollary of this belief is the doctrine of INFANT BAPTISM, holding that infants are to be baptized to remove this sin because those who die without baptism remain unsanctified and forever excluded from heaven and the presence of God.

The doctrine of original sin derives from an interpretation given to the writings of Paul, particularly Romans 5:12-21, by some theologians of the second and third centuries. More than any other, Augustine in the fifth century transformed Paul's teachings on the Fall into the doctrine of original sin. His views were adopted as doctrine and formally canonized by the decrees of the Council of Trent in the sixteenth century. According to this

view, Adam's sin is considered "original" because it arose with the "origin" of man.

Protestantism largely accepts this doctrine. John Calvin stated: "We believe that all the posterity of Adam is in bondage to original sin, which is a hereditary evil" (R. Reed, *The Gospel as Taught by Calvin* [Grand Rapids, Mich., 1979], p. 33). Protestant views emphasize the inherited nature of the sin, reflecting the German word for "original sin," *Erbsünde* (literally "inherited sin"). Rabbinic Judaism teaches of two inclinations, one evil and one good; and some Jews consider "circumcision as a means of escaping damnation" (Samuel Cohon, *Essays in Jewish Theology* [Cincinnati, Ohio, 1987], p. 265).

**IN LDS DOCTRINE.** Latter-day Saints believe that infants inherit certain effects of the Fall, but not the responsibility for any sin as a result of Adam's or Eve's transgression. From the foundation of the world, the atonement of Jesus Christ makes amends "for the sins of those who have fallen by the transgression of Adam" (Mosiah 3:11). Therefore, baptism is not needed until children reach a state of accountability, generally at the age of eight years, for little children cannot sin and are innocent (see CHILDREN: SALVATION OF CHILDREN). They are redeemed from the beginning by the grace of Jesus Christ (D&C 29:46-47), whose atonement cleanses them of the effects of the Fall (D&C 137:10). The Prophet Mormon wrote the following words of Christ: "Little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them" (Moro. 8:8).

In one account in the Pearl of Great Price, Adam learned that he had been forgiven for his transgression in the Garden of Eden, and that "the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children" (Moses 6:54). However, as a consequence of the Fall, evil is present in the world and all "children are conceived in sin, [and] so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good" (Moses 6:55). Begetting children in marriage is not a sin (cf. Heb. 13:4), but the propensity for sin is inherited.

No mortal person bears the burden of repenting for Adam's transgression. Nevertheless, all inherit the effects of the Fall: All leave the presence of God at birth, all are subject to physical death,

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and all will sin in some measure. From the moment of conception, the body inherits the seed of mortality that will eventually result in death, but only as a person becomes accountable and chooses evil over good do personal sins result in further separation from God. Thus Adam was counseled: "Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there" (Moses 5:57).

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BYRON R. MERRILL

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## ORIGIN OF MAN

The view of the "origin of man" in The Church of Jesus Christ of Latter-day Saints differs significantly from that in most other modern traditions. Its prime concern is to affirm that humans were created as SPIRITS by and in the image of God, which determined their form and nature long before they became earthly organisms. Questions about what biological or cultural mechanisms might have produced *Homo sapiens* and over what period of time that often dominate secular discussions are of limited interest for Latter-day Saints.

The clearest presentation of the Church position may be a 1909 statement by the FIRST PRESIDENCY entitled "The Origin of Man," where four essential points are made: (1) God created humans (Gen. 1:27–28); (2) God created ADAM, "the origin of the human family" and "the first man"; (3) CREATION was sequential: first spiritual, later physical; and (4) each human body displays the characteristics of the individual premortal SPIRIT that inhabits it. Other ideas included in the statement are that humanity was not "a development from the lower orders of creation" but a "fall" from a higher state of existence; that an understanding of all the details about the origin of man is not vital to one's salvation, although the matter is related to several important truths; that the subject cannot be fully clarified by human learning alone; and that only certain relevant facts are now known, to which the Church adheres.

Subsequent official statements indicate that the details of how Adam became "the first man" are considered not to have been revealed clearly enough to settle questions of process. Emphasized instead is an eternal perspective wherein the individual as an "undeveloped offspring of celestial parentage is capable, by experience through ages and aeons, of evolving into a God" (IE 28:1091).

Since the rise of Darwinism in 1860, individual Latter-day Saints, both leaders and members, have occasionally participated in public discussion about EVOLUTION, since the official position of the Church on man's origin is not definitive in all respects. Mormons have expressed a wide range of views that are reminiscent of the well-known debates among Christians. Since a large number of Latter-day Saints entered careers in science early in this century, some have attempted to reconcile scientific facts and ideas with statements from the scriptures and prophetic leaders that are emphasized in the LDS tradition. Others have argued that in this area science merely offers "theories of men" and should therefore be discounted.

Many sympathetic to science interpret certain statements in LDS scripture to mean that God used a version of evolution to prepare BODIES and environmental surroundings suitable for the premortal spirits. For example, one scriptural description of creation says, "the Gods *organized the earth to bring forth . . .* every thing that creepeth upon the earth after its kind" (Abr. 4:25 [emphasis added]). Certain statements of various GENERAL AUTHORITIES are also used by proponents of this idea to justify their opinions.

Other Latter-day Saints accept a more literal reading of scriptural passages that suggest to them an abrupt creation. Proponents of this view also support their positions with statements from scripture and General Authorities (see EARTH).

While the current state of revealed truth on the LDS doctrine of man's origin may permit some differences of opinion concerning the relationship of science and religion, it clearly affirms that God created man, that the FALL OF ADAM was foreknown of God and was real and significant, and that the ATONEMENT of Christ was foreordained and necessary to reverse the effects of the Fall. Perhaps because these claims embrace the main doctrinal issues relevant to the condition of man, the description of the actual creation process does not receive much attention from the general membership of the Church or from the authorities.



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JOHN L. SORENSON

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**ORTHODOXY, HETERODOXY, HERESY**

Concepts of orthodoxy, heterodoxy, and heresy are found in virtually all religious traditions. This is also the case among Latter-day Saints, but with important distinctions that arise from the emphasis placed on individual agency, accountability, behavior, and growth.

The traditional terms "orthodoxy," "heterodoxy," and "heresy" are used rarely by Latter-day Saints. Moreover, in words like "orthodoxy" and "heresy" the stress is on religious belief rather than on religious practice. In the determination of an individual's standing within the LDS tradition, emphasis is placed more on what a member says or does than on what he or she believes. Thus, the terms "orthodoxy," "heterodoxy," and "heresy," in a traditional sense, are less significant to Latter-day Saints.

In general, the word "orthodoxy," which derives from the Greek *orthos*, "straight" or "right," and *doxa*, "opinion" or "belief," means adhering to what is commonly accepted, customary, or traditional. The term "heterodoxy" means not being in agreement with accepted teachings or holding beliefs that go contrary to established norms. The word "heresy," from the Greek *haireisis*, initially was a value-free term based on the word meaning "to choose" or "to act with purposive effort." This term came to mean any school, movement, or religious system of belief that was freely chosen. By the second century A.D., however, "heresy" was used in a strictly negative sense, referring to the doctrine of those who publicly dissented from or denied any of the established teachings of the tradition to which they belonged. The dissenter was thus a "heretic."

The traditional Christian concept of "church" (*ekklesiā*) excluded the concept of private "choice" (*haireisis*). Religious groups characteristically identify certain beliefs and practices that they view as being primary or foundational. On that basis they establish criteria for determining what is deemed acceptable belief and behavior for their adherents, often appealing to an established canon of scripture, to recognized sources of authority, and to the requirements of an organized ecclesiastical structure. How these criteria are interpreted and implemented determines the extent to which deviant belief or practice is allowed or tolerated.

Instead, the Church admonishes its members to use their agency to do all they can to accept and live all the teachings and principles of the gospel of Jesus Christ (Moro. 10:32-33), knowing that they will eventually be held accountable for their choices and, for those who have lived worthily, lay claim to the promises made to them when they entered into covenants with God. Each member, at any given time, may be at any stage in this process. Each is encouraged to grow closer to the Heavenly Father and to emulate the Savior in thought and action. Members are urged to expand their knowledge of truth, grace upon grace, line upon line, and precept upon precept. Provided one continues in this effort, relying on the means of repentance that lead from baptism to eternal life, no rigid conceptual checkpoints or belief requirements are imposed to challenge a person's membership in the Church.

Distinctions arise, however, when worthiness to teach, to preach, to hold office, or to participate in temple worship comes into question. The more a person may influence others by virtue of his or her Church assignments or activities, the greater is the concern about worthiness to serve. In these instances, members are asked if they follow certain basic Church tenets (*see* INTERVIEWS; TEMPLE RECOMMEND). These include, among others, having faith in God the Father and in his Son Jesus Christ, believing in the fundamental concepts set forth in the ARTICLES OF FAITH, acknowledging Joseph SMITH as a prophet of God, and sustaining the current President of the Church, the GENERAL AUTHORITIES, and local Church leaders. They also are asked if they abide by certain prescribed patterns of conduct (*see* PRAYER; RIGHTEOUSNESS; CHASTITY; WORD OF WISDOM; TITHING; FAMILY; CALLINGS; ACTIVITY IN THE CHURCH). The goal is that each Latter-day Saint will obtain a personal

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TESTIMONY of all gospel truths and will increasingly understand and live in accordance with those truths.

All members who live the gospel are promised the companionship of the Holy Ghost and personal revelation to help them grow in their knowledge of the Lord and to bring their lives into greater conformity with his will while they work out their "own salvation with fear and trembling" (Philip. 2:12). Thus, there will always be individual diversity within the overall unity of the Church, as each member grows in his or her chosen way in harmony with fundamental principles. Such choice and individuality are looked upon as sources of strength within the tradition so long as individuals remain within the confines of the doctrine of Jesus Christ (3 Ne. 11:31–35), the consistent teachings of the scriptures, and the clear words of the living prophets on what is required of each member to gain his or her salvation and exaltation.

Those who break their covenants or whose conduct brings discredit upon the Church may be

dealt with in a DISCIPLINARY PROCEDURE. Occasionally such action may arise when a member publicly disavows certain basic tenets of the faith, actively teaches against Church doctrines, or tries to subvert the work of the Church. However, most disciplinary action is taken because a member's dealings with others are deemed to be morally improper. Virtually every disciplinary action has as its ultimate purpose to assist a member in the difficult process of repentance, which can in time result in his or her being restored to full fellowship in the Church.

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M. GERALD BRADFORD



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## PAGEANTS

In the Church, pageants are outdoor theatrical productions that celebrate a place, person, or event in religious history. Some pageants depict the earthly mission of the Savior and his dealings with covenant peoples in Jerusalem and the New World, both before and after his resurrection. Other pageants dramatize some historical aspect of how the Church in this dispensation fulfills its mission of taking the gospel of Jesus Christ to every nation, kindred, tongue, and people (cf. Rev. 14:6).

Most pageants are initiated and sponsored by local Church leaders and carried out by Church members who reside in the area where the pageant is performed. They are usually presented out-of-doors on temporary stages on the site of the event or on or near the grounds of LDS temples. Typically they present a sequence of short but elaborate scenes that unseen speakers narrate over an audio system. The pageants often feature original music prerecorded by a professional orchestra and delivered through an audio system powerful enough to be heard for several hundred meters. Pageant casts consist of businessmen, homemakers, teenagers, children, college students, grandparents, craftsmen, and professional actors whose involvement is voluntary and without remuneration. Each pageant is typically presented for about

seven performances to as many as 20,000 people at a single performance. No admission fee is charged.

LDS pageants often feature appropriately costumed casts of as many as 600 performers, and may include live orchestras, choirs, and dancers. Each pageant is different in form as well as content. The "City of Joseph" pageant in Nauvoo, Illinois, is a conventional musical play. The Calgary (Canada) Nativity Pageant in December portrays how the Savior's birth is a blessing to all peoples. "The Man Who Knew," in Clarkston, Utah, is a narrative drama about the life of Martin HARRIS.

The CUMORAH PAGEANT, near Rochester, New York, has been presented at the hill CUMORAH since 1937. It depicts how Joseph SMITH learned about and acquired the plates of gold from which the Book of Mormon was translated and it presents a dramatized sampling of some of the epic events and prophecies described in them. Cast members include young adults called from other areas of the Church to participate in the July–August productions. Other pageants, such as at the Manti, Utah, or Oakland, California, temples, depict the restoration of the gospel. The Mesa, Arizona, pageant presents the story of the Savior's life. Other pageants are performed in Independence, Missouri; Castle Valley, Utah; and Auckland, New Zealand.

LAEL J. WOODBURY

## PALMYRA/MANCHESTER, NEW YORK

The Palmyra/Manchester area of New York is significant to the LDS Church because the Joseph SMITH, Sr., family settled there in 1816, and the hill CUMORAH, from which came the gold plates of the Book of Mormon, is nearby. Many events in early Church history occurred in the vicinity, including Joseph Smith's FIRST VISION, and also the visits of the ANGEL MORONI leading to the translation and publication of the Book of Mormon in Palmyra. A number of persons, including Martin HARRIS, Oliver COWDERY, and E. B. Grandin, prominent in the early scenes of the Church, also lived in the vicinity. Four revelations now published in the Doctrine and Covenants were received in the area (see D&C 2, 19, 22, 23).

The Joseph Smith, Sr., family arrived in the village of Palmyra, New York, in 1816 from their home in Norwich, Vermont. By the fall of 1817 they made a down payment on a 100-acre farm two miles south of the village in the adjoining township of Farmington (which became Manchester in 1822). During the winter of 1817–1818, they began the construction of a log house, which was completed by the fall of 1818 (Enders, p. 16). A 1982 archaeological dig revealed the exact location of the log cabin on the southern edge of Palmyra township (Berge, pp. 24–26).

In the early spring of 1820, Joseph Smith, Jr., sought the Lord in prayer and experienced the First Vision, in a grove of trees near the home, and three years later, on the evening of September 21–22, 1823, the angel Moroni visited him in the log cabin and gave him instructions about the coming forth of the Book of Mormon. The hill Cumorah where Joseph first viewed the gold plates and received annual visits from Moroni is about three miles to the southeast, on the Canandaigua Road.

From 1822 to 1826 the Smiths built a frame house in Manchester; and in January 1827 Joseph and his new bride, Emma Hale Smith, came to that home to work on the farm. Attempts to steal the gold plates required their being concealed both under the hearthstone of the house and in the cooper's shop.

The Book of Mormon was printed by Egbert B. Grandin in his Palmyra Bookstore, with Martin Harris's mortgaged farm guaranteeing that the printing costs would be met. With the organization

of the Church on April 6, 1830, at Fayette, the Manchester/Palmyra area was identified as one of three branches.

The Church still has interest in the area, maintaining VISITORS CENTERS in the Grandin printing shop and bookstore; at the Smith farm and SACRED GROVE; and also at the hill Cumorah, where an appropriate monument and building have been erected, and where an annual pageant is held. A portion of the Martin Harris farm is also owned by the Church. Members of the Smith family and others prominent in the early history of the Church are buried in the cemeteries of the area.

[See also History of the Church, c. 1820–1831; New York: Early LDS Sites in.]

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LARRY C. PORTER

## PAPYRI, JOSEPH SMITH

The term "Joseph Smith papyri" refers narrowly to twelve extant pieces of the Egyptian papyrus that the Prophet Joseph Smith acquired from Michael H. Chandler in July 1835. Located in the Church Archives, these fragments range in size from 7.5 in. x 12.5 in. to 6.5 in. x 4.5 in. Facsimile No. 1 in the BOOK OF ABRAHAM came from one of these fragments. Broadly, the term also refers to Facsimiles Nos. 2 and 3 in the same book and to papers and all the Egyptian materials of the KIRTLAND period of Church history containing small sections of copied papyrus text. The discovery and transmission of the mummies and papyri are discussed in BOOK OF ABRAHAM: ORIGIN.

The origin of the ancient writings is fascinating to trace. In 1798 Napoleon's Egyptian conquest reawakened Europe to Egypt's treasures. One Italian collector, Antonio Lebolo, excavated in Egypt between 1817 and 1821. In 1820 he worked at



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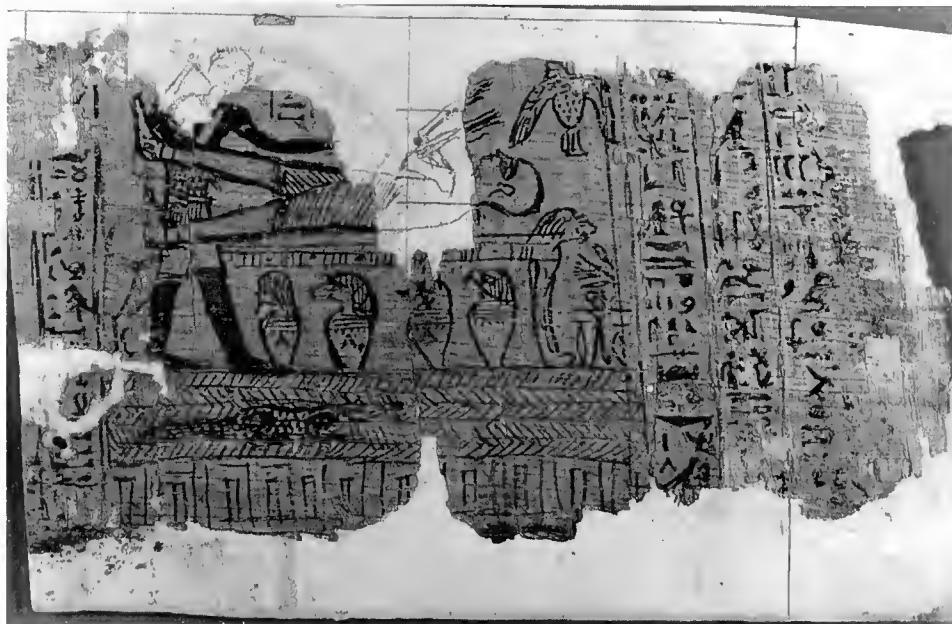
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Thebes, near El Gurna; Chandler said that Lebolo's mummies came from there (Todd, pp. 45, 130). About 1822 Lebolo returned to Italy, where he died on February 19, 1830. In 1831 his son Pietro investigated why shipping merchant Albano Oblasser had not reimbursed him for eleven mummies. In 1833 Pietro authorized Francesco Bertola, in Philadelphia, to sell eleven mummies that Oblasser had sent to a partnership in New York (Peterson, pp. 145–47).

How Chandler obtained his possessions is not known. It is known that Lebolo mummies and papyri were exhibited in Philadelphia (April–May 1833) and Baltimore. By September 1833, six had been shown in Harrisburg and one had been publicly dissected in Philadelphia. In June of 1835, four mummies and papyri were exhibited at Cleveland, twenty miles southwest of Kirtland (Todd, pp. 108–143).

In early July 1835, Chandler visited Kirtland, where he met Joseph Smith and inquired “if he had a power by which he could translate the ancient Egyptian. Mr. Smith replied that he had” (P. Pratt, *Millennial Star*, July 1842). Chandler presented some hieroglyphics, which others suppos-

edly had interpreted. Joseph Smith left and returned with a written English translation corresponding to the interpretation Chandler had already received. The Prophet displayed interest in the papyri, but Chandler would not break up his exhibit. Shortly thereafter, Church members purchased for \$2,400 “four human figures . . . with two or more rolls of papyrus” (HC 2:235). Oliver COWDERY remembered that it was “two rolls . . . [with] two or three other small pieces,” the text written “with black, and a small part, red ink or paint” (*Messenger and Advocate*, Dec. 31, 1835). Within three days, Joseph Smith translated some “hieroglyphics, and much to our joy found that one of the rolls contained the writings of ABRAHAM, another, writings of JOSEPH OF EGYPT.” Joseph Smith spent from July 17 to 31 “continually . . . translating an alphabet . . . and arranging a grammar” of Egyptian (HC 2:236–38). On October 1, while he worked on the alphabet, the “principles of astronomy as understood by Father Abraham . . . unfolded” (HC 2:286). On November 17 he “exhibited the alphabet” (HC 2:316). He recorded “translating the Egyptian records” on October 7, November 19–20 (20th: “made rapid progress”),



Faefimile No. 1, an extant piece from some rolls of Egyptian papyrus that Joseph Smith acquired in 1835, illustrates some of the text in the book of Abraham, translated by Joseph Smith. The Prophet said the upper right bird figure represents the angel of the Lord, the prone man represents Abraham, and the upper left figure represents the idolatrous priest who attempted to sacrifice Abraham.

and November 24–26 (*IIC* 2:289, 318, 320). LDS Church Archives contain Book of Abraham texts (Abr. 1:1–2:18) from this period.

In 1837 a visitor wrote: “These records were torn, . . . some parts entirely lost, but Smith is to translate the whole by divine inspiration and that which is lost, like Nebuchadnezzar’s dream, can be interpreted as well as that which is preserved.” Joseph Smith let the mummies and papyri be moved to nearby towns, and in 1836 they were in the KIRTLAND TEMPLE. Despite care, the papyri had been damaged. Consequently, they were cut into pieces, and some were pasted on paper for preservation. By January 4, 1838, there were at least “two undivided thirds.” During 1838–1839, the papyri and mummies spent the winter in Quiney, Illinois, where they were exhibited, a practice that continued until 1856 (Todd, pp. 197–203).

In 1842 Joseph Smith worked to prepare the facsimiles for publication and, likely, wrote his “Explanations,” which are printed with them; on February 23, he instructed the printer on making the plate for Facsimile No. 1, which with its “Explanation” was printed in the March 1 issue of the *Times and Seasons*, with Abraham 1:1–2:18. On March 4 he instructed the printer on Facsimiles Nos. 2 and 3; on March 8–9 he did “translating” and “revising” (*IIC* 4:518, 543–48). The final installment of the Book of Abraham (2:19–5:21) and Facsimile No. 2 with its “Explanation” were printed in the March 15 issue; Facsimile No. 3 and its “Explanation” were printed May 16.

Although the papyrus rolls had been shortened, a visitor in February 1843 saw “a long roll of manuscript, [being told] it was the ‘writing of Abraham’” and was shown “another roll” (Todd, p. 245). After Joseph Smith’s death, the Egyptian artifacts were held principally by his mother, and then by Emma SMITH after Lucy’s death on May 14, 1856. On May 25, 1856, Emma sold “four Egyptian mummies with the records with them” to Mr. Abel Combs (*IE*, Jan. 1968, pp. 12–16). (Pioneers brought one fragment west.) Combs then sold two mummies with some papyri, which were sent to the St. Louis Museum (1856); they ended up in the Chicago Museum (1863), where they apparently burned in 1871. The fate of Combs’s two other mummies and papyri is unknown, but some papyri remained, for in 1918 Mrs. Alice Heusser of Brooklyn, a daughter of Combs’s housekeeper, approached the New York Metropol-

itan Museum of Art (MMA) with papyri once owned by Joseph Smith. In 1947 MMA acquired papyri from her widower. In May 1966 Aziz S. Atiya of the University of Utah saw eleven Heusser fragments at MMA. He informed Church leaders, and on November 27, 1967, the Church acquired the fragments; one of them is Facsimile No. 1.

Egyptologists who have studied the fragments in recent years generally identify them as religious texts, some from the Book of the Dead dating from 500–300 B.C., and some from the Book of Breathings dating from about A.D. 100. Since the rediscovery of the fragments, researchers have sought to learn if any of them, other than Facsimile No. 1, is related to the Book of Abraham.

[See also Book of Abraham: Facsimiles.]

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JAY M. TODD

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## PARABLES

Parables are short didactic narratives that make use of characters, situations, and customs familiar to their audience. They are meant to convey a spiritual message, but the reader usually must infer the message from the story, which generally is a presentation of some aspect of daily life. Because they are stories, parables are sometimes more memorable and more interesting than direct exhortation. Parables are seen to have several layers of meaning and may be understood differently, depending on the sensitivity and spiritual preparation of the hearer. For Latter-day Saints, it is significant that through the Prophet Joseph SMITH the Lord offered some additional parables and used those given during Jesus’ ministry to enrich that part of the message of the RESTORATION of the gospel that points to events of the latter days.

In the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST), Joseph Smith reworked some of the parables of Christ recorded in the synoptic gospels. In addition, he often referred to Christ’s par-

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In the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST), Joseph Smith reworked some of the parables of Christ recorded in the synoptic gospels. In addition, he often referred to Christ’s par-

ables in discourses and articles. In revelations from the Lord, he received at least three original parables not in the New Testament (D&C 38:26–27; 88:51–61; 101:43–62). For those in the New Testament that he reworked, because he recognized that the meaning of a parable is in its relevance to the original audience, he used as a key for interpretation the situation that drew the parable from Christ (*TPJS*, pp. 276–77). Then under inspiration he interpreted virtually all the parables of Matthew 13 to apply to the latter days or to the mission of the restored Church of helping to prepare people for the SECOND COMING of Christ (cf. D&C 45:56; 63:53–54; *TPJS*, pp. 94–99).

Joseph Smith showed many of Christ's parables to be relevant to the mission of the latter-day Church. For example, Doctrine and Covenants section 86 interprets the parable of the wheat and the tares (cf. Matt. 13:24–30, 36–43) as portraying the APOSTASY and the restoration of Christ's true gospel: "The apostles were the sowers of the seed," but "after they have fallen asleep . . . the tares choke the wheat and drive the church into the wilderness" (D&C 86:2–3). However, the wheat, or Christ's true church, resprouts: "In the last days, . . . the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender" (D&C 86:4). The JST applies this parable to the latter days: "In that day, before the Son of Man shall come, he shall send forth his angels and messengers of heaven" (JST, Matt. 13:42). These angels and messengers are called to strengthen the wheat in the LAST DAYS before the wicked will be destroyed. The focus of this parable thus becomes the time just before the end of the world (cf. D&C 101:65–66).

Other references further link Christ's parables to the latter-day Church. The JST version of the parable of the ten virgins (Matt. 25:1–13) begins, "At that day, before the Son of man comes, the kingdom of heaven shall be likened unto ten virgins" (JST, Matt. 25:1). The Doctrine and Covenants also refers to this parable: At "the coming of the Son of Man . . . there will be foolish virgins among the wise; and at that hour cometh an entire separation of the righteous and the wicked" (D&C 63:53–54; cf. 45:56–57). Of the parable of the mustard seed (Matt. 13:31–32), "the least of all seeds: but when it is grown, it is the greatest among herbs" (Matt. 13:32), Joseph Smith wrote, "Now we can discover plainly that this figure is given to represent the Church as it shall come forth in the

last days" (*TPJS*, p. 98). He also saw a comparison with the Book of Mormon:

Let us take the Book of Mormon, which a man took and hid in his field . . . to spring up in the last days, or in due time; let us behold it coming forth out of the ground, . . . even towering, with lofty branches, and God-like majesty, until it, like the mustard seed, becomes the greatest of all herbs. And it is truth, and it has sprouted and come forth out of the earth, and righteousness begins to look down from heaven, and God is sending down His powers, gifts and angels, to lodge in the branches thereof [*TPJS*, p. 98].

In discussing other parables, Joseph Smith compared the three measures of meal in which a woman hid leaven (Matt. 13:33) to the three witnesses to the Book of Mormon (*TPJS*, p. 100). The treasure hidden in a field for which a man "selles all that he hath, and buyeth that field" (Matt. 13:44) is likened to the Saints' "selling all that they have, and gathering themselves together unto a place that they may purchase for an inheritance" (*TPJS*, p. 101). To the "householder, which bringeth forth out of his treasure things that are new and old" (Matt. 13:52), the Prophet Joseph Smith compared "the Book of Mormon coming forth out of the treasure of the heart, . . . the covenants given to the Latter-day Saints, [and] the translation of the Bible—thus bringing forth out of the heart things new and old" (*TPJS*, p. 102).

Other parables were used in the Doctrine and Covenants to offer counsel for particular incidents. In 1833, Latter-day Saints in Jackson County, Missouri, were driven from their homes by armed mobs. In a revelation received by Joseph Smith on December 16, 1833, two parables suggested appropriate action. The first parable (D&C 101:43–62) is original, although it echoes Christ's parable of the wicked husbandmen (cf. Matt. 21:33–44). A nobleman sends servants to his vineyard to plant twelve olive trees and then to protect the vineyard by raising a hedge, setting watchmen, and erecting a tower. His servants at first obey but then become slothful. An enemy comes at night, breaks down the hedge and the olive trees, and takes over the vineyard. The nobleman calls the servants to task and then asks all the men of his house to go "straightway unto the land of [his] vineyard, and redeem [his] vineyard" (D&C 101:56). This parable, interpreted two months later in a subsequent revelation (D&C 103), served as the basis of ZION'S CAMP, a militia of LDS men called to march from

Ohio to Missouri for the purpose of recovering the land of their fellow Saints.

The other parable cited in the December 1833 revelation (D&C 101:81–91) is that of the woman and the unjust judge (Luke 18:1–8). The judge grants the woman's suit because her continual pleading annoys him. Likewise the displaced Saints of the time were urged to "importune at the feet of the judge," then the governor, then the president of the United States, until they obtained redress (D&C 101:85–89).

These parables, as well as others he employed (cf. D&C 35:16; 38:24–27; 45:36–38; 88:51–61), add a richness to Joseph Smith's teachings.

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SUSAN HOWE

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## PARADISE

Paradise is a Persian word (*para-daeza*, meaning "enclosure") that came into Greek and meant a pleasant place, such as a park or garden. Later it came to refer generally in scripture to that place where righteous spirits go after death. The word "paradise" is not found in the Old Testament, but occurs three times in the New Testament: Luke 23:43, where the Savior on the cross says to the thief, "Today shalt thou be with me in paradise"; 2 Corinthians 12:2–4, where Paul alludes to his vision of the third heaven and also to paradise; and Revelation 2:7, which describes the righteous who partake of the TREE OF LIFE in the midst of God's paradise (cf. D&C 77:2, 5). The latter two uses of paradise seem to refer to the highest degree of heaven (the CELESTIAL KINGDOM) rather than to the SPIRIT WORLD. Another sense of paradise pertains to the condition of the GARDEN OF EDEN, which was paradisiacal in nature. Article of Faith 10 declares that "the earth will be renewed and receive its paradisiacal glory," which is to say that it will eventually return to the edenic state that existed before the FALL OF ADAM (see NEW HEAVEN AND NEW EARTH).

The Savior's reference to paradise in Luke 23:43 pertains neither to heaven, nor to a specific place of righteous spirits, but to the spirit world in general, since the thief was not prepared to enter into the abode of the righteous. It is a misconception that this passage justifies "deathbed REPENTANCE," that is, the idea that one can delay repentance until death and still enter a heavenly condition. The gospel of Jesus Christ requires that persons use the gift of mortal life to learn to control appetites, thus preparing themselves to meet God and to acquire the divine nature (Rom. 8:29; Alma 34:32–35). The Prophet Joseph SMITH taught that the thief on the cross was to be with Jesus Christ "in the world of spirits" (he did not say paradise or heaven). "Hades, Sheol, paradise, spirits in prison, are all one: it is a world of spirits. The righteous and the wicked all go to the same world of spirits" (TPJS, pp. 309–310).

It is apparent from the scriptures, however, that even though the spirit world is one world, there exists a division between righteous and disobedient spirits. Luke 16:22–26 indicates a division and also a gulf fixed between the place of the righteous (Abraham's bosom) and the place of the wicked (cf. 1 Ne. 15:28–29). Between his death and his RESURRECTION, the Savior visited the spirit world (1 Pet. 3:18–20; 4:6; D&C 138) and bridged the gulf by giving righteous spirits authority to cross the gulf and carry the gospel to the spirits dwelling in darkness. This darkness is sometimes referred to as SPIRIT PRISON, HELL, or even "outer darkness" (Alma 40:13–14).

The Book of Mormon and the Doctrine and Covenants teach that paradise is the part of the spirit world where the righteous, those who in mortality obeyed God's commandments and were faithful to their COVENANTS, await the resurrection. ALMA teaches that the spirits of the righteous "are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow" (Alma 40:12). It was in paradise that righteous spirits like ADAM, EVE, and ABRAHAM greeted the Savior on his appearance in the spirit world after his crucifixion (D&C 138:38–49). Paradise is a temporary condition. At the resurrection it "must deliver up the spirits of the righteous" (2 Ne. 9:13). Even though the righteous spirits attain to a greater state of rest and happiness (Alma 40:12) than is possible in this life, they look



Ohio to Missouri for the purpose of recovering the land of their fellow Saints.

The other parable cited in the December 1833 revelation (D&C 101:81–91) is that of the woman and the unjust judge (Luke 18:1–8). The judge grants the woman's suit because her continual pleading annoys him. Likewise the displaced Saints of the time were urged to "importune at the feet of the judge," then the governor, then the president of the United States, until they obtained redress (D&C 101:85–89).

These parables, as well as others he employed (cf. D&C 35:16; 38:24–27; 45:36–38; 88:51–61), add a richness to Joseph Smith's teachings.

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SUSAN HOWE

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“upon the long absence of their spirits from their bodies as a bondage” (D&C 138:50). When the Savior visited the spirit world, he taught these righteous spirits in paradise and “gave them power to come forth, after his resurrection from the dead, to enter into his Father’s kingdom, there to be crowned with IMMORTALITY AND ETERNAL LIFE, and continue thenceforth their labor as had been promised by the Lord, and be partakers of all blessings which were held in reserve for them that love him” (D&C 138:51–52). As teaching and missionary work proceed in the spirit prison and ORDINANCES for the dead are performed in temples on the earth, the once uninformed and the disobedient but now repentant and purified spirits may enter into paradise and enjoy association with the righteous and the blessings of the gospel. The Prophet Joseph Smith taught, “There is never a time when the spirit [of man] is too old to approach God. All are within the reach of pardoning mercy, who have not committed the unpardonable sin, which hath no forgiveness, neither in this world, nor in the world to come. There is a way to release the spirits of the dead; that is by the power and authority of the Priesthood—by binding and loosing on earth” (TPJS, pp. 191–92).

[See also Spirit World.]

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M. CATHERINE THOMAS

### PARMLEY, LAVERN WATTS

Martha LaVern Watts Parmley (1900–1980) served as general president of the PRIMARY of The Church of Jesus Christ of Latter-day Saints from 1951 to 1974, a period when the Church was adapting its programs to serve the needs of a rapidly growing, worldwide membership. She was born January 1, 1900, in Murray, Utah, to LDS parents. LaVern served as a Primary teacher at age fourteen. She married Thomas Jennison Parmley on June 28, 1923. After her husband completed a doctorate at Cornell University in New York, the Parmleys returned to Utah. They were the parents of three children.

When she returned from New York, LaVern Parmley became a member of a STAKE Primary board. After serving on that board for three years, she was called as a member of the Primary General Board in 1942. Six months later, she was appointed second counselor to Primary President May Green Hinckley. She became first counselor to a new president, Adele Cannon Howells, a year later, a position she held until her call as Primary general president in 1951.

As president, LaVern Parmley was instrumental in adapting the Primary programs to meet a new set of challenges. When the Boy Scouts of America lowered its admission age to eleven, Church and Primary leaders discussed whether the Primary or the YOUNG MEN’S organization should direct the activities of the eleven-year-old boys. Although the National Scout Committee initially opposed having women leaders direct a scouting program, the Primary obtained permission for women to administer SCOUTING activities for boys until they turned twelve. The Primary also adopted Cub Scouting, thereby assuming responsibility for four years of scouting. LDS women



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helped open the Boy Scouts program to women leaders nationwide. They served not only in local troops but eventually on local and national boards. In 1967 Parmley became the first woman member of a national scouting committee and later served on several scouting boards. She received the highest honors awarded by the Boy Scouts of America, including the Silver Buffalo award.

President Parmley also supervised the adaptation of the Primary organization to serve the needs of a growing, widely distributed world membership. When Primary membership doubled during her first decade as president, she doubled the members on the Primary General Board. She set up committees to establish new activities, including an annual sacrament meeting presentation by the children, special Primaries for handicapped children, and a reverence program. As editor of the CHILDREN'S FRIEND, she restructured its format to make it a magazine for children (see FRIEND). Under her direction, teacher training, which began with Primary, developed into a well-ordered general Church program.

As the Church grew, stake Primary conventions and general Primary conferences were discontinued. The Church began to centralize the publication of educational materials, and Primary publications were reduced. President Parmley responded to these challenges by standardizing lesson materials and by preparing audiovisual and printed materials for presentation to Primary leaders in regional meetings.

A major challenge during her administration was the need to accommodate the Primary program to the CORRELATION process implemented in 1961 to place all Church programs under the authority and direction of the priesthood. As part of the process, responsibility for Primary lessons was transferred to the Church Correlation Committee. In a spirit of cooperation, President Parmley helped merge the goals and programs of the Primary into a larger Church-sponsored program for children.

President Parmley helped promote the construction of a new Primary Children's Hospital (later Primary Children's Medical Center), completed in 1952, and encouraged donations from Primary children. As Primary president, she served as chairman of the board for the hospital until 1970. When the Health Service Corporation was organized later that year to oversee all LDS hospitals, she was appointed a board member. In

1975, after she was released as Primary president, the Primary Children's Hospital was transferred to Intermountain Health Care, a private nonprofit corporation (see HOSPITALS).

LaVern Parmley presided over the Primary Association at a time when its programs became more complex and wide-ranging than at any earlier time in its history. As its president during a period of rapid Church growth and expansion, she traveled more than any Primary president before her, providing firsthand supervision and unity in an organization otherwise subject to much local variation. Her contributions are reflected in the organization and direction of Primary today.

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JESSIE L. EMBRY

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## PASSOVER

See: Law of Moses

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## PATRIARCH

[*This entry consists of two articles: Stake Patriarch and Patriarch to the Church. A patriarch is a Church priesthood calling. Each stake has one or more patriarchs and their duties are given in the first article. The second article gives the history of the Church office Patriarch to the Church.*]

### STAKE PATRIARCH

Each STAKE in the Church has at least one patriarch ordained, as the Prophet Joseph SMITH wrote, "for the benefit of the posterity of the Saints as it was with Jacob in giving his patriarchal blessing unto his sons" (WJS, p. 6). Age is not a factor, and the call, which is for voluntary service in giving patriarchal blessings to stake members, may come to any worthy, spiritually mature high priest.

The fathers from Adam to Jacob are seen as patriarchs of this order. The word "patriarch" is often used in the Bible as a title of honor for the early leaders of the Israelites. It is perhaps in this sense that Peter spoke of "the patriarch David"

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The fathers from Adam to Jacob are seen as patriarchs of this order. The word "patriarch" is often used in the Bible as a title of honor for the early leaders of the Israelites. It is perhaps in this sense that Peter spoke of "the patriarch David"

(Acts 2:29). Stephen spoke of the sons of Jacob as "the twelve patriarchs" (Acts 7:8-9). These men may have been natural patriarchs, being fathers, and some of them may also have been ordained to the patriarchal priesthood. By right of this priesthood and under inspiration, they could confer upon their sons and daughters promises, privileges, and duties like unto those of the family of Abraham.

The Doctrine and Covenants speaks of "evangelical ministers," which is understood to refer to patriarchs. The Council of the Twelve Apostles has the responsibility of calling and ordaining stake patriarchs "as they shall be designated unto them by revelation" (D&C 107:39). This responsibility is now generally delegated to stake presidents. A stake patriarch may also give patriarchal blessings outside his stake to members of his own family. If he moves to another stake, his jurisdiction there requires approval through the Council of the Twelve.

The training and preparation of patriarchs includes spiritual enhancement through prayer and righteous living, constant study of the scriptural and historical heritage of the calling, and occasional meetings where they are instructed by their leaders.

Members of the Church receive a blessing from a stake patriarch only on a bishop's recommendation following an interview. Approval is based on a desire and readiness to receive the blessing, and on personal worthiness as shown by faithfulness in the gospel and Church service. The blessing is given in a quiet setting, usually a room in the stake center or the home of the patriarch. Parents, a spouse, or other immediate family members may be invited to witness the blessing. The recipient is seated. The patriarch lays his hands on the head of the person and invokes the inspiration of the Holy Ghost. In the spirit of fasting and prayer all present are united in faith to seek inspired insight into the birthright blessings and destinies of the recipient. The patriarch also seeks inspiration to specify the dominant family line that leads back to Abraham. Then, as manifested by the Spirit, the patriarch gives admonitions, promises, and assurances.

The stake patriarch always records and transcribes the blessings he gives. The original copy is sent to the patriarchal division of the Church Historical Department. A copy given to the individual becomes a permanent record that is held sacred. It

is usually available only to the recipient, or later to his family and descendants.

The appointment of stake patriarchs does not preempt the calling and right of every father in the Church who holds the MELCHIZEDEK PRIESTHOOD also to give each of his children father's blessings. Both ordained patriarchs and priesthood-bearing fathers have the power, through spiritual inspiration, to give a priesthood blessing that will look down the corridor of time and expand the vision, strengthen the faith, and clarify the life mission of the one receiving the blessing.

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ARIEL S. BALLIF

#### PATRIARCH TO THE CHURCH

Before 1979, Patriarch to the Church was a Church officer whose chief duty was to confer patriarchal blessings on Church members who generally did not have the service of stake patriarchs readily available to them. The Prophet Joseph SMITH explained that an "evangelist" (as in Ephesians 4:11) is a "patriarch" (*TPJS*, p. 151); that is, he confers the blessings of a patriarch upon members of the Church. Patriarchs are currently ordained in individual stakes of the Church, but for many years there was a patriarch to the entire Church. He was considered one of the GENERAL AUTHORITIES.

On December 18, 1833, in KIRTLAND, OHIO, Joseph SMITH, Sr., was ordained the first Patriarch to the Church (D&C 107:39-56), with jurisdiction throughout the Church. Upon his death, he was succeeded by his oldest living son, Hyrum SMITH, who served until he was martyred on June 27, 1844. William Smith, a younger brother, was ordained Patriarch to the Church on May 24, 1845, by the Quorum of the Twelve Apostles, but William was rejected by the Church on October 6, 1845, for misconduct. The office was vacant until January 1, 1849, when John Smith, brother of Joseph Smith, Sr., was called. He served until his death on May 23, 1854.

A second John Smith, son of Hyrum Smith, was Patriarch to the Church from February 18, 1855, until November 6, 1911. Hyrum Gibbs Smith, grandson of the second John Smith, then served from May 9, 1912, until February 4, 1932.

For ten years Acting Patriarchs were called who were not in the direct hereditary line. They included Nicholas G. Smith (October 1932 to October 1934), Frank B. Woodbury (June 1935 to October 1937), and George F. Richards (October 1937 to October 1942).

The call returned to the hereditary line on October 3, 1942, with the call of Elder Joseph Fielding SMITH (1899–1964), a great-grandson of Hyrum Smith. He was released at his own request on October 7, 1946, because of poor health. Eldred G. Smith, eldest son of Hyrum Gibbs Smith, was called in April 1947.

In 1979 the office of Patriarch to the Church was retired “because of the large increase in the number of stake patriarchs and the availability of patriarchal service throughout the world.” Eldred G. Smith was designated “a Patriarch Emeritus, which means that he is honorably relieved of all duties and responsibilities pertaining to the office of Patriarch to the Church” (*CR* [Oct. 1979]:25).

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CALVIN R. STEPHENS

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## PATRIARCHAL BLESSINGS

The practice of a father blessing his sons and daughters can be traced from earliest times. ADAM, as the first patriarch and father of the human race, blessed his son SETH, promising that “his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth” (D&C 107:42). Abraham, Isaac, and Jacob blessed their children, opening up a vision of their inheritance and their destinies (e.g., Gen. 28:4; 49:3–27).

Each family in the Church, and the larger family that is the Church, perpetuates this heritage. Members have the right to go to the stake patriarch for a Church blessing. Stake patriarchs are ordained wherever the Church is organized that all may have this privilege.

Patriarchal blessings are given by the authority of the MELCHIZEDEK PRIESTHOOD which “is to hold the keys of all the spiritual blessings of the Church” (D&C 107:18).

When God covenanted with Abraham that through his posterity all the families of the earth would be blessed, he promised “the blessings of the Gospel, which are the blessings of salvation, even of life eternal” (Abr. 2:11). The scope of these promises, both here and hereafter, is outlined in modern day scripture:

Abraham received promises concerning his seed, and of the fruit of his loins . . . which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue. . . . This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham [D&C 132:30–31].

An essential part of a patriarchal blessing is a declaration of lineage. The patriarch seeks inspiration to specify the dominant family line that leads back to Abraham. The majority of modern blessings have designated EPHRAIM or MANASSEH as the main link in this tracing, but others of every tribe of Israel have also been named. Whether this is a pronouncement of blood inheritance or of adoption does not matter (see Abr. 2:10). It is seen as the line and legacy through which one’s blessings are transmitted. Thus the blessings “of Abraham, Isaac and Jacob” are conferred.

In addition, as the patriarch seeks the SPIRIT he may be moved to give admonitions, promises, and assurances. Individual traits of personality and strengths and weaknesses may be mentioned. Against the backdrop of the prophetic anticipation of world events, individual roles and CALLINGS may be named. One’s spiritual gifts, talents, skills, and potentials may be specified with their associated obligations of gratitude and dedication. Karl G. Maeser described these blessings as “paragraphs from the book of one’s possibilities” (Alma P. Burton, *Karl G. Maeser: Mormon Educator*, p. 82 [Salt Lake City, 1953]).

It is continually taught in the Church that the fulfillment of patriarchal blessings, as of all divine promises, is conditioned on the faith and works of the individual. Typically, blessings close with such a statement as, “I pronounce these blessings upon your head according to your faith and your diligence in keeping the commandments of the Lord.”

The practice of giving patriarchal blessings is a constant reminder of the honor and glory of family: that one is not alone and that every person stands on the shoulders of those who have gone before. They prompt those who receive blessings to “look unto Abraham, your father,” (2 Ne. 8:2) to “do the

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An essential part of a patriarchal blessing is a declaration of lineage. The patriarch seeks inspiration to specify the dominant family line that leads back to Abraham. The majority of modern blessings have designated EPHRAIM or MANASSEH as the main link in this tracing, but others of every tribe of Israel have also been named. Whether this is a pronouncement of blood inheritance or of adoption does not matter (see Abr. 2:10). It is seen as the line and legacy through which one’s blessings are transmitted. Thus the blessings “of Abraham, Isaac and Jacob” are conferred.

In addition, as the patriarch seeks the SPIRIT he may be moved to give admonitions, promises, and assurances. Individual traits of personality and strengths and weaknesses may be mentioned. Against the backdrop of the prophetic anticipation of world events, individual roles and CALLINGS may be named. One’s spiritual gifts, talents, skills, and potentials may be specified with their associated obligations of gratitude and dedication. Karl G. Maeser described these blessings as “paragraphs from the book of one’s possibilities” (Alma P. Burton, *Karl G. Maeser: Mormon Educator*, p. 82 [Salt Lake City, 1953]).

It is continually taught in the Church that the fulfillment of patriarchal blessings, as of all divine promises, is conditioned on the faith and works of the individual. Typically, blessings close with such a statement as, “I pronounce these blessings upon your head according to your faith and your diligence in keeping the commandments of the Lord.”

The practice of giving patriarchal blessings is a constant reminder of the honor and glory of family: that one is not alone and that every person stands on the shoulders of those who have gone before. They prompt those who receive blessings to “look unto Abraham, your father,” (2 Ne. 8:2) to “do the



works of Abraham" (D&C 132:32; cf. John 8:39), to be willing to be "chastened and tried even as Abraham" (D&C 101:4), and to recognize that Abraham's willingness in offering up his son was "a similitude of God and his Only Begotten Son" (Jacob 4:5). In short, the command to honor one's father and mother does not end with death, nor with the unfolding growth of the human family.

All patriarchal blessings are recorded and transcribed; copies are preserved in official Church archives and by the recipient. They are held sacred by those receiving them.

In the history of ISRAEL, as of the Latter-day Saints, the moving appeal of these blessings is incalculable. They open many doors to self-awareness. They have inspired men and women of renown, as well as those in the most obscure and remote places, to lose themselves in a realization of mission; to serve and give in the spirit of CONSECRATION. They have been a strength amidst the tests and temptations of life, a comfort in the darkness of bereavement and loss, and an anchor in stormy days, a "daily help in all the affairs of life" (Widtsoe, p. 74).

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WILLIAM JAMES MORTIMER

## PATRIARCHAL ORDER OF THE PRIESTHOOD

To Latter-day Saints, the patriarchal order of the priesthood is the organizing power and principle of celestial family life. It is the ultimate and ideal form of government. It answers the query of Elder Parley P. Pratt: "Who can endure to be forever banished and separated from father, mother, wife, children and every kindred affection and from every family tie?" (Pratt, *Utah Genealogical and Historical Magazine* 23 [Apr. 1932]:59).

In The Church of Jesus Christ of Latter-day Saints there are two priesthood divisions: the Aaronic and the Melchizedek. The highest order of the MELCHIZEDEK PRIESTHOOD is patriarchal authority. The order was divinely established with father ADAM and mother EVE. They are the fount and progenitors of all living, and they will appear at the culmination of earth's history at the head of the whole sealed family of the redeemed. The

promises given to ABRAHAM and SARAH pertain to this same order.

Three principles underlie the patriarchal order. First, the primal parents of the race were in their paradisiacal state in Eden united in eternal bonds before death entered their lives. Second, the fall of man and the continual source of degeneration in this world have resulted in the estrangement of parents from God, from each other, and from their children. Third, the healing of this broken harmony is the essence of ETERNAL LIFE, as is the perpetuation of powers of creation and procreation—eternal increase.

The patriarchal order is, in the words of Elder James E. Talmage, a condition where "woman shares with man the blessings of the Priesthood," where husband and wife minister, "seeing and understanding alike, and cooperating to the full in the government of their family kingdom" (*Young Woman's Journal* 25 [Oct. 1914]:602-603). A man cannot hold this priesthood without a wife, and a woman cannot share the blessings of this priesthood without a husband, sealed in the TEMPLE.

Concerning patriarchal authority, the Prophet Joseph SMITH admonished the Saints: "Go to and finish the [Nauvoo] temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood" (*TPJS*, p. 323, cf. D&C 107:18, 20). This priesthood and its associated powers were introduced in NAUVOO, Illinois, in 1843. It was first conferred upon the FIRST PRESIDENCY, the APOSTLES, and their wives (*WJS*, pp. 244-45).

Today dedicated husbands and wives enter this order in the temple in a COVENANT with God. The blessings of this priesthood is given only to husbands and wives together. Their covenants extend beyond this life (D&C 76:59, 60), beyond death (D&C 132:20-24), and into the resurrection, to eternal lives, the eternal giving and receiving of life.

Thus united, they work in love, faith, and harmony for the glorification of their family. If they are not united in obedient love, if they are not one, they are not of the Lord. Eventually, through this order, families will be linked in indissoluble bonds all the way back to the first parents, and all the way forward to the last child born into this world. This priesthood order will be both the means and the end of reconciliation, redemption, peace, joy, and eternal life.

LYNN A. MCKINLAY

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LYNN A. MCKINLAY

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## PATTEN, DAVID W.

David Wyman Patten (1799–1838), son of Benenio (Benoni) Patten and Abigale (Edith) Cole, was born in Theresa, Jefferson County, New York, on November 14, 1799. He left his home at an early age and settled near Dundee, Monroe County, Michigan. In 1828 he married Phoebe Ann Babcock. They had no children.

Patten first became acquainted with the Book of Mormon around 1830. In May 1832 he received a letter from his brother John, who was living in Green County, Indiana, noting that he had joined The Church of Jesus Christ of Latter-day Saints. Patten journeyed to Indiana and was baptized by his brother on June 15, 1832. Two days later he was ordained an elder by Elisha H. Groves. On September 2, 1832, he was ordained a high priest by Hyrum Smith.

Until his death in 1838, Patten served almost continuously as a missionary for the Church. He established numerous branches of the Church on each of his proselytizing journeys and was renowned for his spiritual gift of healing.

On February 14, 1835, Patten was chosen as one of the Twelve Apostles and was ordained the following day by Oliver Cowdery. On May 2, 1835, the Prophet Joseph Smith directed that the seniority of the Twelve be determined according to the members' ages. Patten was uncertain of his exact birth date, and Thomas B. Marsh (born 1800) was mistakenly adjudged to be the older of the two, and thus was made the President of the Quorum.

During the latter part of 1836, Elder Patten settled in Far West, Missouri. Following Church action taken against the presidency of the stake in Missouri (David Whitmer, William W. Phelps, and John Whitmer) in early February 1838, Thomas B. Marsh and Patten were appointed as Presidents pro tem of the Church in Missouri. On April 6, 1838, Patten and Brigham Young were sustained as assistant presidents of the Church in Missouri, with Thomas B. Marsh as President pro tem.

In April 1838, Joseph Smith received a revelation instructing Patten to prepare for a mission with the Twelve the following spring (D&C 114); however, Patten did not live to fulfill the assignment. He died on October 25, 1838, from a wound suffered in a battle at Crooked River when a contingent of Caldwell County militia (all Mormons), under his leadership, attempted to rescue three Latter-day Saints who had been taken prisoners by

a company of Missourians from Ray County. He was buried in Far West, Missouri, two days later. In January 1841 a revelation was given to Joseph Smith in which the Lord indicated that David W. Patten "is with me at this time" (D&C 124:19, 130).

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## PAUL

The Church recognizes Paul as a true APOSTLE of Jesus Christ. No other early Apostle has had the impact on subsequent believers through both his personal example and his written words that Paul has. The early Christian apostle to the Gentiles, in his New Testament letters, produced a rich source of Christian doctrine and the single most important doctrinal influence upon many of the denominations of modern Christendom. Without Paul, the doctrine of justification by faith in Christ would be largely missing from the Bible, and considerably less would be known about grace, the Lord's Supper, church structure, the Apostasy, or the role of gifts of the spirit in the Church.

**BIOGRAPHICAL SKETCH.** Details of Paul's life are found in his letters and in the book of Acts. Born in Tarsus of Cilicia (modern southeastern Turkey), Paul was multicultural. As a Jew, he was known by the name of Saul and was educated in Jerusalem as a Pharisee under the famous rabbi Gamaliel. He was also a Roman citizen by birth, a rare privilege for a Jew at that time. Finally, he was familiar with Greek language and culture through his early environment in the Hellenistic city of Tarsus. Thus, he was able to deal with Jews, Romans, and Greeks on their own cultural terms—a great advantage for his later missionary work.

As a Pharisee working for the Jewish high priest, Saul was an early and zealous persecutor of Christians and personally assented to the execution of Stephen (Acts 7:58–8:3). However, as Saul traveled toward Damascus to arrest Christians there, the resurrected Christ appeared to him in a

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vision. As a result of this experience, Saul embraced the cause of Christ and spent the rest of his life in his service.

After baptism, Saul “went into Arabia, and returned again unto Damascus” (Gal. 1:17). He was so effective in preaching Christ that he provoked much Jewish opposition and was eventually compelled to flee for his life. Returning to Jerusalem after three years, he met briefly with Peter and James, the Lord’s brother, and then went to Cilicia and Syria, where he spent approximately the next decade preaching the gospel.

Barnabas brought Saul to Antioch, whence they left on their first missionary journey. On this journey, Saul began using his Roman name, Paul, and established his basic strategy for missionary work. Whenever he entered a city, Paul went first to the Jews, preaching Christ in their synagogues. Usually they would reject his message, but Gentiles associated with the synagogues would frequently be converted; Paul would then turn his attention to teaching the Gentiles of that city and would establish a branch of the Church made up of Gentiles and perhaps a few Jewish converts.

Two more missionary journeys of over three years each are described in Acts, and Paul was successful in teaching the gospel and establishing churches throughout much of present-day Turkey and Greece. Returning to Jerusalem after his third missionary journey, Paul met with such intense Jewish opposition to his presence in the temple that he was put into custody by the Romans and held in prison in Caesarea for two years before being sent to Rome for trial. Though shipwrecked on the way, he was eventually imprisoned in Rome and was executed around A.D. 64, during the reign of the emperor Nero.

The Prophet Joseph SMITH gave a description of Paul: about five feet tall, dark hair, penetrating eyes, and a powerful orator (*TPJS*, p. 180; *WJS*, p. 59). He also indicated that Paul was acquainted with ENOCH (*TPJS*, p. 170) and that Abel “was sent down from heaven unto Paul to minister consoling words, and to commit unto him a knowledge of the mysteries of godliness” (*TPJS*, p. 169).

**PAUL’S TEACHINGS.** One of Paul’s greatest contributions to the New Testament is his forceful statement of justification (that is, being absolved of guilt) by faith in Christ (cf. Gal. 2–3; Rom. 2–5). Early on, Paul had taught his gentile converts that they did not need to live the LAW OF MOSES in

order to be justified before God. It was sufficient to make and keep the gospel COVENANT, the covenant of faith, to do this, while outward observance of the law of Moses was not (Gal. 2:16). In particular, after Christ’s atonement, there was no longer any necessity of observing the earlier law and covenant of Moses, which were rendered obsolete by the law and covenant of the gospel (cf. Heb. 8:6–13; 3 Ne. 9:17–20). Thus, Paul’s Gentile converts did not need to become Jews in order to become Christians (cf. Acts 15:5–29), for human beings are “justified by faith without the deeds of the law” (Rom. 3:28). A complete commitment to the gospel of Jesus Christ, the covenant of faith, automatically fulfills all previous obligations before God, including the obligations of the law of Moses.

Paul also taught the related doctrine of salvation by grace. Latter-day Saints recognize at least four ways in which Paul spoke of salvation as an operation of the grace of God. First, through the atonement of Christ, a free gift, Adam’s posterity is not accountable for the transgression of Adam (Rom. 5:18–21). Second, it naturally follows that death—a consequence of Adam’s transgression—will be done away by the gift of resurrection that will be graciously given to all human beings (1 Cor. 15:21–22). Third, the fact that God has offered a new covenant of faith in place of the old rules of performances and ordinances, which mankind then was not able to live perfectly, is in itself an act of grace. And fourth, that the Savior volunteered to suffer and die for the sake of others is the greatest expression of the grace of God. Thus, salvation is accessible to mankind only through the gracious acts and gifts of God. As Paul said, “We have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Rom. 5:2). However, in Paul’s theology, the doctrines of salvation by grace and justification by faith do not eliminate but require the absolute necessity for high personal standards of conduct (1 Cor. 6:9–11; Gal. 5:19–21).

Paul also taught that God’s knowledge is unlimited and that God’s plan has anticipated all future events and cannot be thwarted. God knows the end from the beginning and has already prepared the inheritance of those who choose to keep his will (Eph. 1:4–14). Though the King James Version of the Bible uses the problematic word “predestinated” (Greek, *proorizō*), Latter-day Saints do not understand it to mean that some are saved and some are damned according to a prior

decision by God. Latter-day Saints prefer the term FOREORDINATION to “predestination” and insist that the FOREKNOWLEDGE OF GOD does not impinge upon the free agency of human beings.

Not all, or possibly not even most, of Paul’s letters have been preserved. Latter-day Saints believe that if a more complete collection of Paul’s letters had survived, it would reflect a theology much like that of the restored gospel of latter days. They see support for this in the number of references in Paul to doctrines that are now peculiar to the Latter-day Saints, such as BAPTISM FOR THE DEAD (1 Cor. 15:29), the three DEGREES OF GLORY (1 Cor. 15:39–41; 2 Cor. 12:2), the PREMORTAL LIFE (Eph. 1:4), and the necessity of an ecclesiastical organization that includes apostles and prophets (Eph. 2:19–20; 4:11–13). Latter-day Saints assume that Paul did not expand on these topics in his extant writings because they were written to people who already knew about them.

Paul is a major source of predictions of the apostasy of the early Christian church. He is quoted in Acts 20:29–30 as warning the elders from Ephesus and Miletus that grievous wolves would descend after his departure, “not sparing the flock,” and that disaffected members would tear up the Church from within. He warned the Thessalonians not to expect the coming of Christ before the Apostasy had taken place (2 Thes. 2:2–3). Significantly, he reminded both groups that this warning had been part of his preaching from the first (2 Thes. 2:5; Acts 20:31).

Latter-day Saints do not see in Paul an opposition to women, sex, or marriage. Rather, Paul’s general statement of principle on marriage is “Let every man have his own wife, and let every woman have her own husband” (1 Cor. 7:2; cf. Heb. 13:4). Paul goes on to address special circumstances (1 Cor. 7:8–16) and admonishes all people to care first for the things of God (verses 25–38), but his advice regarding particular situations should not be confused with his general policy. Husbands are to love their wives, and vice versa (Eph. 5:28), for “neither is the man without the woman, neither the woman without the man, in the Lord” (1 Cor. 11:11). It is clear that women were valued associates and held positions of responsibility in Paul’s congregations (cf. Rom. 16:1–4).

Paul’s influence upon Joseph Smith and the Latter-day Saints is seen at many points. Joseph Smith referred to “the admonition of Paul” (cf. Philip. 4:8) in describing the highest moral aspira-

tions of the Latter-day Saints (A of F 13). The language of Paul is discernible in most of the Articles of Faith (e.g., in A of F 4 on the first principles of the gospel [cf. Heb. 6:1–2]; in A of F 5 on ordination to the priesthood [cf. 1 Tim. 4:14]; in A of F 6 on the officers of the Primitive Church [cf. Eph. 4:11]; and in A of F 7 on the gifts of the spirit [cf. 1 Cor. 12:8–12]), and part of the sublime hymn to charity (1 Cor. 13:4–8) is also found in the Book of Mormon (Moro. 7:45–46). These are taken as indications that Jesus was the ultimate source of all of these teachings.

Of Paul’s life, the Prophet Joseph Smith observed:

Follow the labors of this Apostle from the time of his conversion to the time of his death, and you will have a fair sample of industry and patience in promulgating the Gospel of Christ. Derided, whipped, and stoned, the moment he escaped the hands of his persecutors he as zealously as ever proclaimed the doctrine of the Savior. . . . Paul rested his hope in Christ, because he had kept the faith, and loved His appearing and from His hand he had a promise of receiving a crown of righteousness [TPJS, pp. 63–64].

[See also Joseph Smith Translation of the Bible (JST); New Testament.]

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J. PHILIP SCHAELELLING

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## PEACE

See: War and Peace

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## PEARL OF GREAT PRICE

[The Pearl of Great Price consists of a diverse collection of sacred works that are accepted as scripture by Latter-day Saints. The article Contents and Publication offers an overview of the individual texts in the collection as well as details about the history of how the documents were brought together and were then received as scripture by Church members. The article titled Literature briefly treats the variety of literary features that characterize the Pearl of Great Price.]

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Follow the labors of this Apostle from the time of his conversion to the time of his death, and you will have a fair sample of industry and patience in promulgating the Gospel of Christ. Derided, whipped, and stoned, the moment he escaped the hands of his persecutors he as zealously as ever proclaimed the doctrine of the Savior. . . . Paul rested his hope in Christ, because he had kept the faith, and loved His appearing and from His hand he had a promise of receiving a crown of righteousness [TPJS, pp. 63–64].

[See also Joseph Smith Translation of the Bible (JST); New Testament.]

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J. PHILIP SCHAELELLING

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## PEACE

See: War and Peace

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## PEARL OF GREAT PRICE

[The Pearl of Great Price consists of a diverse collection of sacred works that are accepted as scripture by Latter-day Saints. The article Contents and Publication offers an overview of the individual texts in the collection as well as details about the history of how the documents were brought together and were then received as scripture by Church members. The article titled Literature briefly treats the variety of literary features that characterize the Pearl of Great Price.]



## CONTENTS AND PUBLICATION

One of the four STANDARD WORKS accepted as scripture by The Church of Jesus Christ of Latter-day Saints, the Pearl of Great Price includes various documents known as “Selections from the Book of Moses,” “The Book of Abraham,” “Joseph Smith—Matthew,” “Joseph Smith—History,” and “The Articles of Faith.”

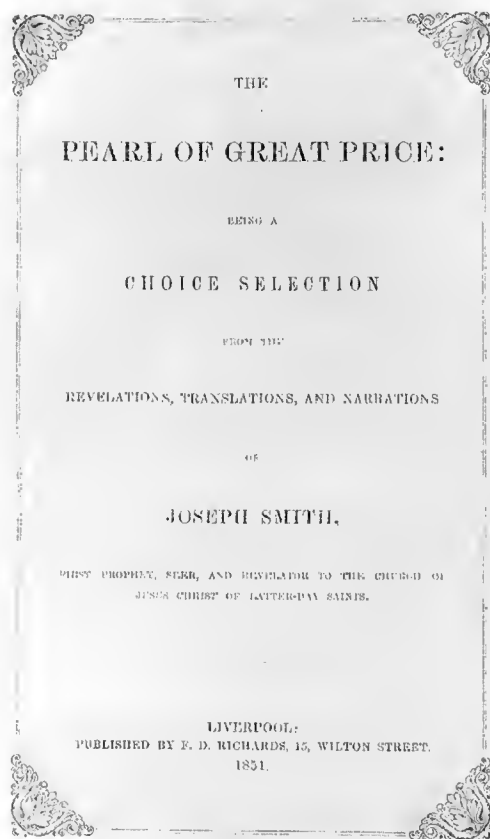
It was first published at Liverpool, England, in 1851 by Franklin D. Richards, then president of the British Mission and a member of the QUORUM OF THE TWELVE APOSTLES, in response to requests from converts for further information about

their new church. In addition to selected revelations from Genesis in the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST) and the BOOK OF ABRAHAM, the 1851 edition contained Matthew 24 as revealed to the Prophet Joseph SMITH in 1831 (currently titled JOSEPH SMITH—MATTHEW); “A Key to the Revelations of St. John” (now D&C 77), a revelation received by Joseph Smith on December 25, 1832 (now D&C 87); and Joseph Smith’s 1838 account of his early VISIONS and translation of the Book of Mormon (now JOSEPH SMITH—HISTORY). It also incorporated certain extracts from the Doctrine and Covenants (sections 20, 107, and 27), thirteen untitled statements previously published in the *Times and Seasons* in March 1842 and now known as the ARTICLES OF FAITH, and a poem titled “Truth” that later became the LDS hymn “Oh Say, What Is Truth?”

The book of Moses originally consisted of several revelations given to Joseph Smith as he was revising the Bible under inspiration, beginning in June 1830. In the 1851 edition of the Pearl of Great Price, these excerpts were untitled. The 1878 edition added the titles “Visions of Moses” (chap. 1) and “Writings of Moses” (chaps. 2–8). These revelations were first printed in Church newspapers between 1832 and 1851 (Clark, pp. 9–17).

The book of Abraham is linked to Joseph Smith’s work on rolls of papyri that the Church obtained in 1835. Soon after he began studying the rolls, he produced a record of the life of the patriarch Abraham and a description of the creation of the world similar to that in Genesis and the book of Moses. In 1842 the Nauvoo *Times and Seasons* and the *Millennial Star* in England printed the available text and facsimiles. It is certain that the materials incorporated into the books of Moses and Abraham were extracts and that more information was available than has ever been included in the printed editions of the Pearl of Great Price.

The second edition of the Pearl of Great Price, the first American edition, was published at Salt Lake City in 1878 and added “A Revelation on the Eternity of the Marriage Covenant, Including Plurality of Wives,” which is now known as Doctrine and Covenants section 132. On October 10, 1880, in general conference at Salt Lake City, the membership of the Church accepted the Pearl of Great Price as a standard work. When additional changes were made—including page size and format—another vote in 1890 reaffirmed the acceptance of the Pearl of Great Price as scripture.



Cover of the first edition of the Pearl of Great Price, published by Elder Franklin D. Richards at Liverpool in 1851 as a “choice selection” of revelations, translations, and narrations of Joseph Smith. The Pearl of Great Price was accepted as a standard work by the body of the Church in 1880. Courtesy Rare Books and Manuscripts, Brigham Young University.

James E. Talmage, later a member of the Quorum of the Twelve Apostles, under assignment of the FIRST PRESIDENCY, divided the work into chapters and verses, added some titles (such as "The Book of Moses"), and eliminated some portions, such as the materials also published in the Doctrine and Covenants. These changes were formally approved by Church membership at the October conference of 1902.

At general conference on April 3, 1976, Joseph Smith's vision of the CELESTIAL KINGDOM received in the Kirtland Temple on January 21, 1836, and President Joseph F. SMITH's vision of the redemption of the dead (October 3, 1918) were added to the Pearl of Great Price. In 1979 these two revelations were transferred to the Doctrine and Covenants as sections 137 and 138.

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KENNETH W. BALDRIDGE

#### LITERATURE

Drawing the effective metaphor of its title from the literary treasures of the Savior's parables (Matt. 13:45), this book of scripture—despite its diversity of sections—consistently sustains a grandeur of language enriched throughout with vivid word pictures and the subtle touches of diverse literary techniques.

For example, Enoch hears and describes the personified soul of the earth alliteratively as the "mother of men" agonizing from the bowels of the earth that she is "weary" of "wickedness." The tension of the drama resolves itself as the voice uses assonance in pleading for "righteousness" to "abide" for a season (Moses 7:48).

Also remarkable is the artistic control of tone throughout the narrative of JOSEPH SMITH—HISTORY. Despite his having been the victim of severe persecution, Joseph objectively selects connotative words that allow the readers to discover for themselves the abuse he had suffered. In describing the deep schisms among the sects in his village, he skillfully calls into question the "great love" and "great zeal" of the clergy in their efforts

to have everybody "converted," as they were "pleased to call it." The irony of tone remains dignified but becomes incrementally more poignant as he next refers to their "seemingly good feelings" being "more pretended than real"; he finalizes his deep disappointment by leaving no doubt regarding the irony: "So that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions" (JS—H 1:6).

The final verse in the Pearl of Great Price addresses the value of artistry not only in writing but also in all aspects of life. Referring to the literarily beautiful writings of Paul, it affirms Joseph Smith's conviction that the Latter-day Saints must search the handiwork of God for all that is "virtuous, lovely, or of good report" (A of F 13).

O. GLADE HUNSAKER

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## PEARL OF GREAT PRICE, JESUS CHRIST IN

See: Jesus Christ in the Scriptures: Pearl of Great Price

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## "PECULIAR" PEOPLE

Latter-day Saints consider themselves a peculiar people in the biblical sense of being a covenant people with the Lord. Their lifestyle, stemming from the doctrines and practices of the Church, also makes them a different or peculiar people. In any dispensation, followers of Jesus Christ produce a distinct culture:

Is there a gospel culture? . . . Is there a gospel community or society? . . . Zion has always been described as a city, an organized society, set apart from the world. If the community preserves its integrity for any length of time, it is bound to emerge as a separate culture. The earliest reference to the culture I have in mind is Israel as the "peculiar people." Moses and Aaron disengaged the children of Israel from the culture of Egypt, the most distinctive culture of its time. The Lord tells them: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people" [Ex. 19:4–5; Nibley, pp. 22–23].

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to have everybody "converted," as they were "pleased to call it." The irony of tone remains dignified but becomes incrementally more poignant as he next refers to their "seemingly good feelings" being "more pretended than real"; he finalizes his deep disappointment by leaving no doubt regarding the irony: "So that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions" (JS—H 1:6).

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But to the extent that a covenant people do not honor their allegiance to God, they become more like the cultures they are raised in and are indistinguishable from those who know not God (see Smith, W., 1959). Nevertheless, when a people honor their commitment to God, there are evidences that distinguish them and make them peculiar to the population at large. "By their fruits ye shall know them" (Matt. 7:20; see also 1 Jn. 3:10-18; Moro. 7:5-17).

Large comparisons of LDS behavior patterns with those of the general population are not extensive in the research literature, but because Latter-day Saints comprise 70 percent of the population of Utah, comparisons of Utah data with regional and national samples give a reliable estimate of how Latter-day Saints differ from the general population. And demographers who have compared Utah Latter-day Saints with those living elsewhere in the United States find more similarities than differences, and conclude that "Utah Mormons are not distinctive compared to Mormons elsewhere" (Heaton, "Demography," p. 193).

Latter-day Saints are taught to live by a health code requiring abstention from alcohol, tobacco, tea, and coffee (see WORD OF WISDOM). Utah ranks lowest of the fifty states in the consumption of all types of alcoholic beverages. Utah's mortality rate from diseases related to alcohol and tobacco use (heart disease/stroke and cancer) is very low (Smith, James E., p. 69).

Latter-day Saints value education highly, and the percentage of the Utah population completing up to three years of high school ranks first in the nation (93 percent), and Utah is seventh in the nation in both graduation rates from high school (80 percent) and from four-year colleges (20 percent) (Van Mondfrans, Smith, and Moss, pp. 198-99). Moreover, the relationship between education and religiosity among Latter-day Saints is the opposite of the national trend, with the most educated Mormons being the most actively involved in the Church (Albrecht).

For Latter-day Saints married in a temple, family commitments are not only for mortality but for eternity, and divorce rates among temple-married Latter-day Saints have traditionally been much lower than for those who marry by civil authority or marry non-Latter-day Saints (Thomas, p. 49). Also, premarital sexual involvement is a sin in LDS doctrine, and Utah unmarried teenagers report substantially lower rates of sexual intercourse

than either the regional or national averages. Moreover, higher rates of sexual abstinence among unmarried adolescents in Utah are positively correlated with religious affiliation and attendance (especially LDS membership) and with the following characteristics, which reflect LDS counsel: living with both biological parents, educational aspirations, the avoidance of early and steady dating, abstention from drug and alcohol use, and personal belief in premarital abstinence (Governor's Task Force on Teenage Pregnancy Prevention, "Preventing Teenage Pregnancy in Utah," Oct. 3, 1988, p. 39; see LIFESTYLE; see also Miller, McCoy, and Olson).

Many of the "peculiar" features of LDS lives reflect faith in the counsel of modern prophets who offer revelation about how followers of Jesus Christ should operate in the world without becoming of the world. This counsel has included among many other things encouraging the observance of FAMILY HOME EVENING, keeping JOURNALS, planting gardens, avoiding debt, not dating until the age of sixteen, and preparing food and resources to meet emergencies.

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WILFORD E. SMITH

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## PERDITION, SONS OF

See: Sons of Perdition

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## PERFECTION

Through all generations, God has commanded his children to be perfect. His mandates to Abraham, "Walk before me, and be thou perfect" (Gen. 17:1), and to the Israelites, "Thou shalt be perfect with the Lord thy God" (Deut. 18:13), were one with his charge, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48; cf. 3 Ne. 12:48).

Although the Savior's injunction is an unequivocal call to perfection, Latter-day Saints recognize that only he was totally without blemish or stain and was perfect in an infinite and absolute sense. "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:9).

Human beings are required to seek perfection in certain respects that are attainable in mortality only through Christ. The New Testament refers to "them that are perfect" (1 Cor. 2:6; cf. Matt. 19:21; James 3:2; Heb. 12:23), and the Greek word *teleios*, meaning "perfect," also means "complete, whole, fully initiated, mature." Such maturity and completeness consist of receiving the fulness of the gospel, walking by faith in the Lord Jesus Christ, repenting of one's sins, receiving necessary ordinances, being faithful to covenants with the Lord, obeying the Lord and submitting to his will, seeking first the kingdom of God and his righteousness, and having charity, "the bond of perfectness and peace" (D&C 88:125).

Latter-day prophets have taught that men and women can become perfect "in the spheres in which [they] are called to act . . . [and that] we may become as perfect in our sphere as God is perfect in his higher and more exalted sphere" (Smith, p. 252; cf. *JD* 6:99; 2:129; 10:223). Mortal beings have the comforting assurance that God "giveth no commandments unto the children of men, save he

shall prepare a way for them that they may accomplish the thing which he commandeth them" (1 Ne. 3:7).

Mormons believe that Jesus Christ provides the means for all humans to become perfect. He is "the way, the truth, and the life: no man cometh unto the Father but by [him]" (John 14:6). Through his atoning sacrifice all men and women can repent and become perfected by having their sins and errors and the desire for sin removed. Ultimately, eternal life and godly perfection are gifts of God (D&C 14:7), rooted in the grace of God, redemption, individual righteousness, and being born of God. Human effort falls short; God's gift of grace compensates for this shortcoming, "for we know that it is by grace that we are saved, after all we can do" (2 Ne. 25:23).

The process by which faithful Saints advance toward perfection is gradual, made step by step. Just as the Savior "continued from grace to grace, until he received a fulness" (D&C 93:13), so God gives his children milk before meat (1 Cor. 3:2; Heb. 5:12; D&C 19:22). "It is not requisite that a man should run faster than he has strength" (Mosiah 4:27). This process is variously described as a "ladder" (*TPJS*, p. 348), a "road" (*DS* 2:18–19), and a "process to be pursued throughout one's lifetime" (Kimball, p. 6). In 1831 the Lord admonished the Saints to "continue in patience until ye are perfected" (D&C 67:13).

Although to many the goal of perfection seems overwhelming, Christ promised, "My yoke is easy, and my burden is light" (Matt. 11:30). While obedience to the commandments is essential, the spirit of perfection is contrary to ever-lengthening checklists of outward acts visible to others. Rather, prophets invite all to "come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; . . . and love God with all your might, mind and strength, then is his grace sufficient for you" (Moro. 10:32). Therein lies the power to overcome sin and discouragement.

The man or woman who seeks the perfection of the Redeemer participates in the Father's work of saving and exalting mankind: "He proceeds to help his frail fellow men in their attempts to progress; thus becoming a partner with God in working out the plan of salvation" (Widtsoe, p. 180). Latter-day Saints believe that they must become perfected and one in spirit, as individuals and as a body (Eph. 4:12), in order to inherit the kingdom of God.

[See also HOLINESS; SANCTIFICATION.]

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CAROL LEE HAWKINS

## PERPETUAL EMIGRATING FUND (PEF)

To assist Latter-day Saints in the eastern United States and Europe to gather to Church headquarters in the West (*see* GATHERING), the Church inaugurated the Perpetual Emigrating Fund Company in 1849. It is probable that before its demise in 1887, the Emigrating Company assisted more than 30,000 individuals to travel to Utah.

The PEF used Church assets and private contributions to assist individuals commensurate with their inability to pay. With limited funds, fewer individuals could be assisted than wished to partic-

ipate. Those receiving priority included individuals with skills urgently needed in the West, those whose relatives or friends had contributed to the PEF, and those with longest membership in the Church. Cost-cutting measures, including group contracting, doubling up families in wagons, and organizing HANDCART COMPANIES, were also adopted to make the available funds stretch as far as possible.

PEF assistance was always extended as a loan rather than as a gift. Sponsored emigrants signed a note obligating themselves to repay the PEF as they were able. Though it sometimes required years, and some never fully retired their debt, many repaid their loan in cash, commodities, or labor. In 1880, on the fiftieth anniversary of the organization of the Church, President John TAYLOR, in the tradition of the Israelite jubilee year, forgave half of the outstanding debt owed by the poor to the fund, while those who were able to pay were still expected to do so. In late 1887, under provisions of the Edmunds-Tucker Act (*see* ANTIPOLYGAMY LEGISLATION), the U.S. government dissolved both the Corporation of The Church of Jesus Christ of Latter-day Saints and the Perpetual Emigrating Fund Company.

[*See also* Immigration and Emigration.]



*Monarch of the Sea*, the largest sailing vessel to transport LDS immigrants from Europe to America, carried the two largest companies of 955 and 974 people, in 1861 and 1864 respectively. Immigration to Utah was made possible for many more by borrowing from the Perpetual Emigrating Fund. Courtesy Peabody Museum, Salem, Massachusetts.



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PEF assistance was always extended as a loan rather than as a gift. Sponsored emigrants signed a note obligating themselves to repay the PEF as they were able. Though it sometimes required years, and some never fully retired their debt, many repaid their loan in cash, commodities, or labor. In 1880, on the fiftieth anniversary of the organization of the Church, President John TAYLOR, in the tradition of the Israelite jubilee year, forgave half of the outstanding debt owed by the poor to the fund, while those who were able to pay were still expected to do so. In late 1887, under provisions of the Edmunds-Tucker Act (*see* ANTIPOLYGAMY LEGISLATION), the U.S. government dissolved both the Corporation of The Church of Jesus Christ of Latter-day Saints and the Perpetual Emigrating Fund Company.

[*See also* Immigration and Emigration.]



*Monarch of the Sea*, the largest sailing vessel to transport LDS immigrants from Europe to America, carried the two largest companies of 955 and 974 people, in 1861 and 1864 respectively. Immigration to Utah was made possible for many more by borrowing from the Perpetual Emigrating Fund. Courtesy Peabody Museum, Salem, Massachusetts.

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DAVID F. BOONE

## PERSECUTION

Jesus told his followers that they would be persecuted, but promised them a great reward in heaven (Matt. 5:11–12). Latter-day Saints believe that righteously enduring persecution can bring blessings in both this life and the next. Although suffering is as unwelcome to Latter-day Saints as to any other people, they strive to respond with patience and faith and to avoid bitterness or revenge (Matt. 5:43–47; D&C 101:35; cf. 98:23–27).

Although Latter-day Saints claim no greater suffering than many others who have also been persecuted for their religious beliefs through the ages, many Latter-day Saints have been persecuted, beginning with Joseph SMITH (see JS—H 1:33). As the Church grew, persecutions increased; the Latter-day Saints faced threats, murder, rape, mayhem, property damage, and revilement in Kirtland, Ohio (1831–1838), in Missouri (1831–1839), and in the area of Nauvoo, Illinois (1839–1846), culminating in the assassinations of Joseph and Hyrum Smith at Carthage, Illinois, in 1844 (Hull, pp. 643–52).

The isolation and safety of the Great Basin in the American West, to which the main body of the Church fled beginning in 1846–1847, lasted only a few years before persecutions were renewed. The Great Basin area became part of the United States in 1848 after the Mexican-American War, and soon federal laws against the practice of plural marriage forced many Latter-day Saints into hiding or to settlements in Mexico and Canada. More than one thousand Latter-day Saints, mostly polygamous husbands, were fined and imprisoned. Ultimately, ANTIPOLYGAMY LEGISLATION disenfranchised the Saints and disincorporated the Church, allowing confiscation of Church property. After the 1890 MANIFESTO enjoining plural marriage, anti-Mormon persecution declined substantially, but other hostilities persisted.

Anti-Mormon literature has often incited and precipitated persecution, from early attempts to discredit Joseph Smith and the Book of Mormon, to recent films misrepresenting LDS doctrine. LDS missionaries have sometimes especially been persecuted. Some missionaries sent to England and Scandinavia in the 1830s and 1850s were confronted by mobs, threats, imprisonment, and physical harm. Several missionaries and potential converts were murdered in the United States at the height of antipolygamy agitation during the 1870s. As recently as 1990, two LDS missionaries were killed in Huancayo, Peru, by anti-American terrorists, and Church property was vandalized or destroyed in several South American countries.

Scriptural examples provide comfort and perspective to Latter-day Saints by showing that in God's eternal plan persecutions are sometimes allowed, with blessings then coming to the persecuted (Ivins, pp. 408–413). The biblical stories of Joseph (Gen. 37–46) and Esther (Esth. 2–9) demonstrate that faith can overcome persecution and bring honor to the persecuted. In the Book of Mormon, the Ammonites provide a poignant example of a people who became dedicated to righteousness, willing to suffer persecution and death rather than break their covenants (Alma 24). Many have also been comforted by the Lord's words to Joseph Smith when he was falsely accused and wrongfully imprisoned. Despite his many trials, the Lord reminded Joseph that the Savior had endured even more, and promised him, "All these things shall give thee experience, and shall be for thy good" (D&C 122:7). He expanded the Prophet's perspective to eternity with the statement "Fear not what man can do, for God shall be with you forever and ever" (D&C 122:9).

The LDS response to persecution is to temper sorrow and anger in accordance with scriptural counsel. The Savior's admonition to turn the other cheek (Matt. 5:39–42) is expanded in the Doctrine and Covenants: Great rewards are promised to those who do not seek retribution and retaliate, but the persecuted may seek for justice after they have suffered repeated offenses and given their adversaries adequate prior warnings (D&C 98:23–31). Patience and tolerance are admonished in the Book of Mormon (Alma 1:21) and in Articles of Faith 11 and 13. A true Latter-day Saint hopes to be reconciled to, and perhaps even to convert, an enemy.

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LISA BOLIN HAWKINS

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DAVID M. MAYFIELD

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describes Christ's bestowal upon Simon bar-Jona of the title "Cephas, which is by interpretation, A stone" (John 1:42). The Aramaic *kepha* and its Greek equivalent, *petros*, are common nouns and prior to that time were unused as proper names. A dispute of long duration continues among Catholic and Protestant scholars (Winter, pp. 6–25; Horsley, pp. 29–41) concerning the definition of *petros*, "a rock or stone," and *petra*, "a large mass of rock," as these words pertain to Peter's name and its connection to Christ's wordplay "Thou art Peter, and upon this rock I will build my church" (Matt. 16:18). LDS doctrine holds that revelation was the rock denoted by Jesus and that Peter's call to become the prophet to lead the early Church is here foretold. Relevant to this passage, Joseph Smith applied the term "seer" to define *cephas* (JST John 1:42), and Bruce R. McConkie (pp. 133, 380–83) relates this to the seership, or power of continuing revelation, which he further connects to the KEYS of the kingdom (Matt. 16:19) bestowed on Peter, the chief apostle, upon the MOUNT OF TRANSFIGURATION, an account of which immediately follows in Matt. 17:1–13.

Peter's primacy in the ancient Church derived from apostolic authority. His first place among the twelve apostles is clear in a number of contexts: all New Testament lists of the apostles mention Peter first; the phrase "Peter and they that are with him" describes the apostles (e.g., Luke 8:45); and Peter acts as their spokesman in posing questions to Jesus (e.g., Luke 12:41). Miracles, teaching incidents, and special events (e.g., Matt. 14:25–31; Mark 14:26–42; Luke 5:1–10) center around Peter alone or on him as the key apostle involved (Muren, p. 150). After the trial of Jesus before Caiaphas, Peter stayed nearby in the dark and the cold. Although during Jesus' trial he denied certain allegations about association or affiliations with the disciples, and acquaintance with Jesus, Peter was the first apostle to whom the resurrected Christ appeared (Luke 24:33–35; 1 Cor. 15:5).

Peter's leading position is perceived by Latter-day Saints as one of presidency. Two LDS Church Presidents have likened Peter's office to that of the President of the QUORUM OF THE TWELVE APOSTLES (McKay, p. 20; Kimball).

The apostles JAMES and JOHN occupied a position second to that of Peter. Together these three were privileged to attend Jesus on three most sacred occasions: at Jesus' raising of Jairus' daughter from the dead (Mark 5:35–43), at his glorification

on the Mount of Transfiguration (Matt. 17:1–13; Mark 9:2–9), and at his suffering in the garden of Gethsemane (Mark 14:26–42). Latter-day Saints attribute the presence of Peter, James, and John on these occasions to the priesthood office that they held among the apostles. Joseph Smith taught that the Savior, Moses, and Elias, when transfigured before them, gave the keys of the MELCHIZEDEK PRIESTHOOD to Peter, James, and John (TPJS, p. 158; see MOUNT OF TRANSFIGURATION).

Through this authority, Peter, James, and John directed the Church in the name of Jesus Christ after his death. Peter presided over the selection of a new apostle to replace Judas (Acts 1:15–26) and over the ministry on the Day of Pentecost (Acts 2). Peter confronted the Sanhedrin, performed miracles, and preached the gospel of Christ (Acts 3–4). In many of these activities John was Peter's companion, but Peter took the lead. Through important revelations pertaining to the extension of the gospel to the Gentiles (Acts 10), Peter's calling as prophet, seer, and revelator is evident (Muren, pp. 150–52). Although modern revelation provides much clarification of information in this regard, Peter's role of presiding over Church councils and directing the general apostolic effort is patently demonstrable through examination of the New Testament and other early Christian sources (Brown, pp. 9–16, 1973).

Because of his ancient office, it was Peter who, with the assistance of James and John, was commissioned to restore apostolic authority to a new gospel dispensation and to endow Joseph Smith with the same priesthood keys that Christ had given to Peter, thereby reauthorizing the performance of the ordinances of salvation by the authority of the priesthood (see MELCHIZEDEK PRIESTHOOD: RESTORATION OF).

Peter's two epistles in the New Testament contain an abundance of inspired and inspiring teachings and exhortations. Throughout 1 and 2 Peter, concern is expressed for the salvation and sanctification of the flock, reminding the faithful that this can be obtained only through knowledge of Jesus Christ and performance of the ordinances of the priesthood (cf. TPJS, pp. 297, 303–305; Muren, pp. 153–56). Peter also provides information about the salvation of the dead (1 Pet. 3:18–22; 4:6), and he exhorts all members of the Church to be holy, to feed the flock, to be humble, and to secure salvation through making their calling and



election sure (1 Pet. 4–5; 2 Pet. 1). A final concern is expressed for the spiritual welfare of the Church, which Peter warns will soon experience the teaching of false doctrines that will threaten individual salvation (2 Pet. 2–3). Of these epistles Joseph Smith remarked, “Peter penned the most sublime language of any of the apostles” (*TPJS*, p. 301).

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JOHN FRANKLIN HALL

## PHILOSOPHY

Philosophy (the “love of wisdom”) originated in the Western world in ancient Greece. The attempt to find wisdom by ancient thinkers such as Socrates, Plato, and Aristotle led them also to investigate the world (nature), the unseen world (METAPHYSICS), and how we know (EPISTEMOLOGY). Wonder about nature through progressively refined epistemological procedures led through the centuries to modern scientific methods. As philosophers developed standards for accurate description and generalization, new sciences were born and detached themselves from philosophy: the first was physics, and the latest is linguistics. But the basic problems of epistemology, metaphysics, and ethics (including aesthetics and the philosophy of religion) dominate present philosophy as much as they did in ancient times. Although the solutions are more varied now, the basic issues remain the same.

Latter-day scriptures do not present a philosophical system, but they do contain answers to many classic philosophical issues. These scriptures preclude *ex nihilo* creation, idealism (immaterialism), a chance theory of causation, and

absolute determinism. They affirm the eternality and agency of the individual person, the necessary existence of evil apart from God, a nonrelativistic good (righteousness), and the doctrine that all mortals are the offspring and heirs of God. God is affirmed as a perfected physical being who governs all things in pure love and who continues to communicate with his children on earth by personal revelation.

Observers of the LDS position have ascribed philosophical labels and tendencies to it, but that position usually will not fit neatly into the stock answers. It is empirical, yet rational; pragmatic, yet idealistic; oriented toward eternity, yet emphasizing the importance of the here and now. Affinities are found with the Cartesian certainty of personal existence, the positivist insistence on sensory evidence, the Enlightenment emphasis on elimination of paradox, and the postmodern respect for the “other.” The ultimate standard for all being, truth, and good is Christ himself.

Contemporary analytic and existential movements in philosophy have had little impact on LDS thought, not because it is not aware of them, but because it has different answers to the questions they pose. The knowledge of God is established through careful experimentation with God’s promises, which results in tangible consequences, culminating in the possibility of seeing God face to face. Existential angst is recognized and met by personal guidance from God to establish a path to righteousness and fulfillment, the general features of which each person must follow, but with individual parameters. The relativism of situational ethics is answered in spiritual assurance and power to do those things that are eternally worthwhile. Mind-body dualism is answered by the material nature of spirit (more refined matter) (D&C 131:7).

Answers to the questions How may I know? What is the seen world? What is the unseen world? and How shall I be wise? are all answered personally for every fully participating Latter-day Saint. The equivalent of epistemology in an LDS frame is the ORDINANCES, focusing on the ordinance of PRAYER. Through the ordinances and in connection with other epistemologies come all of the light and knowledge sufficient to live a spiritually successful life. Questions about the natural world are answered by one’s culture as corrected by personal revelation. One must have some guidance on questions of metaphysics, and such is found in holy scripture and confirmed to each individual through

election sure (1 Pet. 4–5; 2 Pet. 1). A final concern is expressed for the spiritual welfare of the Church, which Peter warns will soon experience the teaching of false doctrines that will threaten individual salvation (2 Pet. 2–3). Of these epistles Joseph Smith remarked, “Peter penned the most sublime language of any of the apostles” (*TPJS*, p. 301).

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JOHN FRANKLIN HALL

## PHILOSOPHY

Philosophy (the “love of wisdom”) originated in the Western world in ancient Greece. The attempt to find wisdom by ancient thinkers such as Socrates, Plato, and Aristotle led them also to investigate the world (nature), the unseen world (METAPHYSICS), and how we know (EPISTEMOLOGY). Wonder about nature through progressively refined epistemological procedures led through the centuries to modern scientific methods. As philosophers developed standards for accurate description and generalization, new sciences were born and detached themselves from philosophy: the first was physics, and the latest is linguistics. But the basic problems of epistemology, metaphysics, and ethics (including aesthetics and the philosophy of religion) dominate present philosophy as much as they did in ancient times. Although the solutions are more varied now, the basic issues remain the same.

Latter-day scriptures do not present a philosophical system, but they do contain answers to many classic philosophical issues. These scriptures preclude *ex nihilo* creation, idealism (immaterialism), a chance theory of causation, and

absolute determinism. They affirm the eternality and agency of the individual person, the necessary existence of evil apart from God, a nonrelativistic good (righteousness), and the doctrine that all mortals are the offspring and heirs of God. God is affirmed as a perfected physical being who governs all things in pure love and who continues to communicate with his children on earth by personal revelation.

Observers of the LDS position have ascribed philosophical labels and tendencies to it, but that position usually will not fit neatly into the stock answers. It is empirical, yet rational; pragmatic, yet idealistic; oriented toward eternity, yet emphasizing the importance of the here and now. Affinities are found with the Cartesian certainty of personal existence, the positivist insistence on sensory evidence, the Enlightenment emphasis on elimination of paradox, and the postmodern respect for the “other.” The ultimate standard for all being, truth, and good is Christ himself.

Contemporary analytic and existential movements in philosophy have had little impact on LDS thought, not because it is not aware of them, but because it has different answers to the questions they pose. The knowledge of God is established through careful experimentation with God’s promises, which results in tangible consequences, culminating in the possibility of seeing God face to face. Existential angst is recognized and met by personal guidance from God to establish a path to righteousness and fulfillment, the general features of which each person must follow, but with individual parameters. The relativism of situational ethics is answered in spiritual assurance and power to do those things that are eternally worthwhile. Mind-body dualism is answered by the material nature of spirit (more refined matter) (D&C 131:7).

Answers to the questions How may I know? What is the seen world? What is the unseen world? and How shall I be wise? are all answered personally for every fully participating Latter-day Saint. The equivalent of epistemology in an LDS frame is the ORDINANCES, focusing on the ordinance of PRAYER. Through the ordinances and in connection with other epistemologies come all of the light and knowledge sufficient to live a spiritually successful life. Questions about the natural world are answered by one’s culture as corrected by personal revelation. One must have some guidance on questions of metaphysics, and such is found in holy scripture and confirmed to each individual through

personal REVELATION. The ultimate question as to how to be wise is answered both in general and in particular. The general answer is that to be wise is to love God with all of one's heart, might, mind, and strength, and to love our neighbor as God loves us (D&C 59:5). The particular answer is to repent of sinning and to live by the whisperings of the Holy Spirit and the counsels of the living prophet (Isa. 50:10–11).

While LDS culture does not encourage philosophizing directly, every LDS person is encouraged to become a profound theologian. Becoming such necessitates a heavy commitment to active study “in theory, in principle, in doctrine” to search out the weighty matters of time and eternity (D&C 97:14), which include the basic questions of the philosophers. The imperative “study it out in your mind” (D&C 9:7–8) is a standard for all LDS persons, not just for academics. “Time, and experience and careful and ponderous and solemn thought” (*TPJS*, p. 37) are not inimical to but are the preface to and foundation for personal revelation.

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CHAUNCEY C. RIDDLE

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## PHYSICAL BODY

Latter-day Saints believe that the physical human body was created by God in his express image, and that one of the most important purposes of earth life is for the spirit children of God to obtain a physical body and grow through the experience of MORTALITY.

The physical body, with all its structures and physiological systems, appetites and passions, strengths and frailties, serves as the mortal housing of the spirit. Before BIRTH, the spirit leaves God's presence and comes to this world to take up a physical body. In mortality, the body is imperfect and will eventually die. In due time, the physical body of every human will be resurrected in its

“proper and perfect frame” (Alma 40:23) and the spirit will be restored to it in a state of immortality.

Together, the physical body and the spirit constitute the SOUL (D&C 88:15). The salvation of the soul requires PERFECTION of both body and spirit. GOD THE FATHER and JESUS CHRIST, both perfected and glorified beings, possess tangible resurrected bodies of flesh and bone (D&C 130:22). The Prophet Joseph SMITH stated, “No person can have this salvation except through a tabernacle” (*TPJS*, p. 297; see also D&C 93:35). To become like God, his children, too, must obtain physical bodies. “We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body” (*TPJS*, p. 181).

These beliefs are crucial to LDS understanding of the importance of the physical body. Many religions view the human corporeal nature as a state of constant conflict between the righteous enticings of the spirit and the vices of the flesh, ending only when death frees the spirit from the body. In contrast, Latter-day Saints strive for righteous harmony between the two, seeking perfection and discipline of the spirit along with training and health of the body. Health includes both physical and moral hygiene. The WORD OF WISDOM and other scriptural admonitions concerning health are intended to be followed to ensure a clear and clear mind and vigorous longevity “unto the renewing of their bodies” (D&C 84:33). CHASTITY, in both deed and thought, and physical and moral health are conditions essential for spiritual sensitivity, receiving a TESTIMONY, and personal REVELATION.

Latter-day Saints view the possession of a body as an eternal privilege and a blessing. The righteous decision to accept the plan of God the Father and come into this world was rewarded with the gift of a human body. Humans are free to choose their actions while in the flesh, and they are privileged to experience the pleasures and pains of being alive. This is a blessing not enjoyed by those who followed Satan's lead and were cast out of God's presence, never to have a mortal body. During Christ's ministry, he found several occasions to cast out DEVILS. In the most notable incident, the spirits requested that Christ not cast them out entirely, but that he allow them to enter the bodies of nearby swine (Mark 5:6–13). For Latter-day Saints this suggests how much the followers of Satan desire a physical body. RESURRECTION, the ultimate

personal REVELATION. The ultimate question as to how to be wise is answered both in general and in particular. The general answer is that to be wise is to love God with all of one's heart, might, mind, and strength, and to love our neighbor as God loves us (D&C 59:5). The particular answer is to repent of sinning and to live by the whisperings of the Holy Spirit and the counsels of the living prophet (Isa. 50:10–11).

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For Latter-day Saints the physical body, in all its developmental, anatomical, and physiological complexities and functions, is evidence of God's creative hand. It is, in itself, miraculous. Furthermore, the day-to-day vitality of the body can be attributed to divine regulation; as expressed by King BENJAMIN, it is God who "has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another" (Mosiah 2:21).

The upkeep and maintenance of the body are important in LDS belief. Disease is a natural condition that disturbs the normal function of the body's physical processes. When ill or injured, Latter-day Saints exercise faith toward recovery. Worthy priesthood holders, by administering a BLESSING of health, may call upon the power of God to aid in the healing process. At the same time, Latter-day Saints are encouraged to take full advantage of modern medicine and technology in the prevention and cure of sickness and do not find this inconsistent with accepting the blessings of the priesthood, for they see an ultimate unity between SPIRIT and MATTER.

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KENT M. VAN DE GRAAFF

## PHYSICAL FITNESS AND RECREATION

The Church has always endorsed recreation and fitness as desirable and worthy of promotion. Recreational activities can strengthen social connections and a sense of community. Proper physical activities are any that are "clean, beneficial to health, conducive to true happiness and in har-

mony with the highest moral standards" ("Wholesome Recreation," p. 430). A latter-day apostle stated, "Recreation—good Latter-day Saint recreation—is one of the devices by which we may help the young people of this Church to learn and love the gospel of the Lord, Jesus Christ, and thereby learn to live righteously" (Petersen, p. 554).

During the nineteenth century, when most religions were condemning play as sinful (T.D., p. 178), Joseph SMITH and Brigham YOUNG advocated recreation as part of their religious teaching. Both men participated in recreational activities and sanctioned wholesome amusements. Moreover, it was noted of Brigham Young that "he not only enjoyed recreational pursuits himself, but some of his august religious speeches were on this subject" (Skidmore, p. 25). In the early days of the Church, recreation also provided respite from work, drudgery, hardship, and persecution. It is likely that the large number of converts from many nationalities and cultures, although they were drawn together by a testimony of Christ and the restoration of the gospel, were more easily assimilated into the new community of Saints when recreational activities were a common denominator (Skidmore, p. 9). According to one researcher on recreation, the Church was the first religious organization to construct halls adjacent to, or adjoining, chapels for the formal promotion of such activities as games and sports, music, drama, speech, and dance (Brinley, pp. 43, 104-105).

The PHYSICAL BODY is viewed as a temple of God that the individual has stewardship from God to care for properly: "I speak of the religious doctrine which teaches that the human body is sacred, the veritable tabernacle of the divine spirit which inhabits it, and that it is a solemn duty of mankind to protect and preserve it from pollutions and unnecessary wastage and weakness" (Richards, p. 208). Isaiah recorded a promise to those who are willing to "wait upon the Lord" that they would "run and not be weary; and . . . walk, and not faint" (40:31). This promise is affirmed in the revelation to Joseph Smith known as the WORD OF WISDOM (D&C 89:20). Physical and spiritual health is promised as a consequence of obedience to spiritual law and observance of specific dietary and health habits.

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CLARK T. THORSTENSON

## PIONEER DAY

July 24, Pioneer Day, is celebrated yearly in "Mormon Country" and increasingly on an international

scale among Latter-day Saints. On this date in 1847, the first Mormon pioneers (143 men, 3 women, 2 children) led by Brigham YOUNG, entered the uninhabited Salt Lake Valley. They began the pioneer settlement of more than 400 communities in the intermountain West, Canada, and Mexico. Before the completion of the transcontinental railroad in 1869, 80,000 Mormon refugees and converts went west in perpetual immigration. Six thousand lost their lives and were buried along the way.

"In the annals of the American Frontier," wrote historian Parnell H. Benson, there is "no more thrilling story" (p. 423). On July 24 this story is commemorated annually by a huge parade in Salt Lake City and is also celebrated frequently in drama (e.g., the *Promised Valley* musical), poetry, and song. The holiday is typically marked by sunrise services and, throughout LDS communities,



A Pioneer Day parade in Eureka, Utah. Traditionally, Latter-day Saints dress in pioneer costume and reenact the entry of the Mormon pioneers into the Salt Lake Valley in 1847. Paneake breakfasts, picnics, and pageantry mark Pioneer Day, even outside the Intermountain West. Courtesy Utah State Historical Society.



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by Old West reenactments. In Church programs, commemorative addresses are given and family journals and reminiscences are revived. The close conjunction of the festivities of July 4 and 24 tends to focus on the Mormon exodus as a quest for religious freedom. But like the Puritan movement and the Jewish *aliyah*, it was at root a quest for the sacred. It grew out of the vision of a consecrated community, the KINGDOM OF GOD on earth. The festivities of July 24 attempt to regain and extend that vision.

[See also Celebrations.]

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D. JAMES CANNON

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## PIONEER ECONOMY

The Church of Jesus Christ of Latter-day Saints was the major force contributing to the economic development of the Great Basin region in the nineteenth century. This was true until the completion of the transcontinental railroad in 1869, and to a large extent even through the remainder of the century. Though the railroad ended the isolation of the Great Basin and brought both economic benefits and new challenges to HOME INDUSTRIES, the Church's economic role did not decline significantly until the end of the pioneer period (see ECONOMIC HISTORY OF THE CHURCH).

Church involvement in the economy was rooted in theology. According to LDS belief, building up the KINGDOM OF GOD on earth—developing it and beautifying it for the return of the Savior—is a prime task of God's people. LDS pioneers believed that the Church was the agent of God and his people in building the kingdom. The responsibility to promote its progress and perfection rested upon Church officials. It thus became a religious duty to produce, to build, and to prepare for the MILLENNIUM. Digging canals, tending herds, cultivating crops, and constructing telegraph lines, railroads, and factories were all viewed as acts of religious devotion similar to prayer, worship, and other strictly religious activities.

Partly because economic activity had religious significance, it was clearly understood that all such was to be conducted in harmony with gospel principles. Precious-metal mining and other economic activities that did not contribute to basic production and stable communities were not endorsed. Individualism, profiteering, and speculation were eschewed. Instead, the individual member was enjoined to be "one with his brethren." Not only were they to work together in harmony, but Latter-day Saints were also expected to maintain relative equality in the possession and enjoyment of this world's goods.

President Brigham Young recognized early on the economic importance of women in making a harsh land productive. Not only were women partners with men in agriculture and home production—the more so with many men called away on missions—but they were also specifically encouraged by President Young to be involved as telegraph operators and shopkeepers, and he enlisted them throughout the territory to work in SILK CULTURE.

Building the pioneer kingdom required the creation of a "two-decker" economy—a foundation of agricultural and handicraft production to satisfy the most pressing wants of the settlers and the steady increment of immigrants, along with a superstructure of investment to provide for future growth. In general, programs were concerned with three types of activities. First, leaders sought to increase the agents of production by a widespread missionary program and by promotion and organization of emigration (see IMMIGRATION AND EMIGRATION; PERPETUAL EMIGRATING FUND). Between 1847 and 1880 more than 70,000 converts immigrated to the Great Basin to work on farms, in factories, and to participate in COLONIZATION projects.

Second, Church leaders sought to aid capital formation. This they did by sending out exploration parties to discover new resources, by developing these resources under Church sponsorship, by mobilizing the savings of its members in the Great Basin and in Europe, and by diverting resources from the production of consumables to the production of reproducible wealth. Sizable groups were sent to southern Utah to mine and manufacture iron, to southern Nevada to mine silver and lead, to northern and central Utah to mine coal, to southern California to establish an entrepôt, to southern Utah to raise cotton and other semitropi-

by Old West reenactments. In Church programs, commemorative addresses are given and family journals and reminiscences are revived. The close conjunction of the festivities of July 4 and 24 tends to focus on the Mormon exodus as a quest for religious freedom. But like the Puritan movement and the Jewish *aliyah*, it was at root a quest for the sacred. It grew out of the vision of a consecrated community, the KINGDOM OF GOD on earth. The festivities of July 24 attempt to regain and extend that vision.

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Building the pioneer kingdom required the creation of a "two-decker" economy—a foundation of agricultural and handicraft production to satisfy the most pressing wants of the settlers and the steady increment of immigrants, along with a superstructure of investment to provide for future growth. In general, programs were concerned with three types of activities. First, leaders sought to increase the agents of production by a widespread missionary program and by promotion and organization of emigration (see IMMIGRATION AND EMIGRATION; PERPETUAL EMIGRATING FUND). Between 1847 and 1880 more than 70,000 converts immigrated to the Great Basin to work on farms, in factories, and to participate in COLONIZATION projects.

Second, Church leaders sought to aid capital formation. This they did by sending out exploration parties to discover new resources, by developing these resources under Church sponsorship, by mobilizing the savings of its members in the Great Basin and in Europe, and by diverting resources from the production of consumables to the production of reproducible wealth. Sizable groups were sent to southern Utah to mine and manufacture iron, to southern Nevada to mine silver and lead, to northern and central Utah to mine coal, to southern California to establish an entrepôt, to southern Utah to raise cotton and other semitropi-

eal products, to various places in northern Utah and southern Idaho to utilize grazing lands, and to hundreds of irrigable areas throughout the Great Basin to establish colonies, construct irrigation systems, and engage in farming (*see also* AGRICULTURE; CITY PLANNING).

In mobilizing savings to support these developmental projects, the basic organizational device was the office of the trustee-in-trust. Usually the PRESIDENT OF THE CHURCH, as trustee-in-trust, held, bought, and sold property; collected donations and expended them; and in general used the common fund of the community in constructing the infrastructure of communications, transportation, merchandising, and education. This was sometimes done by chartered companies such as the Deseret Iron Company, the Deseret Sugar Manufacturing Company, and the Deseret Telegraph Company. The President of the Church could also direct regionwide economic initiatives such as the 1850s CONSECRATION movement, the 1860s cooperative movement, and the 1870s UNITED ORDERS.

A second organizational device was the network of tithing houses, that received contributions in kind of butter, eggs, calves, chickens, hay, wheat, and other produce that were then used to support workers on school buildings, tanneries, woolen factories, gristmills, roads, and other projects. In the largely cashless pioneer economy, the tithing house system also made it possible to spend credit earned for labor or goods in one community in another. Tithing Office script and credits, ultimately controlled and reconciled through the books of the trustee-in-trust, thus helped to grease the wheels of commerce in the Great Basin.

Third, pioneer Church leaders also sought to overcome an adverse balance of trade for the region. They solicited investments by members wherever they were located and promoted sales outside the region of livestock, grain, salt, cotton, dried fruits, wool products, and other exportables. In this connection, the Church was able to turn to advantage the discovery of gold in California in 1848. The Church acquired about \$150,000 in gold dust during the 1850s from returning miners, from contributions of its members in California, and from men assigned to California expressly for the purpose of obtaining specie to help boost the Utah economy.

The balance of payments problem was one reason the Church discouraged the importation of

unnecessary consumables. Leaders urged Latter-day Saints to refrain from using imported tea, coffee, tobacco, liquor, or "fashionable" clothing from the East (homemade was considered more saintly). In order to prevent "outside" merchants from becoming wealthy in this trade, Church leaders bought out most of them, imposed a boycott on trading with others, and channeled the bulk of the territory's imports through the Church-controlled Zion's Cooperative Mercantile Institution (ZCMI).

The Church assumed much of the burden of promoting economic activity that, under different circumstances, might have been assumed by eastern capitalists or the federal government. By influencing the movement of population and new investment, and by controlling community pricing through the tithing houses, the Church regulated the allocation of resources to maximize the gross product. By continuously funneling new families into the various settlements and valleys, the Church also prevented the creation of a class system and contributed to a greater equality of income. In so doing, LDS leaders expressed greater confidence in the efficacy of their own administered economy than in the ability of an impersonal price system to optimally allocate resources and induce rapid and diversified economic development.

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## PIONEER LIFE AND WORSHIP

The first members of The Church of Jesus Christ of Latter-day Saints worshiped like the converts of many new religions: their devotions were democratic, fervent, local, and spontaneous. "High Church" priestly gowns, sacerdotal objects, or complicated liturgy were not used—then or later. Equally remote were the formal creeds and confessions of the frontier sects. Only as Church growth

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brought the need for orderly administration, toward the last third of the nineteenth century, did the Latter-day Saints gain a measure of formal devotion.

The early Saints were not left without direction. As early as June 1829, ten months prior to the formal ORGANIZATION OF THE CHURCH, Joseph SMITH and Oliver COWDERY sought guidance about Church performances. "The church shall meet together oft for prayer & supplication," read an early copy of the manuscript that resulted. "Each member shall speak & tell the church of their progress in the way of Eternal life" (Oliver Cowdery, "Articles of the Church of Christ," 1829, LDS Library Archives). The document, which drew on previous revelations and Book of Mormon injunctions, later became the Church's "Articles and Covenants." The first revelation to be canonized, it became, arguably, the Church's single most important statement on religious WORSHIP and procedure (see DOCTRINE AND COVENANTS: SECTIONS 20–21).

It defined a simple structure. There were three sacramental ORDINANCES: BAPTISM by immersion, confirmation of the spirit, and the bread and the cup of the Lord's Supper (see SACRAMENTS). Routines were equally modest, prescribing prayer, frequent MEETINGS, home visits by teachers, local PRIESTHOOD governance, and quarterly CONFERENCES to regulate Churchwide business. Traveling elders took this blueprint to the early, scattered congregations.

KIRTLAND, OHIO, one of the Church's early centers, typified the resulting system. There were many meetings. Leaders might hold frequent "councils" and "schools" at the Newel K. Whitney store. They joined members in private homes on Sundays and on weekdays for prayer and worship meetings, often with millennial singing and testifying accompanied by the display of pentecostal gifts. Fast and testimony meetings might be held on Thursdays, with attention given to the needs of the poor (see FASTING). Abstinence from food brought piety to worshipers, and what was saved assisted the needy. Kirtland members also attempted wider, congregational assemblies. With no other gathering place at first available, they met in the open air or in Kirtland's sixteen-by-twenty-four-foot schoolhouse. After the completion of the KIRTLAND TEMPLE in 1836, meetings were held there with as many as several hundred people in attendance.

These routines set the pattern for Latter-day Saint worship as the Church moved from Ohio to Missouri, Illinois, and Nebraska. While leaders might organize and direct meetings, individual Saints could also do so. Prayer meetings, often the redoubt of women, proceeded at times without ecclesiastical direction. General Church meetings were often as democratic. Members simply summoned others by ringing the community bell. Content was also unstructured. "We shall devote this day to preaching—exhortation—singing—praying and blessing children," promised a Church leader prior to the start of the Church's April general conference in 1845 (*T&S*, 6:953–57). With congregational sessions still held in open air, some might chat on the perimeters while the more centrally situated struggled to hear.

NAUVOO brought the innovation of ward worship. At first a political division as in other American cities, wards in Nauvoo became religious units. Church-appointed BISHOPS presided over the jurisdictions, levying quotas for Church building projects, conducting neighborhood (block) or ward teaching (see HOME TEACHING), and overseeing the needs of the poor and, increasingly, the holding of meetings. Here began, for the first time, Church-directed neighborhood worship. The system was regularized at WINTER QUARTERS, Nebraska, during the exodus west. Brigham YOUNG instructed bishops to "organize and watch over their wards, have weekly meetings therein; also see that those under their charge have work and that none suffer through want, also [they should] instruct their wards to establish schools" (Manuscript History of Brigham Young, 1846, p. 474, Church Archives).

The Saints' propensity for "going to meeting," as they called congregational worship, increased after they settled in the Great Basin. Community meetings were first held in the Salt Lake City fort, with a haystack affording shade and a small cannon serving as a podium. Later a "bowery" was built within the fort by erecting posts, interlacing them with beams, and covering the affair with boughs and leaves. Boweries became a staple of Salt Lake and outlying community worship—in some communities they were not replaced by tabernacles for several decades. After the abandonment of the fort bowery, Salt Lake City settlers erected another on TEMPLE SQUARE, eventually giving it adobe walls and a ceiling of debris and soil. Still bigger boweries followed, largely to attend to the needs of



the Church's general conferences when no community building could seat the flood of the people who attended.

During the pioneer period the most prominent building on Temple Square was the Tabernacle (later called the "Old Tabernacle" to differentiate it from the present-day TABERNACLE built in the 1860s). Unlike the stopgap adobe and soil bowery, it boasted stone walls and had no interior posts. "The Tabernacle on the inside is built quite in the form of a Theatre," wrote a traveler, "benches rising one behind another until the outer row is a great way from the pulpit. The building is executed on the inside so that it is one story under ground and in entering its steps descend" (Reminiscence of Addison Moses Crane, Huntington Library, San Marino, California). While lacking architectural distinction, it answered practical purposes. Finished in 1852, its 60-by-120-foot expanse provided 2,500 unobstructed seats and fairly good acoustical quality.

At first Temple Square community worship services were most important. The entire settlement was expected to gather each Sunday, usually at ten in the morning and two in the afternoon. A brass band might begin the preliminaries, followed by the "crying out" of the recently arrived post, notices of lost and found articles, or the announcement of upcoming political, social, and religious events. These newsy routines generally ended with the establishment of the DESERET NEWS in 1850.

During opening exercises, leaders might enter the hall to assume positions on the "stand," while followers drifted to their unassigned benches (increasingly members were asked not to occupy the rostrum without invitation). The lack of prepared sermons sometimes brought problems. Without a seasoned speaker present, authorities might summon a Church officer from other activity. The afternoon meeting was occupied by the administration of the Lord's Supper and a continuation of impromptu sermonizing, often by members of the congregation. Each meeting usually lasted for two hours or more.

There was variety and sometimes even theater. Leaders might invite LDS preachers, Indian chiefs, or, more frequently, returning missionaries to speak. Church leaders often preached gospel "discourses" that mixed spiritual and temporal themes—and sometimes the serious and the humorous. Elder Joseph Young, President of the

First Quorum of Seventy, "got up lively & spirited & caused much merriment," recorded the minutes on one occasion. "Pres[iden]t [Brigham] Young followed—on Charity—amusingly" (September 9, 1855, Minutes of Meetings, Church Archives). Speakers might preach, dialogue with the congregation, issue reproof and correction, and on occasion disfellowship or excommunicate wayward members.

With Temple Square meetings disadvantaged by a growing lack of intimacy due to increased membership and uncomfortable conditions during inclement weather, emphasis slowly shifted to local and ward activity. There, "blessing meetings" were held to confirm the baptized or rebaptized, and to bless. One ward boasted a "singing school." Thursday fast and testimony meetings continued in most neighborhoods, and bishops also held youth meetings. While the male priesthood quorums generally met on a multiward basis, special men's meetings were held in wards to aid immigration, levy taxes, or oversee road, canal, school, and chapel construction. Women continued their prayer meetings, RELIEF SOCIETY meetings in the 1850s for Indian relief, and restructured Relief Society gatherings in the 1870s for instruction, testimony, and relief for the unfortunate.

The most important ward gathering was the Sunday evening worship service, held usually an hour or two after the Temple Square afternoon service. "Meeting at E. M. Saunder's house," read the minutes of one. "Filled to overflowing. Pres John Young opened the meeting by singing and prayer. [He] made some remarks, ex[h]orted the brothern to use their privelages in occupying the time. Was followed by the Brotheren in quick succession. Brotheren and sisters delivered their testimony concerning the work of the Lord. [Many] spake in touns, and prophesied" (Jan. 18, 1852, Nineteenth Ward Book A, Church Archives). The meeting began at 6 P.M. and ended three and one-half hours later.

MUSIC played an important part in any LDS service. "My soul delighteth in the song of the heart," read an early revelation; "yea, the song of the righteous is a prayer unto me" (D&C 25:12). Emma SMITH, Joseph's wife, collected and published in 1835 the first hymnal, which was actually a diminutive volume of poetry (music was borrowed from popular or favorite melodies). The settlers continued their musical tradition in the intermountain West. Only two weeks after their ar-



rival, the nucleus of what would become the TABERNACLE CHOIR formed around a group of English and Welsh singers. As pioneering progressed, President Young insisted that each colonizing party have a music leader, called "musical missionaries," to sing, lead choirs, and play instruments in outlying settlements. He personally subsidized the Nauvoo Brass Band, which became a prototype. By the 1860s there were at least forty bands in the territory; by 1875 there were twice that number. Travelers Jules Remy and Julius Benchley were impressed. "Mormons have a feeling for sacred music," they concluded. "Their women [particularly] sing with soul" (*A Journey to Great-Salt-Lake City*, 1861, 2:56, 374–75).

Latter-day Saints also expressed their devotions in sacramental ordinances. COMMUNION, or "the sacrament," as Latter-day Saints call it, was a primary means. Occasionally suspended due to the unworthiness or insouciance of partakers, the SACRAMENT generally was a weekly ritual on Temple Square and at least a monthly one in local wards. Forms varied. Sometimes speakers stopped in mid-discourse to bless the emblems, which priesthood teachers then passed to the congregation's men, women, children, and even non-Mormon visitors as the preaching resumed. On other occasions bishops or young men consecrated the bread and water, which increasingly was substituted for wine. For Latter-day Saints the ordinance was a symbolic remembrance of Christ's flesh and blood and a renewal of the covenant of discipleship. Simple and unadorned, avoiding complex formulations such as transubstantiation, it was the central LDS public act of worship.

There were others. During a pioneer's lifetime, baptism might be administered several times as a token of special covenant. In addition to the original baptismal vow, accepting Christ and establishing Church membership, Saints were baptized on such special occasions as the dedication of the Nauvoo Temple, the exodus west, arrival in the SALT LAKE VALLEY, and during the Churchwide reformations of 1856–1857 (see REBAPTISM; REFORMATION OF 1856–1857) and 1875–1876, when "reconfirmations" were also administered. Moreover, members used rebaptism in the process of personal repentance and faith healing, and they also performed proxy baptisms in behalf of deceased ancestry. At a time when the acceptance of the restored gospel often severed a convert's ties to family, neighborhood, and vocation, the outward

sign of baptism provided powerful emotional and psychological reconfirmation. With weekly meeting attendance figures starkly low, it was the means by which many Latter-day Saints expressed their continuing religious commitment.

The temple ENDOWMENT was another way of uniting pioneer life with the sacred. With no temple completed during the pioneer period, members received their endowments on hills or mountaintops or in an upper room, but more frequently, after its dedication in 1855, in the Salt Lake ENDOWMENT HOUSE. Here they were instructed on mankind's spiritual journey through the eternities and performed ordinances pertaining to ETERNAL LIFE. Without the opportunity for doing frequent proxy endowments, a ritual that became common in the twentieth century, these ceremonies entered everyday pioneer life in two ways. Members wore temple garments or marked shirts as a sign of their temple commitments, and many joined a PRAYER CIRCLE. Salt Lake City had more than seven of these groups, at least one scheduled for each night of the week, and outlying settlements had at least one. At these gatherings, members bore testimony, discussed doctrine, consecrated oil for anointing the sick, reviewed personal and group needs, and united in temple ritual and prayer.

There were broader, community devotions as well. In the early years, quorums of SEVENTY held jubilees, which united dance, exhortation, music, socializing, and general celebration. Starting in 1849 annual, communitywide Pioneer Day fetes used similar activities to mark the coming of the first pioneers. Reminiscent of the community worship and socializing of the biblical feast days, general conferences twice each year gathered thousands to Salt Lake City for worship and mingling. Finally, the Saints often united for "reform." While most often a local phenomenon, at times the "spirit of reformation" spread through the territory or was officially initiated and sanctioned. During these periods, Latter-day Saints subjected themselves to preaching, religious catechizing, confession, and the cleansing of sin, followed by a renewal of the sacramental ordinances.

There was a final expression of LDS worship. Beyond their traditional expressions and devotions, nineteenth-century Saints acted on their religious feeling by seeking to establish the temporal KINGDOM OF GOD. They "gathered to Zion" (see GATHERING; ZION), settled, had children, built

homes and communities, and refined themselves. Leaders might complain of their wayward meeting attendance or inattention to detail. Yet their community building, at least in a broad sense, was a sacral experience that revealed their formidable religious energy and devotion.

#### BIBLIOGRAPHY

Though no comprehensive survey of nineteenth-century Latter-day Saint worship exists, several narrower studies are especially helpful. Consult Leonard J. Arrington and Davis Bitton, "The Nineteenth Century Ward," in *The Mormon Experience*, pp. 206–219, New York, 1979; Joseph Heinerman, "The Mormon Meetinghouse: Reflections of Pioneer Religious and Social Life in Salt Lake City," *Utah Historical Quarterly* 50 (Fall 1982):340–53; and Ronald W. Walker, "'Going to Meeting' in Salt Lake City's Thirteenth Ward, 1849–1881: A Microanalysis," in *New Views of Mormon History*, ed. Davis Bitton and Maurcen Ursenbach Beecher, pp. 138–61, Salt Lake City, 1987. For an example of Temple Square preaching rhetoric, see Ronald W. Walker, "Raining Pitchforks: Brigham Young as Preacher," *Sunstone* 8 (May–June 1983):4–9.

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## PLAN OF SALVATION, PLAN OF REDEMPTION

Latter-day Saints believe that eons ago, GOD, in his infinite wisdom and never-ending mercy, formulated a plan whereby his children could experience a physical existence, including mortality, and then return to live in his presence in eternal felicity and glory. This plan, alternately called "the plan of salvation" (Jarom 1:2; Alma 42:5; Moses 6:62), "the plan of redemption" (Jacob 6:8; Alma 12:25; 42:11), and the "great plan of happiness" (Alma 42:8), provided both the way and the means for everyone to receive SALVATION and gain ETERNAL LIFE. Eternal life is God's greatest gift to his children (D&C 6:13), and the plan of salvation is his way of making it available to them. Although the term "plan of salvation" is used repeatedly in latter-day scripture, it does not occur in the Bible, though the doctrines pertaining to it are discoverable in its pages.

The Father is the author of the plan of salvation; JESUS CHRIST is its chief advocate; the HOLY SPIRIT helps carry it out, communicating God's will to men and helping them live properly.

**THE PREMORTAL EXISTENCE.** Latter-day Saints believe that all humans are spirit children of heavenly parents (see GOD THE FATHER; MOTHER IN HEAVEN), and they dwelt with them prior to BIRTH on this earth (Heb. 12:9; cf. Jer. 1:5; Eph. 1:4). In that PREMORTAL LIFE, or FIRST ESTATE, those spirit children could not progress fully. They needed a PHYSICAL BODY in order to have a fulness of joy (D&C 93:33–34), and the spirits also needed to be placed in an environment where, by the exercise of AGENCY, they could prove their willingness to keep God's commandments (Abr. 3:25). On the other hand, if they succumbed to TEMPTATION, they would be shut out from God's presence, for "no unclean thing can dwell with God" (1 Ne. 10:21; Eph. 5:5). To bring those who yielded to temptation back into God's presence, a plan of redemption had to be set in place, and this required a redeemer.

A COUNCIL IN HEAVEN was held of all the spirits, and two individuals volunteered to serve as the redeemer. One was Lucifer, a son of the morning (Isa. 14:12; D&C 76:26), who said he would "redeem all mankind, that one soul shall not be lost," but they would have no choice in the matter. Their agency would be destroyed (Moses 4:1–3). Such a proposal was out of harmony with the plan of the Father, for the agency of mankind is an absolute prerequisite to progress. JEHOVAH, the premortal Jesus Christ, had first stepped forward and volunteered to give his life as payment for all SINS. He set no plan or conditions of his own, but said, "Father, thy will be done, and the glory be thine forever" (Moses 4:2). He was selected by the Father.

When Lucifer would not accept the Father's choice, a WAR IN HEAVEN ensued, and he was cast out for rebellion (Moses 4:3; D&C 76:25), along with those who followed him, numbering about a third of the spirits (Rev. 12:4, 7–9; D&C 29:36–38). After Satan's expulsion, the Father's plan was carried forward. Three events ordained and instituted by God before the creation of the Earth constitute the foundation stones upon which the plan of salvation rests. These are the CREATION, the FALL OF ADAM, and the ATONEMENT OF JESUS CHRIST. "These three divine events—the three pillars of eternity—are inseparably woven together into one grand tapestry known as the eternal plan of salvation" (McConkie, p. 81).

**THE CREATION.** One of the purposes for creating this earth was for God's spirit children to obtain

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**THE CREATION.** One of the purposes for creating this earth was for God's spirit children to obtain

physical bodies and learn to walk by FAITH. Earth life is the SECOND ESTATE. The scriptures teach that by the power of his Only Begotten Son, the Father has created “worlds without number” (Moses 1:33; cf. John 1:3; Heb. 1:2), but the Lord has revealed to us detailed information only about this world (Moses 1:40).

Ecclesiastes states that “whatsoever God doeth, it shall be forever” (Eccl. 3:14). God does not work for temporal ends (D&C 29:34–35). The scriptures specify that when God created the earth, it was in a paradisiacal and deathless state. If ADAM and EVE had not transgressed and fallen, “all things which were created must have remained in the same state in which they were after they were created; and they must have remained for ever, and had no end” (2 Ne. 2:22; cf. Moses 3:9; DS, pp. 75–77).

**THE FALL.** An earth in a deathless and paradisiacal state did not fulfill conditions needed for the progression of God’s children (see PURPOSE OF EARTH LIFE). The Book of Mormon gives some reasons why the Fall was part of the foreordained plan of God. Agency is of paramount importance in the proving process. Critical to agency are choices or alternatives. LEHI taught that “there must needs be an opposition in all things” (2 Ne. 2:11). But in the state in which Adam and Eve found themselves, there was no such opposition. They had physical bodies, but were in a state of innocence. There was no death, sin, sorrow, or pain. Furthermore, in that state they would have had no children (2 Ne. 2:22–23). It appears that a major reason Lucifer and his followers had access to those on earth is the necessity that everyone be enticed by both good and evil (2 Ne. 2:16).

Eve was beguiled by Satan to partake of the forbidden fruit, exercised her agency and did so. Adam also chose to partake, realizing that if he did not, Eve and he would be separated and the command to multiply and replenish the earth would be thwarted. Therefore, “Adam fell that men might be” (2 Ne. 2:25). “With the eating of the ‘forbidden fruit,’ Adam and Eve became mortal, sin entered, blood formed in their bodies, and death became a part of life. . . . After Adam fell, the whole creation fell and became mortal. Adam’s fall brought both physical and spiritual death into the world upon all mankind” (Bible Dictionary, p. 670; DS 1:77; Hel. 14:16–17; see also SPIRITUAL DEATH). Later, both Adam and Eve rejoiced in the opportunities

that had come to them because of the fall (Moses 5:10–11).

The Fall was part of God’s plan for mankind and came as no surprise. “All things have been done in the wisdom of him who knoweth all things” (2 Ne. 2:24). Latter-day Saints affirm that Adam and Eve were actual beings, the first parents, and that the Fall was a literal event both in time and place. Elder Joseph Fielding SMITH explained, “If Adam did not fall, there was no Christ, because the atonement of Jesus Christ is based on the fall of Adam” (DS 1:120). Elder James E. Talmage wrote, “It has become a common practice with mankind to heap reproaches on the progenitors of the family, and to picture the supposedly blessed state in which we would be living but for the fall; whereas our first parents are entitled to our deepest gratitude for their legacy to posterity” (AF, p. 70).

**THE ATONEMENT.** The Atonement is the crowning phase of the plan of salvation, without which all else would have been without purpose and all would have been lost. Atonement literally means “at-one-ment” and carries the idea of reconciliation, or the reuniting, of the human family with Heavenly Father. Understanding reconciliation necessitates an examination of the operation of the laws of JUSTICE AND MERCY.

God’s perfect love, patience, long-suffering, and care for humanity’s eternal welfare are the manifestations of his mercy. God is also just and so cannot look upon sin with the “least degree of allowance” (Alma 45:16). Perfect justice requires that every violation of God’s law be punished and every act of obedience to the law be rewarded or blessed (D&C 130:20–21). Mercy and justice are basic to God’s nature, and neither can be ignored. If the demands of justice were the only consideration and mercy ignored, no one could come back into God’s presence, for “all have sinned and come short of the glory of God” (Rom. 3:23). If God were to excuse sin, then mercy would rob justice. Such cannot be. “What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God” (Alma 42:25).

In the atonement of Jesus Christ, justice and mercy are combined to bring about the plan of redemption. As the Only Begotten Son of a divine Father and a mortal mother (see MARY, MOTHER OF JESUS), Jesus was subject to the effects of the fall of Adam (mortality, temptation, pain, etc.), but had the power to live a perfect, sinless life (Heb.

3:15; D&C 45:4) and to lay down his life and take it up again (John 5:26; 10:17). In LDS doctrine, the miraculous conception and VIRGIN BIRTH of Jesus Christ are accepted as literally true and absolutely essential to the working of the plan of salvation. Because of his sinless life, justice had no claim on him. Because of his infinite, divine power, he could pay the price of sin for all of God's children and satisfy justice in their behalf (D&C 45:3–5). His was not a human sacrifice, but an infinite, eternal sacrifice (Alma 34:40). He atoned not only for the fall of Adam but also for the individual sins of every person. He extends forgiveness to everyone upon the condition of repentance.

In Gethsemane, Christ took upon himself the burden of the sins of the world and suffered for them in a way that is incomprehensible to mortals. “He suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam” (2 Ne. 9:21). This incomprehensible agony was so intense that it caused Jesus, “even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit” (D&C 19:18; Mosiah 3:7; cf. Luke 22:42). Because he had power over death, Jesus endured (*JC*, p. 613). The shame, suffering, trials, scourging, and crucifixion were such that a mortal, finite being cannot fathom the price required before the Redeemer could say, “It is finished!” (John 19:30). God's great plan of redemption was implemented, and justice was not robbed by mercy, but rather was *paid* in full by the atoning blood of Jesus Christ. This payment for everyone's sins is called the grace of Jesus Christ. Without it, all stand condemned to eternal damnation. Hence, NEPHI<sup>1</sup> declared, “It is by grace that we are saved, after all we can do” (2 Ne. 25:23). Paul also taught the doctrine of salvation by grace (Eph. 2:8–9)—that is, without Christ's atonement, nothing any mortal could do would suffice.

Some aspects of Christ's atonement are unconditional. All mortal beings will be resurrected and brought back into the presence of God for the judgment regardless of the kind of lives they have lived (1 Cor. 15:22; 2 Ne. 9:12–15; Hcl. 14:16–17), thus redeeming all humankind from both the mortal and spiritual deaths occasioned by the fall of Adam. Another unconditional aspect of Christ's mercy applies to young children who are not capable of understanding the difference between good and evil and therefore are not accountable. They cannot sin or be tempted of Satan (D&C 29:47;

Moro. 8:8). “They are all alive in [Christ] because of his mercy” (Moro. 8:19; cf. D&C 29:46). LDS doctrine states that all children who die before the age of ACCOUNTABILITY (age eight) are saved in the CELESTIAL KINGDOM (D&C 137:10). Mercy extends also to those who through mental handicaps do not reach the mental age of eight, the level of accountability (D&C 29:50).

However, for those who are mentally accountable, part of their estrangement from God is the direct result of their own sins, in addition to Adam's transgression. Unless something is done in their behalf, they will not be allowed to return to the presence of God after their judgment, for no unclean thing can enter there (1 Ne. 10:21). The Lord has set in place certain principles and ORDINANCES called the gospel, which must be followed to have Christ's full atoning power applied to one's own sins: (1) FAITH IN JESUS CHRIST, (2) REPENTANCE, (3) BAPTISM by immersion for the remission of sins by one having AUTHORITY, and (4) the GIFT OF THE HOLY GHOST by the LAYING ON of hands (*see* ARTICLES OF FAITH). Paul and others emphasized that humans are saved by GRACE and not by their own WORKS (Eph. 2:8). This is true because no mortals can work perfectly enough to save themselves. No mortals have, or can have, the power to overcome the effects of the fall of Adam, or even their own sins. Everyone must depend on the atoning blood of the Savior for salvation. With equal clarity and firmness, the Savior and his servants have taught that how people live is a condition for bringing the power of the Atonement to bear in their own lives. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of the Father” (Matt. 5:21). “The hearers of the law are [not] just before God, but the doers of the law shall be justified” (Rom. 1:18; 2:13). “They which do [the works of the flesh] shall not inherit the kingdom of God” (Gal. 5:21). “Behold, [Christ] offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and contrite spirit; and unto none else can the ends of the law be answered” (2 Ne. 2:7).

THE SPIRIT WORLD AND THE THREE DEGREES OF GLORY. When mortals complete their sojourn on earth and pass through the portal called death, they enter the postmortal SPIRIT WORLD. As part of the plan of salvation, the Lord set a time between death and the RESURRECTION when men

and women can continue their progression and further learn principles of perfection before they are brought to the final judgment (Alma 40:6–21). Jesus Christ went to the postmortal spirit world while his body lay in the tomb to preach the gospel to them (1 Pet. 3:19–20; 4:6; D&C 138:11–37) so that those spirits in the postmortal spirit world could hear and accept or reject the gospel. Since baptism, the gift of the Holy Ghost, temple endowment, and SEALING are earthly ordinances, Latter-day Saints perform the ordinances vicariously for the dead in their temples (see SALVATION FOR THE DEAD). Because individuals differ so widely in their obedience to God's commandments, LDS theology rejects the traditional Christian concepts of the single option of heaven or hell in explaining the final destiny of souls (see SOUL). Through a vision given to the Prophet Joseph Smith (D&C 76), the Lord has shown, as he also revealed to Paul, that there are several DEGREES OF GLORY in mankind's eternal reward (D&C 76; cf. 1 Cor. 15:42).

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The family of Alvin F. Heaton and his two wives Sarah Jane Carroll (married in 1880) and Luey Spencer (married in 1882), in Moeceasin Springs, Arizona (1907). In 1890 the Manifesto announced that no new plural marriages were to be authorized.

In 1843, one year before his death, the Prophet Joseph Smith dictated a lengthy revelation on the doctrine of marriage for eternity (D&C 132; *see* MARRIAGE: ETERNAL MARRIAGE). This revelation also taught that under certain conditions a man might be authorized to have more than one wife. Though the revelation was first committed to writing on July 12, 1843, considerable evidence suggests that the principle of plural marriage was revealed to Joseph Smith more than a decade before in connection with his study of the Bible (*see* JOSEPH SMITH TRANSLATION OF THE BIBLE), probably in early 1831. Passages indicating that revered patriarchs and prophets of old were polygamists raised questions that prompted the Prophet to inquire of the Lord about marriage in general and about plurality of wives in particular. He then

learned that when the Lord commanded it, as he had with the patriarchs anciently, a man could have more than one living wife at a time and not be condemned for adultery. He also understood that the Church would one day be required to live the law (D&C 132:1-4, 28-40).

Evidence for the practice of plural marriage during the 1830s is scant. Only a few knew about the still unwritten revelation, and perhaps the only known plural marriage was that between Joseph Smith and Fanny Alger. Nonetheless there were rumors, harbingers of challenges to come.

In April 1839, Joseph Smith emerged from six months' imprisonment in LIBERTY JAIL with a sense of urgency about completing his mission (*see* HISTORY OF THE CHURCH: C. 1831-1844). Since receiving the SEALING key from ELIJAH in the

KIRTLAND TEMPLE (D&C 110:13–16) in April 1836, the Prophet had labored to prepare the Saints for additional teachings and ordinances, including plural marriage.

Joseph Smith realized that the introduction of plural marriage would inevitably invite severe criticism. After the Kirtland experience, he knew the tension it would create in his own family; even though Emma, with faith in his prophetic calling, accepted the revelation as being from God and not of his own doing, she could not reconcile herself to the practice. Beyond that, it had the potential to divide the Church and increase hostilities from outside. Still, he felt obligated to move ahead. “The object with me is to obey & teach others to obey God in just what he tells us to do,” he taught several months before his death. “It mattereth not whether the principle is popular or unpopular. I will always maintain a true principle even if I stand alone in it” (*TPJS*, p. 332).

Although certain that God would require it of him and of the Church, Joseph Smith would not have introduced it when he did except for the conviction that God required it *then*. Several close confidants later said that he proceeded with plural marriage in Nauvoo only after both internal struggle and divine warning. Lorenzo Snow later remembered vividly a conversation in 1843 in which the Prophet described the battle he waged “in overcoming the repugnance of his feelings” regarding plural marriage.

He knew the voice of God—he knew the commandment of the Almighty to him was to go forward—to set the example, and establish Celestial plural marriage. He knew that he had not only his own prejudices and pre-possessions to combat and to overcome, but those of the whole Christian world . . . ; but God . . . had given the commandment [*The Biography and Family Record of Lorenzo Snow*, pp. 69–70 (Salt Lake City, 1884)].

Even so, Snow and other confidants agreed that Joseph Smith proceeded in Nauvoo only after an angel declared that he must or his calling would be given to another (Bachman, pp. 74–75). After this, Joseph Smith told Brigham Young that he was determined to press ahead though it would cost him his life, for “it is the work of God, and He has revealed this principle, and it is not my business to control or dictate it” (Brigham Young Discourse, Oct. 8, 1866, Church Archives).

Nor did others enter into plural marriage blindly or simply because Joseph Smith had spo-

ken, despite biblical precedents. Personal accounts document that most who entered plural marriage in Nauvoo faced a crisis of faith that was resolved only by personal spiritual witness. Those who participated generally did so only after they had obtained reassurance and saw it as religious duty.

Even those closest to Joseph Smith were challenged by the revelation. After first learning of plural marriage, Brigham Young said he felt to envy the corpse in a funeral cortege and “could hardly get over it for a long time” (*JD* 3:266). The Prophet’s brother Hyrum Smith stubbornly resisted the very possibility until circumstances forced him to go to the Lord for understanding. Both later taught the principle to others. Emma Smith vacillated, one day railing in opposition against it and the next giving her consent for Joseph to be sealed to another wife (see comments by Orson Pratt, *JD* 13:194).

Teaching new marriage and family arrangements where the principles could not be openly discussed compounded the problems. Those authorized to teach the doctrine stressed the strict covenants, obligations and responsibilities associated with it—the antithesis of license. But those who heard only rumors, or who chose to distort and abuse the teaching, often envisioned and sometimes practiced something quite different. One such was John C. Bennett, mayor of Nauvoo and adviser to Joseph Smith, who twisted the teaching to his own advantage. Capitalizing on rumors and lack of understanding among general Church membership, he taught a doctrine of “spiritual wifery.” He and associates sought to have illicit sexual relationships with women by telling them that they were married “spiritually,” even if they had never been married formally, and that the Prophet approved the arrangement. The Bennett scandal resulted in his excommunication and the disaffection of several others. Bennett then toured the country speaking against the Latter-day Saints and published a bitter anti-Mormon exposé charging the Saints with licentiousness.

The Bennett scandal elicited several public statements aimed at arming the Saints against the abuses. Two years later enemies and dissenters, some of whom had been associated with Bennett, published the *NAUVOO EXPOSITOR*, to expose, among other things, plural marriage, thus setting in motion events leading to Joseph Smith’s death (see *MARTYRDOM OF JOSEPH AND HYRUM SMITH*).

Far from involving license, however, plural marriage was a carefully regulated and ordered system. Order, mutual agreements, regulation, and covenants were central to the practice. As Elder Parley P. Pratt wrote in 1845,

These holy and sacred ordinances have nothing to do with whoredoms, unlawful connections, confusion or crime; but the very reverse. They have laws, limits, and bounds of the strictest kind, and none but the pure in heart, the strictly virtuous, or those who repent and become such, are worthy to partake of them. And . . . [a] dreadful weight of condemnation await those who pervert, or abuse them [*The Prophet*, May 24, 1845; cf. D&C 132:7].

The Book of Mormon makes clear that, though the Lord will command men through his prophets to live the law of plural marriage at special times for his purposes, monogamy is the general standard (Jacob 2:28-30); unauthorized polygamy was and is viewed as adultery. Another safeguard was that authorized plural marriages could be performed only through the sealing power controlled by the presiding authority of the Church (D&C 132:19).

Once the Saints left Nauvoo, plural marriage was openly practiced. In WINTER QUARTERS, for example, discussion of the principle was an "open secret" and plural families were acknowledged. As early as 1847, visitors to Utah commented on the practice. Still, few new plural marriages were authorized in Utah before the completion of the ENDOWMENT HOUSE in Salt Lake City in 1855.

With the Saints firmly established in the Great Basin, Brigham Young announced the practice publicly and published the revelation on eternal marriage. Under his direction, on Sunday, August 29, 1852, Elder Orson Pratt publicly discussed and defended the practice of plural marriage in the Church. After examining the biblical precedents (Abraham, Jacob, David, and others), Elder Pratt argued that the Church, as heir of the keys required anciently for plural marriages to be sanctioned by God, was required to perform such marriages as part of the RESTORATION. He offered reasons for the practice and discussed several possible benefits (see *JD* 1:53-66), a precedent followed later by others. But such discussions were after the fact and not the justification. Latter-day Saints practiced plural marriage because they believed God commanded them to do so.

Generally plural marriage involved only two wives and seldom more than three; larger families like those of Brigham Young or Heber C. KIMBALL

were exceptions. Sometimes the wives simply shared homes, each with her own bedroom, or lived in a "duplex" arrangement, each with a mirror-image half of the house. In other cases, husbands established separate homes for their wives, sometimes in separate towns. Although circumstances and the mechanics of family life varied, in general the living style was simply an adaptation of the nineteenth century American family. Polygamous marriages were similar to national norms in fertility and divorce rates as well. Wives of one husband often developed strong bonds of sisterly love; however, strong antipathies could also arise between wives.

Faced with a national antipolygamy campaign, LDS women startled their eastern sisters, who equated polygamy with oppression of women, by publicly demonstrating in favor of their right to live plural marriage as a religious principle. Judging from the preaching, women were at least as willing to enter plural marriage as men. Instead of public admonitions urging women to enter plural marriage, one finds many urging worthy men to "do their duty" and undertake to care for a plural wife and additional children. Though some were reluctant to accept such responsibility, many responded and sought another wife. It was not unheard of for a wife to take the lead and insist that her husband take another wife; yet, in other cases, a first marriage dissolved over the husband's insistence on marrying again.

As with families generally, some plural families worked better than others. Anecdotal evidence and the healthy children that emerged from many plural households witness that some worked very well. But some plural wives disliked the arrangement. The most common complaint of second and third wives resulted from a husband's displaying too little sensitivity to the needs of plural families or not treating them equally. Not infrequently, wives complained that husbands spent too little time with them. But where husbands provided conscientiously even time and wives developed deep love and respect for each other, children grew up as members of large, well-adjusted extended families.

Plural marriage helped mold the Church's attitude toward DIVORCE in pioneer Utah. Though Brigham Young disliked divorce and discouraged it, when women sought divorce he generally granted it. He felt that a woman trapped in an unworkable relationship with no alternatives deserved a chance to improve her life. But when a

husband sought relief from his familial responsibilities, President Young consistently counseled him to do his duty and not seek divorce from any wife willing to put up with him.

Contrary to the caricatures of a hostile world press, plural marriage did not result in offspring of diminished capacity. Normal men and women came from plural households, and their descendants are prominent throughout the Intermountain West. Some observers feel that the added responsibility that fell early upon some children in such households contributed to their exceptional record of achievement. Plural marriage also aided many wives. The flexibility of plural households contributed to the large number of accomplished LDS women who were pioneers in medicine, politics and other public careers. In fact, plural marriage made it possible for wives to have professional careers that would not otherwise have been available to them.

The exact percentage of Latter-day Saints who participated in the practice is not known, but studies suggest a maximum of from 20% to 25% of LDS adults were members of polygamous households. At its height, plural marriage probably involved only a third of the women reaching marriageable age—though among Church leadership plural marriage was the norm for a time. Public opposition to polygamy led to the first law against the practice in 1862, and, by the 1880s, laws were increasingly punitive. The Church contested the constitutionality of those laws, but the Supreme Court sustained the legislation (*see REYNOLDS v. UNITED STATES*), leading to a harsh and effective federal antipolygamy campaign known by the Latter-day Saints as “the Raid.” Wives and husbands went on the “underground” and hundreds were arrested and sentenced to jail terms in Utah and several federal prisons. This campaign severely affected the families involved, and the related attack on Church organization and properties greatly inhibited its ability to function (*see HISTORY OF THE CHURCH: C. 1877–1898*). Following a vision showing him that continuing plural marriage endangered the temples and the mission of the Church, not just statehood, President Wilford WOODRUFF issued the Manifesto in October 1890, announcing an official end to new plural marriages and facilitating an eventual peaceful resolution of the conflict.

Earlier polygamous families continued to exist well into the twentieth century, causing further political problems for the Church, and new plural

marriages did not entirely cease in 1890. After having lived the principle at some sacrifice for half a century, many devout Latter-day Saints found ending plural marriage a challenge almost as complex as was its beginning in the 1840s. Some new plural marriages were contracted in the 1890s in LDS settlements in Canada and northern Mexico, and a few elsewhere. With national attention again focused on the practice in the early 1900s during the House hearings on Representative-elect B. H. Roberts and Senate hearings on Senator-elect Reed Smoot (*see SMOOT HEARINGS*), President Joseph F. SMITH issued his “Second Manifesto” in 1904. Since that time, it has been uniform Church policy to excommunicate any member either practicing or openly advocating the practice of polygamy. Those who do so today, principally members of FUNDAMENTALIST groups, do so outside the Church.

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## POLICIES, PRACTICES, AND PROCEDURES

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cies, and procedures have been formalized in the GENERAL HANDBOOK OF INSTRUCTIONS, which is distributed to priesthood leaders of the Church. The handbook is revised and brought up to date from time to time to keep instructions current. The following statements have been selected as samples from the latest edition of that handbook (1989), and references are to section and page numbers in that edition.

#### MORAL ISSUES

*Abortion.* “Abortion is one of the most revolting and sinful practices of this day. Members must not submit to, be a party to, or perform an abortion. The only exceptions are when—

1. Pregnancy has resulted from incest or rape;
2. The life or health of the woman is in jeopardy, in the opinion of competent medical authority;
3. The fetus is known, by competent medical authority, to have severe defects that will not allow the baby to survive beyond birth” (11-4).

As far as has been revealed, a person may repent and be forgiven for the sin of abortion (*see* ABORTION).

*Abuse and Cruelty.* “Members who abuse or are cruel to their spouses, children, or other family members violate the laws of God and man” (11-4; *see* ABUSE, SPOUSE AND CHILD).

*Artificial Insemination.* “Artificial insemination with semen from anyone but the husband is discouraged. . . . Artificial insemination of single sisters is not approved” (11-4; *see* ARTIFICIAL INSEMINATION).

*Chastity and Fidelity.* “God’s standard for sexual morality has always been clear: ‘Thou shalt not commit adultery’ (Ex. 20:14). In modern and . . . ancient times God has commanded all of his children to lead strictly [chaste] lives before and after marriage—intimate relations being permissible only between a man and a woman legally and lawfully married. Accordingly, intimate relations outside of marriage are out of harmony with God’s eternal plan for his children. To be morally clean, a person must refrain from adultery and fornication, from homosexual or lesbian relations, and from every other unholy, unnatural, or impure practice” (11-4; *see* CHASTITY, LAW OF; MARRIAGE).

*Donation of Sperm.* “The donation of sperm is discouraged” (11-4).

*In Vitro Fertilization.* “In vitro fertilization using semen other than that of the husband or an egg [from anyone] other than the wife is discour-

aged. However, this is a personal matter that ultimately must be left to the judgment of the husband and wife” (11-4).

*Rape or Sexual Abuse Victims.* “Victims of the evil acts of others are not guilty of sin.” Church officers should help victims of rape and other sexual abuse “regain their sense of innocence and overcome any feelings of guilt” (11-5).

*Sex Education.* “Parents have primary responsibility for the sex education of their children. Teaching this subject honestly and plainly in the home greatly improves the chance that young people will avoid serious problems. . . . Where schools have undertaken sex education, it is appropriate for parents to seek to ensure that the instructions given their children are consistent with sound moral and ethical values” (11-5; *see* MARRIAGE; SEX EDUCATION; SEXUALITY).

*Suicide.* People who take their own lives “may not be responsible for [their] acts. Only God can judge such a matter” (11-5; *see* SUICIDE).

*Surgical Sterilization (Including Vasectomy).* “Surgical sterilization should only be considered (1) where medical conditions seriously jeopardize life or health, or (2) where birth defects or serious trauma have rendered a person mentally incompetent and not responsible for his or her actions. Such conditions must be determined by competent medical judgment and in accordance with law. Even then, the person or persons responsible for this decision should consult with each other and with their bishop (or branch president) and receive divine confirmation through prayer” (11-5).

*Surrogate Motherhood.* The Church discourages surrogate motherhood (11-5).

#### MEDICAL AND HEALTH ISSUES

*Acquired Immune Deficiency Syndrome (AIDS).* “Local leaders should encourage members with AIDS to consult competent medical authority. Leaders and members should treat a member who has AIDS with dignity and compassion. Though AIDS can afflict innocent victims, the principal guides to safety are chastity before marriage, total fidelity in marriage, abstinence from any homosexual relations, avoidance of illegal drugs, and reverence and care for the body” (11-5; *see* AIDS).

*Euthanasia.* “A person who participates in euthanasia—deliberately putting to death a person suffering from incurable conditions or diseases—violates the commandments of God” (11-5; *see* PROLONGING LIFE).



*Organ Transplants.* The decision of whether to will one's personal body organs or authorize "the transplant of organs from a deceased family member [rests with] the individual or the deceased person's family. The decision to receive a donated organ should be made with competent medical counsel and confirmation through prayer" (11-6; *see* ORGAN TRANSPLANTS AND DONATIONS).

*Prolonging Life.* "When severe illness strikes, Church members should exercise faith in the Lord and seek competent medical assistance. However, when dying becomes inevitable, it should be looked upon as a blessing and a purposeful part of eternal existence. Members should not feel obligated to extend mortal life by means that are unreasonable" (11-6; *see* PROLONGING LIFE; PURPOSE OF EARTH LIFE, LDS PERSPECTIVE).

*Stillborn Children.* "Although temple ordinances are not performed for stillborn children, no loss of eternal blessings or family unity is implied. The family may record the name of a stillborn child on the family group record followed by the word *stillborn* in parentheses. Memorial or graveside services may or may not be held as determined by the parents" (11-6; *see* STILLBORN CHILDREN).

*Word of Wisdom.* In addition to avoiding the use of tea, coffee, and alcoholic beverages, members should not misuse legal drugs and "should not use any substance that contains illegal drugs or other harmful or habit-forming ingredients" (11-6; *see* ALCOHOLIC BEVERAGES; COFFEE; DRUG ABUSE; TEA; WORD OF WISDOM).

#### ADMINISTRATIVE ISSUES

*Church Discipline.* "The purposes of Church discipline are to (1) save the souls of transgressors; (2) protect the innocent; and (3) safeguard the purity, integrity, and good name of the Church. [It] includes giving cautions in private interviews, imposing restrictions in probations, and withdrawing fellowship or membership" (10-1). Church discipline is administered by leaders of local congregations; it can affect only a person's standing in the Church. "A person who is disfellowshipped is still a member of the Church, but is no longer in good standing. . . . A person who is excommunicated is no longer a member of the Church and cannot enjoy any membership privileges" (10-5). "All persons who are excommunicated, disfellowshipped, or placed on formal probation by a disciplinary council have a right to appeal the decision" (10-8).

The bishop, or another appropriate priesthood leader, should continue to help a disciplined

person return to full fellowship in the Church (*see* DISCIPLINARY PROCEDURES).

*Funerals.* "When a funeral service is held in a Church building or conducted by a Church officer, it is a Church meeting. A member of the bishopric conducts the service. . . . Bishops may offer the use of Church meetinghouses for the funeral services of nonmembers. Such services may be held in the manner prescribed by the deceased person's church and, if the family desires, may be conducted by a clergyman of that church, provided the service is dignified and appropriate" (2-7; *see* BURIAL; CREMATION; DEATH AND DYING).

*Income Taxes.* Church members in any nation are to obey applicable tax laws. "If a member disapproves of tax laws, he may attempt to have them changed by legislation or constitutional amendment, or, if he has a well-founded legal objection, he may attempt to challenge them in the courts. A member who refuses to file a tax return, to pay required income taxes, or to comply with a final judgment in a tax case is in direct conflict with the law and with the teachings of the Church" (11-2; *see* CIVIC DUTIES; CIVIC RIGHTS; CONSTITUTIONAL LAW; LAW).

*Political Action.* "The Church does not endorse political parties or candidates. Branch, ward, or stake meetinghouses and other Church facilities, and Church directories or mailing lists must not be used in any way for political purposes." (11-2; *see* CHURCH AND STATE; CIVIC DUTIES; CIVIC RIGHTS; CONSTITUTIONAL LAW).

*Prayers.* "Both men and women may offer prayers in Church meetings" (11-3; *see* MEETINGS, MAJOR CHURCH; PRAYER).

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- Political Teachings
- Political Culture
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*has been involved since the restoration of the gospel. The second article examines the official teachings of LDS scriptures and prophets on political questions. The third article examines the perception of a political subculture in the membership of the Church. The last article examines the participation of the Church and its members in contemporary politics throughout the world.*

*The Church has on occasion been involved in political issues. Specific political controversies can be found organized by time periods in the series of articles entitled History of the Church and organized geographically in articles on particular communities, such as Kirtland, Ohio.*

*Several articles take up specific political issues. Missouri Conflict and Nauvoo Politics detail two major political experiences of the young LDS community that ended in forcible expulsion and loss of life and property. To see the unfolding political connection of the Mormons to the United States after the 1848 move west, read the following articles in this order: Utah Territory; Utah Expedition; Antipolygamy Legislation; Reynolds v. United States; Manifesto of 1890; Utah Statehood; and the Smoot Hearings.*

*The extent to which the Constitution of the United States of America will protect distinctive religious practices is a question brought in many forms to American courts. The experience of the Church and its members in the courts is summarized in Legal and Judicial History. The efforts of the Church to gain recognition and religious freedoms through direct negotiations with governments throughout the world are described in Diplomatic Relations. The attitudes and teachings of the Church derived from its scriptures and these experiences in law and politics are described in articles on Church and State; Civil Rights; Constitutional Law; Politics: Political Teachings; and War and Peace.]*

## POLITICAL HISTORY

LDS involvement in American politics began with the conflicts between Mormons and non-Mormons in the 1830s and 1840s that led to the founding of a religious and political community in the Great Basin, organized by the U.S. Congress as UTAH TERRITORY. Mormonism emerged as a national political issue in the presidential election of 1856 with the Republican platform's condemnation of the "twin relics of barbarism"—southern slavery and Mormon polygamy. Political involvement continued in the social and political order of the state of Utah where, because of the high number of Latter-day Saints, there is identification between the political community and the dominant religion.

From its inception in western New York in 1830, the LDS Church was politically controversial. The deepest cause of conflict directly or indi-

rectly affecting political relationships between Latter-day Saints and others was the belief in continuing REVELATION. Non-Mormons viewed the claim of continuing revelation and the social and political forms built on that claim as threats to democratic self-government. While the Book of Mormon was being printed, a mass meeting of Palmyra residents pledged to boycott it. The Prophet Joseph SMITH was arrested several times on charges brought, according to his accusers, "to open the eyes and understanding of those who blindly follow" him. When the Church was hardly large enough to "man a farm, or meet a woman with a milk-pail," recalled Sidney RIGDON, non-Mormons were already accusing them of wanting "to upset the Government" (HC 6:289).

The turmoil of the New York period was only a harbinger of intense conflicts to follow. As the practical implications of belief in new revelation and obedience to a new prophet became clear, anti-Mormon opposition intensified. For the Prophet and his followers, divine calling made possible—indeed, morally incumbent—the effort to create a just society, which the revelations called ZION. For non-Mormon neighbors, these efforts constituted challenges that they determined to resist.

Belief in continuing revelation had profound implications for the organization of political society among the Latter-day Saints. The establishment of Zion required the unity of the LDS community in RIGHTEOUSNESS. The effort brought social, economic, and political innovations, including the GATHERING of the Saints, CONSECRATION and stewardship, the UNITED ORDER, and PLURAL MARRIAGE. In all matters relevant to building Zion, the LDS community looked to the Prophet for guidance, concentrating power, even against his own inclinations, in his hands.

Efforts to establish Zion excited fear and animosity. Made uneasy by ever-increasing numbers of Latter-day Saints and shocked or bemused by their economic and social experiments, many non-Mormons viewed the Saints as alien and hostile, even as a threat to their freedoms as Americans. Because the Church seemed to erase the distinction between CHURCH AND STATE—in American liberal political thought an important pillar of liberty—some felt that it portended the rise of religious despotism. The result was recurring political conflict, which time and again threatened the LDS community.

The efforts to build a NEW JERUSALEM in America began in 1831 with the gathering to Ohio and the designation of Zion in Jackson County, Missouri. As Church members built these new communities, differences with neighbors, and resulting tensions, were immediately evident. In Ohio, Joseph Smith and Sidney Rigdon were tarred and feathered by a mob. Random acts of violence threatened the young LDS community (see KIRTLAND, OHIO; OHIO, LDS COMMUNITIES IN).

Matters were still worse in Missouri, where, in 1833, citizens of Jackson County banded together to remove the Latter-day Saints from the county, "peaceably if we can, forcibly if we must" (HC 1:374). They were justified, they claimed, because Mormonism was an evil for which the laws made no provision. Missourians saw these newcomers as "deluded fanatics" or "designing knaves" who claimed "to hold personal communication and converse face to face with the Most High God" and who threatened to take political control of the county (HC 1:375; see also HISTORY OF THE CHURCH: C. 1831–1844; MISSOURI: LDS COMMUNITIES IN JACKSON AND CLAY COUNTIES).

By late fall of 1833, the Latter-day Saints had been driven from Jackson County. Most found temporary refuge in Clay County, where they were at first kindly received. Eventually, however, antagonisms developed there as well when it became apparent that Saints would not be going back to their homes and lands in Jackson County. Before violence erupted, Church members abandoned Clay County in 1836 for the newly organized Caldwell County, created by the legislature specifically as a home for Mormons (see MISSOURI: LDS COMMUNITIES IN CALDWELL AND DAVIESS COUNTIES).

By the summer of 1838, trouble had erupted again. In Kirtland, economic failure associated with the Panic of 1837 contributed to dissent. Some criticized Joseph Smith's exercise of authority and charged him with "Popery," or the combining of spiritual authority and temporal power. As tensions escalated, Joseph Smith and most of the faithful left Ohio for Missouri. In Caldwell County, critics within the Church also soon took up the cry, creating such profound consternation that the community forced them out. Dissenters then stirred up non-Mormons who were already fearful of growing LDS strength. In this situation of rising tensions, Sidney Rigdon defiantly declared inde-

pendence from mob depredations and vowed that the Saints would meet future force with force. All that was required for a violent conflagration was a tiny spark.

Not surprisingly, political rivalry provided the spark. On August 6, 1838, non-Mormons in Daviess County, into which the rapidly increasing LDS population had spilled, attempted to prevent Latter-day Saints from voting at Gallatin, Missouri. A brawl resulted, and exaggerated accounts of the incident soon mobilized armed bands on both sides. After several skirmishes, a pitched battle occurred, with both sides suffering casualties. Following exaggerated reports of this battle, Governor Lilburn Boggs ordered the state militia to treat the Mormons as enemies to be exterminated or driven from the state (see EXTERMINATION ORDER; MISSOURI CONFLICT). After Joseph Smith and other leaders were imprisoned, the Latter-day Saints were disarmed and then were forced from Missouri. After months of imprisonment, jailed Church leaders eventually escaped or were released.

Moving to Illinois, the Latter-day Saints built a new city, NAUVOO, along the banks of the Mississippi River. Apparently convinced that there would be no peace as long as Church members were politically at the mercy of non-Mormons, Joseph Smith sought and obtained political power for the new city. In the NAUVOO CHARTER, the Illinois legislature empowered the city to make any ordinances not prohibited by the CONSTITUTION OF THE UNITED STATES or that of Illinois and to organize a militia with power to execute said laws.

While Nauvoo flourished under the protection of the new city government and its own militia, the NAUVOO LEGION, trouble soon developed. Non-Mormons resented Nauvoo's political power, which was based on increasing LDS numbers and on their willingness to vote as a bloc to reward political friends and punish political enemies (see NAUVOO POLITICS). Bloc voting was both a reflection of the social unity of the LDS community and a defensive reaction to the abuses suffered in Missouri. Yet critics condemned the Saints for "yielding implicit obedience" to a "pretended prophet of the Lord" who, they charged, was a dangerous character entertaining "the most absolute contempt for the laws of man" (HC 6:4–5).

Even within the Church there was again restiveness, for the private introduction of plural marriage and Joseph Smith's increasing political power

contributed to dissent. Dissidents established a newspaper, the *NAUVOO EXPOSITOR*, and attacked Joseph Smith for supposed moral imperfections and poor leadership. Declaring the *Expositor* a public nuisance, the Nauvoo City Council authorized Mayor Joseph Smith to order city police to destroy its press. In the resulting furor, the anti-Mormon *Warsaw Signal* called on the citizens of Illinois to take direct military action against the Prophet. Others spoke of extermination. With violence clearly a possibility, Joseph Smith allowed himself to be arrested on charges stemming from the *Expositor* incident and was imprisoned in Carthage, the county seat, where on June 27, 1844, he was murdered by a mob (*see* *CARTHAGE JAIL; MARTYRDOM OF JOSEPH AND HYRUM SMITH*).

The Prophet's death brought a lull in hostilities, which provided time to complete the *NAUVOO TEMPLE* and to make preparations to move to a new home in the West. When conflict broke out again in September 1845, Church leaders announced their intention to leave Illinois in the spring. By the summer of 1846, most Latter-day Saints had departed. Those remaining were forced out by an anti-Mormon attack on the city in September 1846.

The Missouri and Illinois cataclysms convinced Brigham YOUNG and other Church leaders that the Latter-day Saints needed not just political power but political autonomy. According to the prevailing constitutional interpretation of states' rights, the federal government was largely prohibited from interfering with a state's domestic institutions (slavery, for example). To obtain such autonomy, Latter-day Saints did not necessarily have to remove themselves from the boundaries of the United States but only from existing states and territories. As the first settlers in a new area, they could possibly obtain the political autonomy necessary for protection within the federal Union.

As the Latter-day Saints embarked on their westward migration, some dreamed of an independent LDS nation, while others envisioned the establishment of a territory or state within the United States. When Church leaders selected the Great Basin as their probable destination, it was legally a remote part of Mexico. The *MORMON BATTALION* contributed, at least marginally, to the effort by which the United States obtained title to the Southwest, including the Great Basin.

The first LDS pioneers entered the valley of the Great Salt Lake in July 1847. Until late 1848,

when the Quorum of the Twelve Apostles established themselves in the valley, the settlement was governed by the Salt Lake Stake presidency and *HIGH COUNCIL*. President Brigham Young charged these local officials to "observe those principles which have been instituted in the Stakes of Zion for the government of the Church, and to pass such laws and ordinances as shall be necessary for the peace and prosperity of the city for the time being" (Morgan, p. 69). In December 1848, Church leaders petitioned Congress for a territorial organization. Later, they drafted a constitution for a proposed *STATE OF DESERET*, with a bill of rights containing a strongly worded guarantee of religious liberty, and applied for admission to the Union. Brigham Young was elected governor of the would-be state.

In Congress, this hoped-for admission became enmeshed in the political maelstrom over slavery in U.S. territories raised by the Treaty of Guadalupe Hidalgo. In the Compromise of 1850, Congress organized the Latter-day Saints as the Territory of Utah. The compromise, adopting the principle of popular sovereignty, allowed settlers in the newly acquired territories to decide whether they would have slavery. Utah, attempting to remain aloof from the dispute over slavery, offended both anti- and proslavery congressmen by ignoring the matter in its constitution.

From the beginning of Utah's territorial period, relations between the LDS community and the federal government were tense. The first non-Mormon territorial officials became embroiled in controversy within days of their arrival and soon returned to the East, spreading inflammatory reports that deeply influenced congressional and public opinion. Later federal appointees were also critical. And the Church deeply agitated public opinion when it officially avowed plural marriage in 1852.

In the presidential election of 1856, the Republican party used public antipolygamy feeling to attack the Democratic party for its stand on slavery in the territories. Democrats in Congress had passed the 1854 Kansas-Nebraska Act, which, by repealing the Missouri Compromise, removed the last legal restraints on the spread of slavery to U.S. territories and established popular sovereignty as the political principle governing slavery in the territories. The Republican party, intent on restoring the Missouri Compromise by repudiating popular sovereignty, inserted the "twin relics" plank in the

1856 Republican platform in an effort to tar the Democratic party with Mormon polygamy. The point was that if the Democrats truly believed that the citizens of the territories alone had the power to legislate on slavery, logically they must also accept that the citizens of the territories should have the sole power to legislate on matrimony. Polygamy and slavery, according to the author of the "twin relics" plank, "rested precisely on the same Constitutional basis," and so "to make war upon polygamy, and at the same time strengthen the case against slavery as much as possible," he linked them together (Poll, p. 127).

The Republican strategy succeeded. Democratic party leaders concluded that to protect popular sovereignty as it related to slavery, they had to take a firm stand against polygamy. Senator Stephen Douglas, popular sovereignty's chief patron, attacked the Mormons as subversive aliens who recognized the authority of Brigham Young "and the government of which he is the head" above that of the United States. He accused Latter-day Saints of prosecuting "a system of robbery and murders upon American citizens" (*see* DANITES) and called for the application of "the knife" to "this pestiferous, disgusting cancer" of Mormonism, "which is gnawing at the very vitals of the body politic" (*CHC* 4:221–22). It is possible that embarrassment over the linkage of polygamy and popular sovereignty contributed to U.S. President James Buchanan's decision, on the basis of vague and unsubstantiated reports, to take the extraordinary step of sending an army to Utah in 1857 to enforce federal law (*see* UTAH EXPEDITION). The ostensible purpose of the army was to ensure that the territory accepted the replacement of Brigham Young as governor, but it had also been suggested to Buchanan that he might be able to upstage the commotion over slavery in the territories with the excitement of an anti-Mormon crusade.

A Republican-controlled Congress passed the first ANTIPOLYGAMY LEGISLATION in 1862. The Morrill Act outlawed polygamy and overturned certain acts of the Utah legislature, including one incorporating the Church, which shielded the practice of polygamy. The Civil War delayed enforcement, and when the federal government returned to the Utah situation after the war, it found that the act was unenforceable because territorial courts were in LDS hands. To remedy this situation, Congress passed the Poland Act of 1874, transferring control over criminal proceedings—

including cases involving polygamy—from local courts to federally appointed officials. This act marked the transformation of the confrontation over plural marriage into a struggle over political power in Utah. The 1882 Edmunds Act prohibited polygamists (including virtually all Church leaders) from voting or holding office. It also established a federally appointed commission to control territorial elections, including voter registration. Utah women were among the first in the nation to vote, and WOMAN SUFFRAGE was now also under attack. The most sweeping legislation, the 1887 Edmunds-Tucker Act, required an antipolygamy test oath for voting and holding office, disfranchised women, disbanded the territorial militia, took control of public schools, abolished the Church's PERPETUAL EMIGRATING FUND, dissolved the Church as a legal entity, and seized much of its property. In the late 1880s, demands were made in Congress for even more stringent measures.

Latter-day Saints vigorously protested that this legislation violated their constitutionally protected right of the free exercise of religion, and in a series of cases, they challenged the antipolygamy legislation in the courts. *REYNOLDS V. UNITED STATES* was decided by the U.S. Supreme Court in 1879. The appeal attacked the Morrill Act for failing to acknowledge the religious motivation behind plural marriage. A unanimous Court held, however, that to allow Latter-day Saints' religious beliefs to excuse them from obeying the law would be to "make the professed doctrines of religious belief superior to the law of the land, and in effect to permit every citizen to become a law unto himself" (98 U.S. [1879]). The *Reynolds* decision distinguished between religious opinions and religious practices, leaving the former free while allowing for government regulation of the latter (*see* CIVIL RIGHTS; LEGAL AND JUDICIAL HISTORY OF THE CHURCH).

Decisions in later polygamy cases undermined that distinction, allowing for the direct or indirect regulation of religious opinion. The Court upheld the disfranchisement provisions of the Edmunds Act in *Murphy v. Ramsey*. Congress, according to the Court, was responsible for preparing the territories for statehood and self-government. In Utah this required curbing the political power of polygamists because nothing was more important in the founding of a self-governing commonwealth than "the idea of family, as consisting in and springing from the union for life of one man



and one woman in the holy estate of matrimony" (114 U.S. 15 [1885]). The Court in *Davis v. Beason* upheld an Idaho test oath that disfranchised any member of any organization that taught its members "to commit the crime" of polygamy. According to the Court, the free exercise clause of the First Amendment did not protect individuals in advocating "any form of worship" and "any tenets, however destructive of society," merely by asserting them to be a part of their religious beliefs (133 U.S. 333 [1890]). In *The Late Corporation of the Church of Jesus Christ of Latter-day Saints v. United States*, the Supreme Court sustained the disincorporation and escheat provisions of the Edmunds-Tucker Act. The opinion described the Church corporation as a contumacious organization that, in defiance of the authority of the government, continued to encourage polygamy, "a crime against the laws, and abhorrent to the sentiments and feelings of the civilized world" (136 U.S. 1 [1890]). With plenary authority over the political affairs of territories, Congress had the power to abolish the Church corporation and the government could dispose of its property.

The Poland, Edmunds, and Edmunds-Tucker laws curtailed LDS political power. An all-out attack on plural marriage came in the late 1880s, in what Latter-day Saints called "the Raid." The thrust against the Church struck deeper than the practice of polygamy, however: it struck at the heart of the LDS community and threatened its survival in a world that, since the 1830s, had shown itself hostile. The deeper threat was reflected in the massive economic, social, and political dislocations occasioned by the Raid. Finally, facing even the loss of its TEMPLES, in 1890 Church President Wilford WOODRUFF concluded that "for the temporal salvation of the church" it was necessary to end the practice of plural marriage. In his MANIFESTO OF 1890, he announced his intention to submit to the antipolygamy laws and to use his influence to induce Church members to do the same.

The Manifesto was only the beginning of the changes introduced by Church leaders in the 1890s to accommodate the Latter-day Saint community to the social, economic, and political forms of the larger society. They dissolved the local People's party, which had dominated electoral politics in Utah from its organization in the early 1870s, and encouraged members to affiliate with the Republican and Democratic national parties. They sup-

ported the development of a public school system. Finally, leaders reduced direct Church involvement in the economic life of the territory by selling off most business interests (see ECONOMIC HISTORY OF THE CHURCH; PIONEER ECONOMY). The reward for their willingness to accommodate themselves to the forms of American liberalism came in 1896 with UTAH STATEHOOD. Latter-day Saints relinquished important elements of the social, economic, and political order that they had established in the Great Basin in exchange for a measure of the political power and autonomy that decades of confrontation and conflict had demonstrated were necessary for their survival as a community.

The *modus vivendi* that Church leaders worked out with the American political community as the prerequisite for statehood reduced, but by no means ended, direct Church involvement in politics. In the first years after statehood, Church leaders quietly supported and participated in a system of power sharing between Mormons and non-Mormons, Democrats and Republicans. For example, the state's two seats in the U.S. Senate were divided between Latter-day Saints and non-Mormons until the election of 1916, when the Seventeenth Amendment (ratified 1913), providing for direct popular election of senators, removed the matter from the control of party or Church leaders.

Church leaders signaled their intention to curb their own political activity in the so-called Political Manifesto of 1896, which emphasized the importance of the religious duties of Church officers and required them to obtain approval of ecclesiastical superiors before seeking public office. This rule was applied more stringently for Democratic- than Republican-inclined Church officials. Church authorities in the 1890s encouraged the development of the Republican party among Church members, many of whom had avoided the party because of its harsh opposition to plural marriage.

Church leaders since 1896, with only a few exceptions, have avoided taking stands that by either identifying the Church with, or casting the Church in opposition to, either major political party would encourage a religious polarization of the parties. But they have been willing to take an official stand on such issues as public welfare and the repeal of PROHIBITION in the 1930s, Sunday closing laws in the 1950s, right-to-work laws and liquor by the drink in the 1960s, the Equal Rights Amendment (ERA) in the 1970s, and ABORTION in



the 1970s, 1980s, and 1990s. While the Church by no means inevitably has its way in Utah politics, it is a pervasive influence in the state. Latter-day Saints help shape the political agenda of Utah, in large part determining the issues that are or are not live, and dictating the terms in which issues accepted as live are debated. Generally, the overwhelming majority of all officeholders, both Republican and Democratic, are LDS.

What the Latter-day Saints relinquished in order to secure statehood for Utah indicates what was really at stake in the nineteenth-century political conflicts. Both sides were well aware that the struggle was over more than a "peculiar institution." For Latter-day Saints, plural marriage symbolized obedience to the will of God revealed through latter-day prophets. For anti-Mormons, polygamy symbolized the potential for theocratic control, rooted in the religion's belief in continuing revelation. Territorial governor Caleb West told the Mormons in 1888 that the cause of their woes was their belief that "God governs them immediately, not alone in faith and morals, but in all affairs and relations of life, and that the counsel of the priesthood is the Supreme Voice of God and must be obeyed" (governor to Territorial Assembly, Jan. 9, 1888). The tenet of continuing revelation, an issue since the beginning, largely accounted for the struggles between the Latter-day Saints and the federal government over political power in early Utah. It generated continuing tensions in the politics of Utah, and containing them required the exercise of prudent statesmanship by leaders of both church and state. At the same time, the vitality of Utah as a democratic political community in the early twentieth century was the foundation for the relative peace that Latter-day Saints have enjoyed since then. That such peace remained somewhat precarious was evident when well-organized LDS lobbying efforts in several states against the ERA in the 1970s threatened to reawaken major apprehensions of priesthood influence on LDS voters.

Outside the United States, LDS efforts for legal recognition and freedom of operation under restrictive regimes were remarkably successful by 1990, precisely because Church leaders convinced government leaders that priesthood directives would not promote political activity that confronted constituted authority—would not, in fact, promote political activity in any particular direction. The fact that LDS political behavior both in

Utah and in U.S. government service was observably stable and responsible was thus significant for the functioning and expansion of the Church in an international setting.

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ROGER M. BARRUS

#### POLITICAL TEACHINGS

Concerning the general duties of government and citizen, latter-day scriptures and the prophets of The Church of Jesus Christ of Latter-day Saints teach that governments should protect freedoms and provide for the public interest and that citizens should honor and uphold laws and governments. LDS theology endorses aspects of both individualism and communitarianism, and harmonizes these conflicting ideas by teaching that community members can share and promote ideals and principles but should never use force to achieve such conditions. Church leaders encourage members to be participants in public affairs even as they emphasize the separation of the management of CHURCH AND STATE. The Church rarely gives official counsel to its members regarding political issues. As with other religions, various opinions exist among Latter-day Saints as to how political teachings and principles should be applied.

Section 134 of the Doctrine and Covenants is a useful starting point for examining the major beliefs of members of the LDS Church concerning politics and government. In an 1835 meeting to discuss plans for publishing the Doctrine and Covenants, Church leaders prepared a declaration to the world concerning "earthly governments and law." Some members of the Church had been accused of being opposed to law and order, and were subsequently victimized by mobbings and vio-

lence. The declaration provided guidelines for the Saints in rebutting the charges of their enemies. Penned by Oliver Cowdery, with the possible participation of W. W. Phelps, this is one of the few sections of the Doctrine and Covenants not given by revelation to Joseph Smith.

Two central themes run throughout this section and related passages. First, the duty of government is to provide for the public interest in general and to protect freedom of conscience and religious belief in particular. Governments “were instituted of God for the benefit of man.” Laws are to be enacted “for the good and safety of society” and to “secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.” Government officials are to make laws that are “best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience” (D&C 134:1–2, 5). The separation of church and state is imperative: it is not “just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges” (D&C 134:9). Governments do not have the right “to interfere in prescribing rules of worship, to bind the consciences of men, nor dictate forms for public or private devotion.” They “should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.” Governments have an affirmative duty to protect citizens “in the free exercise of their religious belief,” but they do not have the right to “deprive citizens of this privilege, or proscribe them in their opinions,” as long as such citizens do not promote sedition (D&C 134:4–7).

Second, the duty of citizens is to honor and sustain laws and governments. All people are “bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights.” Governments are responsible “for the protection of the innocent and the punishment of the guilty”; citizens are to “step forward and use their ability in bringing offenders against good laws to punishment” (D&C 134:5–6, 8).

Other passages in LDS scripture reflect these themes of governmental and citizenship duties. Members of the Church are to befriend the “constitutional law of the land” that supports the “principle of freedom in maintaining rights and privileges” (D&C 98:5–6). Church leaders have

regularly indicated their belief that the CONSTITUTION OF THE UNITED STATES OF AMERICA is an inspired document. Citizens are to seek and uphold honest, wise, and good government leaders (D&C 98:10). Book of Mormon writers emphasize that every person is to enjoy “rights and privileges alike” and that political decisions are to be made “by the voice of the people” (Mosiah 29:25–27, 32).

New Testament admonitions to “render therefore unto Caesar the things which are Caesar’s” (Matt. 22:21), to “be subject to principalities and powers, to obey magistrates” (Titus 3:1), and to “submit yourselves to every ordinance of man” (1 Pet. 2:13) also provide guidance to members of the Church concerning their obligations as citizens. In all nations, Latter-day Saints are encouraged to support their lawful governments; to participate actively in politics, civic affairs, and public service; and to support and promote just and righteous causes.

Because of its emphasis on free AGENCY, individual ACCOUNTABILITY, and freedom of belief and conscience, LDS theology is quite compatible with Western traditions of liberal democracy that champion individual and minority rights, personal freedom, and religious pluralism. Laws are to ensure “the rights and protection of all” so that every person “may act in doctrine and principle pertaining to futurity, according to the moral agency which [God has] given unto him, that every man may be accountable for his own sins in the day of judgment” (D&C 101:77–78).

From a broader view of politics, however, Latter-day Saints have much greater expectations for collective action. Their theology includes a strong commitment to achieve a unified, cooperative society, characterized by spiritual convictions, strong social bonds, collective responsibilities, and material EQUALITY. Joseph Smith taught that “the greatest temporal and spiritual blessings which always come from faithfulness and concerted effort, never attended individual exertion or enterprise” (*TPJS*, p. 183). UNITY and cooperation in temporal affairs are preconditions for spiritual progress: “If ye are not one ye are not mine” (D&C 38:27); “If ye are not equal in earthly things ye cannot be equal in obtaining heavenly things” (D&C 78:6; *see also* ZION).

Respect for individual rights and a strong commitment to collective action come together in the belief that communities can be built on shared

principles and ideals, but force can never be employed to achieve those ends. Unity and cooperation cannot be attained by coercion, but only through love: power is to be exercised by “persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned” (D&C 121:41). The goals of individual RIGHTEOUSNESS and COMMUNITY are well captured in this description of the city of Enoch from the Pearl of Great Price: “And the Lord called his people ZION, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them” (Moses 7:18).

While Latter-day Saints aspire to such a community of the faithful, they have been encouraged throughout their history to participate in public affairs even under other conditions. “It is our duty,” said Joseph Smith, “to concentrate all our influence to make popular that which is sound and good, and unpopular that which is unsound. ’Tis right, politically, for a man who has influence to use it” (HC 5:286). Brigham Young charged members of the Church, “Let every man and woman be industrious, prudent, and economical in their acts and feelings, and while gathering to themselves, let each one strive to identify his or her interests with the interests of this community, with those of their neighbor and neighborhood, let them seek their happiness and welfare in that of all” (JD 3:330).

In 1903 the First Presidency of the Church issued a statement emphasizing the separation of religious and political activity:

The Church . . . instructs in things temporal as well as things spiritual. . . . But it does not infringe upon . . . the domain of the state. . . . Every member of the organization in every place is absolutely free as a citizen. . . . In proclaiming “the kingdom of heaven’s at hand,” we have the most intense and fervent conviction of our mission and calling. . . . But we do not and will not attempt to force them upon others, or to control or dominate any of their affairs, individual or national [MFP 4:79, 82].

In 1968, the First Presidency issued a statement concerning the obligations of citizenship:

We urge our members to do their civic duty and to assume their responsibilities as individual citizens in seeking solutions to the problems which beset our cities and communities.

With our wide ranging mission, so far as mankind is concerned, Church members cannot ignore

the many practical problems that require solution if our families are to live in an environment conducive to spirituality. . . .

Individual Church members cannot, of course, represent or commit the Church, but should, nevertheless, be “anxiously engaged” in good causes, using the principles of the Gospel of Jesus Christ as their constant guide [see Appendix, “Doctrinal Expositions of the First Presidency”].

There are differing views among Church members concerning how to put these principles into practice. From one view, government intervention ought to be minimal in order to encourage VOLUNTEERISM, freedom of choice, and individual responsibility. Others believe governments should pursue a wide range of collective purposes and promote shared values. There are also differences concerning the role of religious ideas in political discourse. Some believe, much like those in other churches who have not hesitated to mix politics and religion in issues such as CIVIL RIGHTS, abortion, and environmental pollution (see EARTH), that religious principles having corresponding secular purposes should be part of public debate and be enacted into law if they can gain sufficient support in the political system. Others favor a more distinct separation between religious belief and public discourse, where public debate is limited to issues and values that can be defended on “rational” grounds, so that religious beliefs do not influence the making of laws (see POLITICS: POLITICAL CULTURE).

Brigham Young stated clearly the LDS commitment to a broad conception of collective effort in working toward a vision of a celestial community, while expressing ambivalence about earthly politics: “As for politics, we care nothing about them one way or the other, although we are a political people. . . . It is the Kingdom of God or nothing with us” (*Millennial Star* 31 [1869]:573).

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GARY C. BRYNER

### POLITICAL CULTURE

Contrary to some popular characterizations, Latter-day Saints do not all think or vote alike on political matters and do not share a distinctive political subculture. American Latter-day Saints tend to be slightly more pragmatic, less cynical, more optimistic, and less alienated than the average American citizen, but only in minor variations from the broad national political culture. The earliest Latter-day Saints were Americans before they became Latter-day Saints. If Latter-day Saints as a group were markedly less or more optimistic or less or more cynical than the average U.S. citizen, that might indicate the presence of a distinctive political subculture, but there is no evidence for this.

A political culture is generally understood to be a patterned set of ways of thinking about how politics and governing ought to be carried out, and a subculture is a somewhat differing view peculiar to a smaller area or group. During the nineteenth century, when Latter-day Saints “gathered” together in well-structured communities throughout the intermountain West, there was a distinctive Mormon political subculture. It was based on a model of consensus politics and a deference to ecclesiastical AUTHORITY, which set it apart from the dominant American political culture of the time. This subculture slowly dissipated as the intermountain LDS commonwealth was integrated into the larger political and economic patterns of the United States, despite the continued majority status of Latter-day Saints in many communities.

In a strict sense, there is no such thing today as “a Mormon political culture.” The mark of such a subculture is the frequency and likelihood of certain political behaviors observable over time and in well-defined situations, not the source of the ideas that it expresses. While various tenets of their faith may predispose many Latter-day Saints to one side of some political disputes in the United States, such a predisposition is not sufficient to indicate the presence of a unique political subculture.

In the late twentieth century, Latter-day Saints are found in many different countries, living under many different political systems. That which ties them together is a set of religious beliefs, not an identifiable set of habits of thinking or acting about politics. Were a cross-polity survey to be taken, the empirical beliefs, likes and dislikes, values, and priorities of Latter-day Saints in political matters would be polity-specific. German Latter-

day Saints, for example, would resemble other Germans more than they would Mexican, French, or Samoan Latter-day Saints.

Some maintain, nonetheless, that there is an identifiable LDS political subculture in America, or at least in Utah. This perspective may confuse a regional pattern of attitudes and behaviors with a religious one. It also reflects the ubiquitous disagreements between minorities and the majority in any population. Latter-day Saints in Utah (the only state where they constitute a majority of the population) are no more sensitive to the feelings of alienation and oppression perceived by members of other denominations than are other religious or cultural majorities in other parts of the world.

Since statehood in 1896, Utah has been in the mainstream of American politics. In the twenty-two presidential elections between 1904 and 1988, Utah gave its electoral (and majority) votes to the national winner all but three times. The partisan preferences of Utah voters are essentially the same as those of other intermountain and western voters in presidential and congressional elections. Divisions between voters are essentially partisan, not ecclesiastical, even in strongly LDS areas.

Belief in the LDS worldview does not produce predictable or demonstrable similarities in political habits of thought and expectations, regardless of geographical, economic, or social differences. The often fervent divisions among LDS voters over political issues and candidates cast serious doubt on the existence of any unifying, religiously determined political behaviors.

Latter-day Saints’ attitudinal orientations are generally intensifications of typically American attitudes. For example, the idea of political efficacy—the feeling citizens have that they can influence what the government does and the belief that government listens to what ordinary citizens say—is a key indicator of the type of political culture a country has. In all cross-polity surveys, U.S. citizens demonstrate significantly higher levels of political efficacy than citizens of any other country. Perhaps because of the stress in LDS theology on the value of individual effort and the right of individual agency, Latter-day Saints demonstrate higher levels of efficacy than most other groups in American political life. How directly related to religious beliefs such attitudes may be is difficult to establish empirically. However, there may be some overlap or holdover from earlier times.

Latter-day Saints also ascribe a higher level of legitimacy to political leaders, possibly a holdover from the mingling of ecclesiastical and political authority in nineteenth-century Utah. Finally, voting participation statistics indicate that the growing political alienation in America has made few inroads in strongly LDS areas.

A crucial determinant of a community's or a nation's political stability and governmental effectiveness is the extent to which its citizens give their primary political loyalties to it rather than to a particular region, tribe, or religion. Although Latter-day Saints are deeply attached to their religion, for this attachment to affect their political behavior has been the exception rather than the rule. For example, during the 1930s and 1940s the President of the Church and at least one of his counselors were implacably opposed to the policies of President Franklin D. Roosevelt and expressed their views publicly and privately. Nevertheless, Utah voters joined decisively with national majorities voting for the Democratic candidates from 1932 through 1948. In the ten presidential elections since 1952, only in 1964 did Utah vote Democratic, again joining an overwhelming national majority. This Republican hegemony is found not only in LDS areas but also nearly all the western states.

There is no detectable pattern or set of political behaviors common to Latter-day Saints. Appearances of a unique LDS political homogeneity disappear when regional and national trends are taken into account. No institutional or doctrinal mechanism exists for passing on a political culture, especially in light of the high percentage of converts. The growing international character of the Church and its membership will no doubt produce even greater political heterogeneity among Latter-day Saints in the future.

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WM. CLAYTON KIMBALL

#### CONTEMPORARY AMERICAN POLITICS

Latter-day Saints are an integral part of the politics of the intermountain West of the United States. They play important roles in U.S. politics and government, and members have held high positions in

all three branches of the federal government and in many state and local governments. The Church encourages its members throughout the world to be involved in government and civic affairs (*see CIVIC DUTIES*). Official Church statements on such matters as the Equal Rights Amendment (ERA) and the MX missile have been important in the politics of these issues.

On most issues and in most elections, the Church has remained neutral, admonishing its members to study the issues and vote according to their conscience. A member of the First Presidency said in 1951:

The Church, while reserving the right to advocate principles of good government underlying equity, justice, and liberty, the political integrity of officials, and the active participation of its members, and the fulfillment of their obligations in civic affairs, exercises no constraint on the freedom of individuals to make their own choices and affiliations. . . . Any man who makes representation to the contrary does so without authority and justification in fact [Richards, p. 878].

The Church encourages individual choice in elections, although through the 1960 election Church leaders often publicly endorsed or indicated their personal preference for U.S. presidential candidates (Jonas, p. 335). Despite any corporate interest it may have in Utah (*see BUSINESS: CHURCH PARTICIPATION IN*), the Church has not become directly involved in elections in those jurisdictions for many years.

While many non-LDS candidates have been elected to public office in Utah, Church membership and affiliation do appear to be important to political success in Utah, as well as in some surrounding areas of the intermountain West with large LDS populations. Candidates for office sometimes advertise their Church affiliation, Church leadership positions, and family size as part of their political campaigns. Local Church officials sometimes become involved in politics either as candidates or as supporters of candidates. Some voters incorrectly infer an implicit Church endorsement of candidates or issues in these situations.

While the Church rarely takes an official stand on candidates or issues, it does possess substantial political power. Its membership constitutes an overwhelming majority (70 percent) in the state of Utah and significant portions of the population in Idaho, Arizona, and Nevada. It also exercises political influence through its corporate and business

interests. The Church's business interests and its print and broadcast media (BONNEVILLE INTERNATIONAL) give it a means to participate in politics. Editorials from these media are often considered to reflect the views of the Church.

Church members in the late twentieth century are generally Republicans, often strong Republicans, though in earlier generations Democratic influence prevailed. Data on Utah indicate that 69 percent of the Latter-day Saints are Republicans, a figure higher than the 57 percent of Utahans who are Republicans and the 47 percent of western Americans who are Republicans. Increased Church activity is even more strongly correlated to Republican partisan identification. This relationship between Church activity and attachment to the Republican party is also related to age; younger, very active Latter-day Saints are most likely to classify themselves Republicans. Party identification among members of the Church has the same behavioral consequences as it does among non-Mormons nationwide. Most members of the Church are politically conservative, both by self-classification and in attitudes toward economic, social, and lifestyle issues. The conservatism of many Church members reinforces their partisan preferences, especially with regard to the national political parties. Little is known about the partisan or ideological predispositions of LDS members outside the United States.

Recent nationally prominent LDS political figures also tend to be disproportionately Republican, although for all of U.S. history, LDS congressmen and senators have been only about 50 percent Republican. LDS congressmen tend to come from Utah and surrounding states, but include several California members of the U.S. House of Representatives. Utah, Idaho, Michigan, and Arizona have all had LDS governors. LDS-elected gubernatorial officials and national legislators represent an even partisan balance.

Several Latter-day Saints have played key roles in recent Republican administrations. President Eisenhower's cabinet included apostle and later President of the Church Ezra Taft Benson as secretary of agriculture. President Nixon's cabinet included David M. Kennedy as secretary of the treasury, and George Romney as secretary of housing and urban development. The Ford, Reagan, and Bush administrations also had several members of the Church as key staff. Church members

played a generally less visible role in the Democratic administrations of Kennedy, Johnson, and Carter.

Church members have been important participants in the judicial branch as well. While no member of the Church has been appointed to the U.S. Supreme Court, several Latter-day Saints have served as court of appeals, district court, and state supreme court judges.

The Church has been most visible politically in discussion of moral issues. In 1976, after years of silence on political issues, the Church issued a statement opposing the ERA: "We recognize men and women as equally important before the Lord, but with differences biologically, emotionally, and in other ways. ERA, we believe, does not recognize these differences. There are better means for giving women, and men, the rights they deserve" ("First Presidency Issues Statement Opposing Equal Rights Amendment," *Ensign* 6 [Dec. 1976]:79). This formal institutional opposition sparked significant local organizing by private Church members acting on their own accord against the amendment in Florida, Illinois, Maryland, Nevada, and Virginia. Not all Church members opposed the amendment. Some had spoken publicly in support of the amendment before the Church position was announced.

During the early 1980s the Church took a position on the MX missile controversy. Many Church leaders had long been critical of war and armaments. But others were in favor of preparations for defense. Thus, elected officials could find Church authorities either favoring or opposing defense spending, new weapons systems, and foreign military activities. Utah representatives in Washington tend to promote defense spending, and Utah has a large defense industry.

In 1981, Church President Spencer W. Kimball and his counselors issued a strongly worded letter opposing the deployment of the MX missile in the desert of western Utah and neighboring eastern Nevada. The statement criticized not only the MX missile but also the form of warfare it exemplified: "With the most serious concern over the pressing moral question of possible nuclear conflict, we plead with our national leaders to marshal the genius of the nation to find viable alternatives which will secure at an earlier date and with fewer hazards the protection from possible enemy aggression, which is our common concern" ("First



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The center is a nonprofit organization that attracts almost a million visitors a year. It is administered locally by a president and governed by a board of directors chaired by a member of the Church’s QUORUM OF THE TWELVE APOSTLES.

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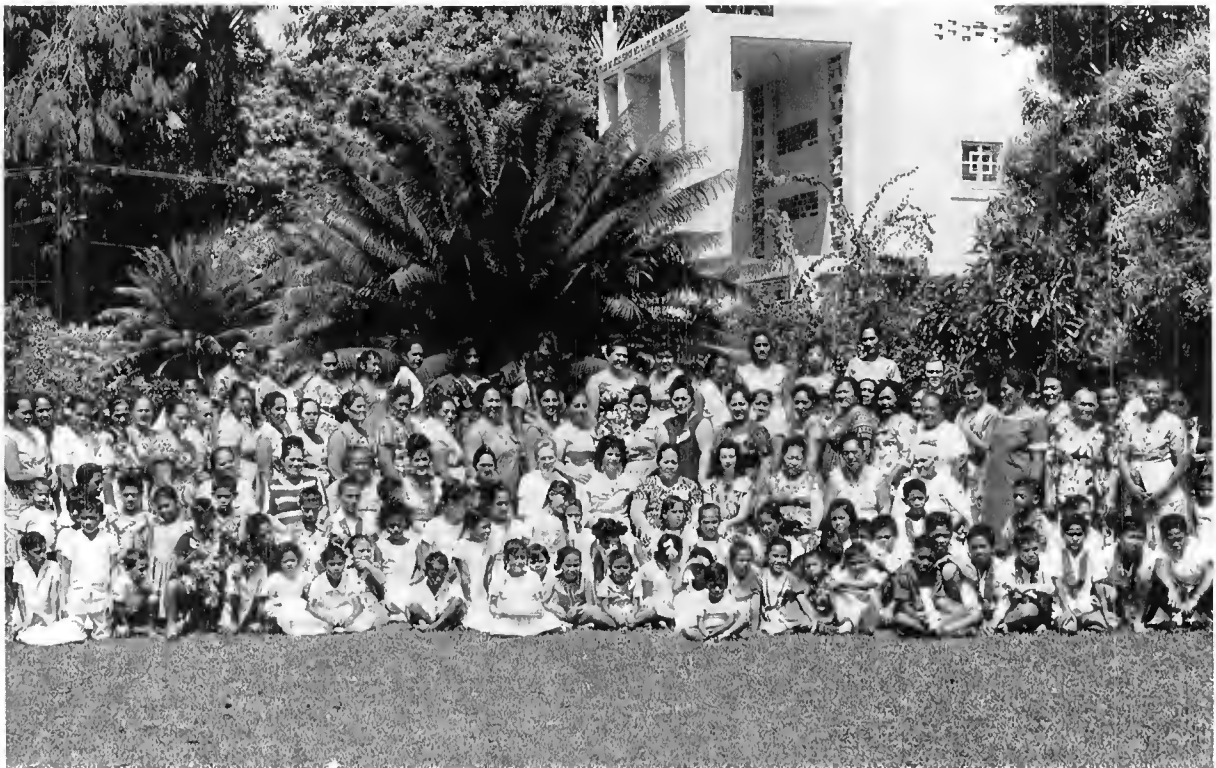
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A basic view held in the Church is that Polynesians have ancestral connections with the Book of Mormon people who were descendants of Abraham and that among them are heirs to the blessings promised Abraham’s descendants (*see ABRAHAMIC COVENANT*). Since 1843, the Church has undertaken extensive missionary efforts in the Pacific islands, and large numbers of Polynesians have joined the Church (*see NEW ZEALAND; OCEANIA*).

The belief that Polynesian ancestry includes Book of Mormon people can be traced back at least to 1851, when George Q. Cannon taught it as a missionary in Hawaii (he was later a counselor in the First Presidency). President Brigham YOUNG detailed the belief in a letter to King Kamehameha V in 1865. Other Church leaders have since affirmed the belief, some indicating that among Polynesian ancestors were the people of Hagoth, who set sail from Nephite lands in approximately 54



Primary officers, teachers, and children of the French Polynesia Mission (now the Tahiti Papeete Mission) in the early 1970s. LDS missionaries arrived in the Society Islands in 1844. Local members customarily fill leadership positions as soon as possible. Many Pacific Islands have a high percentage of Latter-day Saints in their total populations.

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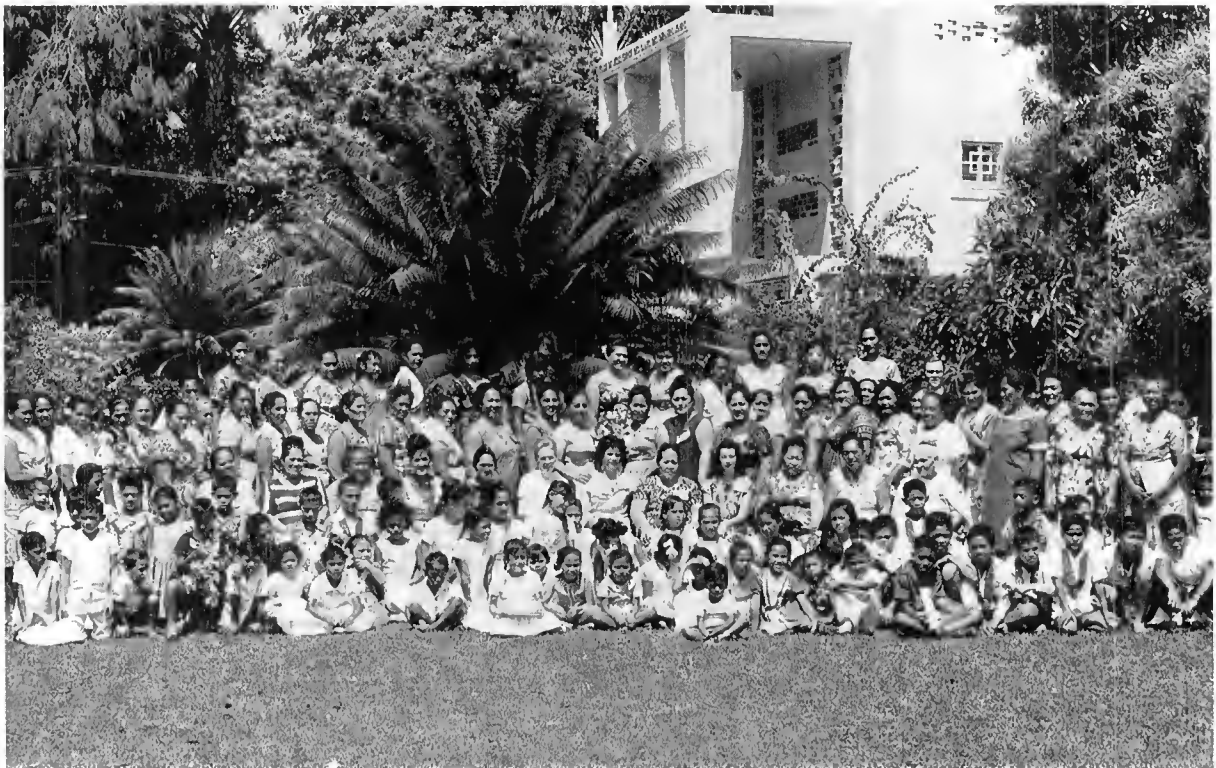
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This Maori “rangatira” (chief) and family were members of the Church in New Zealand (c. 1917). Courtesy Edith W. Morgan.

B.C. (cf. Alma 63:5–8). In a statement to the Maoris of New Zealand, for instance, President Joseph F. SMITH said, “I would like to say to you brethren and sisters . . . you *are* some of Hagoth’s people, and there is NO PERHAPS about it!” (Cole and Jensen, p. 388.) In the prayer offered at the dedication of the Hawaii Temple, President Heber J. GRANT referred to the “descendants of Lehi” in Hawaii (*IE* 23 [Feb. 1920]:283).

Among scholars, the exact ancestry of the Polynesian peoples is a matter of debate. While some non-LDS scientists have insisted on their Western Hemisphere origins, the prevailing scientific opinion from anthropological, archaeological, and linguistic evidence argues a west-to-east migratory movement from Southeast Asia that began as early as 1200 B.C.

What seems clear from the long-standing debate is that considerable interaction was maintained over the centuries from many directions. The island peoples had both the vessels and the skill to sail with or against ocean currents. It would be as difficult to say that no group could have migrated from east to west as to argue the opposite in absolute terms. Church leaders, who have attested

to Polynesian roots in the Nephite peoples, have not elaborated on the likelihood of other migrating groups in the Pacific or of social mixing and intermarriage.

Throughout the Church’s history in the islands, Polynesian members have demonstrated spiritual receptivity, maturity, and leadership. In 1990, more than 100,000 Polynesians, including approximately 30 percent of the Tongans and 20 percent of the Samoans, were members of the Church. In all areas of Polynesia, local leaders preside over organized stakes and wards. Missionary work continues, much of it under the direction of local mission presidents and missionaries. In Tonga and Samoa, for example, almost the entire force of missionaries is made up of local youth, and hundreds of others have been called to serve missions elsewhere in the world.

Some Polynesian Latter-day Saints have left their homelands and established communities abroad. Honolulu, Auckland, and Los Angeles have extensive LDS Polynesian populations. Thousands of LDS Polynesians have also migrated to Utah’s Wasatch Front area and to Missouri, California, and Texas.



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The Church views sexuality positively—as a sacred gift from God with the primary purposes of reproducing life upon the earth and bonding the husband and wife together in an eternal, affectionate, committed relationship. High standards of personal morality and sexual conduct, including CHASTITY before marriage and fidelity in marriage, are taught as norms for Church members. These standards are perceived as reflecting God's will and counsel for his earthly children.

Pornography is seen as degrading sex and creating an unhealthy extramarital sexual interest in individuals, thereby contributing to a weakening of the marital relationship. Much of this filmed, photographed, or written "prostitution" is actually antisexual because it gives a great deal of false information about human sexuality. Also, since much pornography depicts violence and aggression against females, it raises risks of conditioning viewers to sanction these as acceptable behavior. The best evidence suggests that all sexual deviations are learned, and pornography appears to be a major facilitator in the acquisition of these deviations.

Introducing immoral or inappropriate sexual stimuli into the mind of those who view it can cre-

ate fantasies that may never be erased. It has the potential for corrupting the values of, and degrading, those who indulge. It suggests behaviors that could negatively affect or even destroy one's marriage and family. Pornography, in a sense, is an attack on the family and the marriage covenant as well as on the bonds of affection or trust that hold a marriage and family together.

Additionally, involvement in pornography promotes a voyeuristic interest in sex, one form of sexual illness. This is a regressive fantasy approach to sexuality with major health risks. These various hazards have been documented at length by the U.S. Pornography Commission, convened under the sponsorship of the U.S. Department of Justice.

The experience of many men and adolescent males who repeatedly experiment with, or voluntarily expose themselves to, pornography suggests four possible consequences. First, there is a risk of addiction. Once involved with it, many get "hooked," as with a highly addictive drug, and keep coming back in a compulsive fashion for more. Second, they desire increasingly deviant material. In time, they need rougher and more explicit material to get the same kicks, arousal, and excitement as initially. Third, they become desensitized to the inappropriateness or abnormality of the behavior portrayed, eventually accepting and embracing what at first had shocked and offended them. Fourth, with appetite whetted and conscience anesthetized, they tend to act out sexually what they have witnessed. This almost always disturbs the most intimate aspects of marital and family relationships and attacks the participants' spiritual nature. As an individual acts out his desires and appetites, there is a significant risk of venereal infections, some of which are incurable and life-threatening. When this occurs, the health and life of the marital partner is also jeopardized.

The Church strongly counsels its members to avoid involvement with pornography for the many reasons cited above. An important additional reason is that involvement with it is also perceived as leading to a loss of contact with, and consciousness of, God and the Holy Spirit. It can lead to a psychological, sexual, and spiritual regression. Becoming addicted to pornography can lead to a loss of control and eventually to the loss of moral agency.

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VICTOR B. CLINE

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## POSTEARTH LIFE

See: Afterlife

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## POVERTY, ATTITUDES TOWARD

For Latter-day Saints, as for all Christians, attending to the needs of the poor is service to God (Matt. 25:31-40; Mosiah 2:17; D&C 42:38) and an expression of the greatest spiritual gift, the attitude of charity (1 Cor. 13:13). King BENJAMIN explained in the Book of Mormon that, as a result of true repentance, people are filled with the love of God and the desire to administer to those in need (Mosiah 4:16). It is no excuse that "the man has brought upon himself his misery," for all are beggars dependent upon God, who gives generously (Mosiah 4:17-23). Benjamin required that the poor also carry this attitude and covet not—those who cannot give are to say in their hearts, "I give not because I have not, but if I had I would give" (Mosiah 4:24-25). Giving to the poor is essential to retaining a remission of one's sins and walking guiltless before God (Mosiah 4:26). Anyone who cries unto God sends up a petition in vain without giving "to those who stand in need" (Alma 34:28).

In 1935 the Church established an extensive welfare services program to assist those in need. In addition, all members of the Church are encouraged to give their time and resources wherever possible. Efforts to help the poor are designed to relieve suffering by supplying immediate needs

(cf. Luke 10:29-42; 16:19-39), to build self-sufficiency through employment, and to teach people to give willingly (D. McKay, *CR* [Oct. 1941]:54; see WELFARE SERVICES). Widows or orphans are to be provided for (James 1:27; D&C 83:6), especially those destitute because of persecution (D&C 42:30, 39; 52:40; 104:14-18). Indolence on the part of those who are able to work is condemned (Prov. 20:4; 1 Tim. 5:8, 13; D&C 42:42); the poor are to contribute their own labor, whenever possible (Deut. 15:7-11; 24:19; 2 Thes. 3:10). Through the efforts of all living the gospel law in an ideal society worthy of the presence of the Lord, there are "no poor among them" (Moses 7:18; Acts 4:32-35; 4 Ne. 1:2-3; D&C 42:30-33; see ZION).

Those who willingly give to the poor are promised many blessings, including eternal life (Luke 18:18-23; Matt. 25:31-40), deliverance (Ps. 41:1), forgiveness (Alma 4:13-14), happiness (Prov. 14:21), material rewards (Prov. 19:17; 28:27; Jacob 2:17-19; Deut. 24:19), and answers to prayers (Alma 34:28). Strong condemnations are repeated against those who refuse to share with the poor (2 Ne. 9:30; D&C 56:16). Caring for the poor is a significant moral challenge and obligation (Deut. 15:11; CWHN 9:193).

Under the LAW OF MOSES, the poor were to be treated generously (Epsztein, pp. 108-134). The corners of fields were left for them to reap (Lev. 19:9-10; Deut. 24:19-21); the produce of the land every seventh year was given first to the poor and the stranger (Ex. 23:10-11; Lev. 25:3-7); loans to the poor were interest free (Lev. 25:35-37; Ex. 22:25-27); Hebrews sold into bondage to other Hebrews were emancipated and generously supplied after six years of service (Ex. 21:2-6; Deut. 15:12-15); and the tithes not used by the Levites were given to the poor (Deut. 14:28-29; 26:12-13). Still, this did not absolve the responsibility to do more if another remained in need (Deut. 15:11).

The law of CONSECRATION, revealed to Joseph Smith in 1831 (D&C 42), invited the members to give all they possessed to the Church, receive back what they needed (their stewardships), use what they received to provide for themselves, and give their surplus to the Church. These surpluses and the residues of their inheritances were held in the BISHOP'S STOREHOUSE and used first to help the poor (Cook, 1985). Latter-day scriptures speak warnings equally to the rich and to the poor: "Wo unto you rich men, that will not give your sub-

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Most fundamental, however, is the generosity of individuals. As a minimum, most Latter-day Saints believe they should fast for two meals (twenty-four hours) each month and give the equivalent of these two meals, or more, as a FAST OFFERING. In addition, many believe they are expected to do more, to contribute to organized charities and to give personal assistance in the form of money, training, and encouragement (*see* ECONOMIC AID; HUMANITARIAN SERVICE).

[*See also* Wealth, Attitudes Toward.]

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DAVID J. CHERRINGTON

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## PRATT, ORSON

As a member of the first QUORUM OF THE TWELVE APOSTLES of the modern dispensation, Orson Pratt participated in almost every phase of the Church's history from 1830 until his death in 1881. As a missionary, editor, pioneer, and pamphleteer, he was one of the most influential leaders of the Church in the nineteenth century.

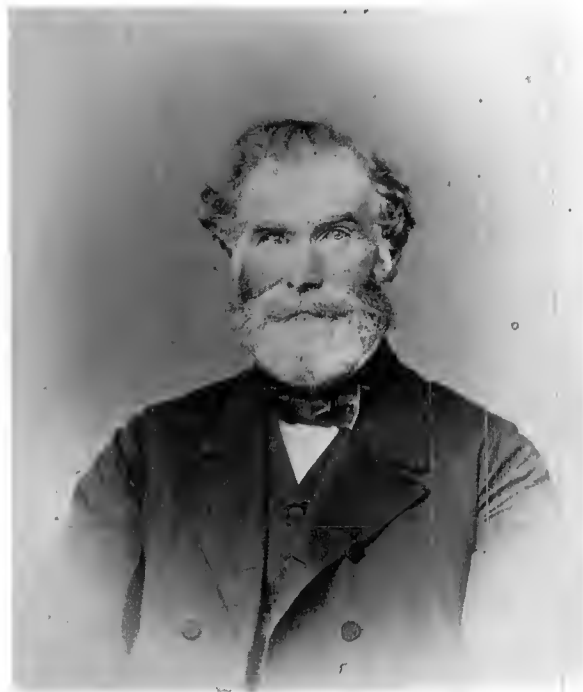
Pratt was born September 19, 1811, at Hartford, Washington County, New York. At the age of eighteen he began seeking a RELIGIOUS EXPERIENCE, and within a year he had been taught the gospel by his brother Parley P. PRATT, who had himself recently joined the Church. On his nineteenth birthday, Orson was baptized into the Church by his brother.

Orson Pratt spent his first years in the Church on a variety of short-term missions in the eastern United States and Canada. He also attended the SCHOOL OF THE PROPHETS in Kirtland, Ohio, marched to Missouri with ZION'S CAMP in 1834,

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Orson Pratt's return to America in 1841 thrust him into a maelstrom of rumors and gossip in Nauvoo: that the Prophet Joseph Smith was teaching PLURAL MARRIAGE. His reactions to the situation led to his excommunication in August 1842. However, after several months of seeking the truth regarding both Joseph Smith's revelations and the newly introduced practice of plural marriage, Pratt accepted both with such assurance that he spent the rest of his life in their defense. He was rein-



Orson Pratt (1811–1881), apostle, pioneer, author, scientist (pictured here c. 1865). Photographer: G. Wunsch.

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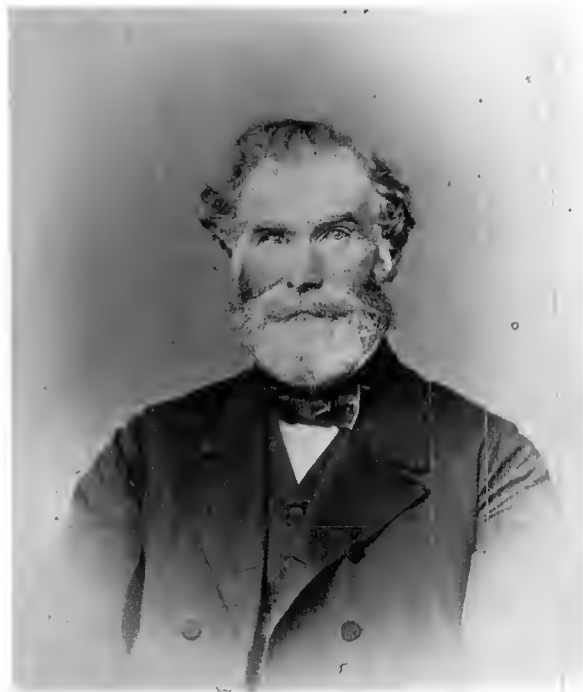
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Orson Pratt (1811–1881), apostle, pioneer, author, scientist (pictured here c. 1865). Photographer: G. Wunsch.

stated in the Quorum of the Twelve Apostles in January 1843.

Following Joseph Smith's death in 1844, Pratt supported the right and responsibility of the Quorum of the Twelve Apostles to preside over the Church. In 1847 he was a member of the Pioneer Company traveling to the Great Basin. On July 21 of that year he and Erastus Snow were the first of that company to enter the Salt Lake Valley. Several days later he preached the first sermon there. His journals are an important source for pioneer history.

From 1848 to 1851 Pratt presided over the Church in Europe. In addition to his many responsibilities regarding proselytizing, immigration, and editing the LDS MILLENNIAL STAR, he wrote and published sixteen pamphlets in defense of LDS doctrines. These include his treatises *Divine Authority, or the Question, Was Joseph Smith Sent of God?* (1848); *The Kingdom of God* (1848–1849); and *Divine Authenticity of the Book of Mormon* (1850–1851).

When he returned to Salt Lake City, Elder Pratt was assigned by President Brigham YOUNG to publicly preach a sermon announcing the doctrine of plural marriage at a special missionary conference in August 1852. Following the meetings he was assigned by Brigham Young to publish in Washington, D.C., a periodical in defense of plural marriage. The twelve-month run of *The Seer* in 1853 provides the most detailed defense of the doctrine in LDS literature.

In 1856, again presiding over the European Mission, Elder Pratt produced additional pamphlets on specific gospel principles. Eight tracts were issued separately, then bound together in 1857 under the title *Tracts by Orson Pratt*. . . . After Brigham Young's death in 1877, Pratt was assigned by John TAYLOR to help prepare new editions of the modern LDS scriptures. He had provided much of the critical work for the 1876 edition of the Doctrine and Covenants, and he did the same for the 1879 edition of the Book of Mormon (dividing it into chapters and verses and adding references), and for the 1879 American edition of the Pearl of Great Price.

Throughout his life Orson Pratt pursued his strong interest in mathematics and astronomy. In 1866 he published his major mathematical work, *New and Easy Method of Solution of the Cubic and Biquadratic Equations*, and in 1879 issued *Key to the Universe*. In these works and in various lec-

tures to many early LDS audiences, he was a positive force in the scientific education of the American pioneers. By the time his last scientific work was published, he was suffering from diabetes. He preached his last public discourse on September 18, 1881, and died on October 3 in Salt Lake City. He had married seven wives and fathered forty-five children.

Elder Pratt's greatest impact upon the Church came through his precisely written theological studies. Within each work he moved carefully from one axiom to the next, developing his position with the same exactness he used in presenting a mathematical proof. His concern for definitiveness and his ability to simplify, to reduce things to their lowest common denominator, made his written works valuable to missionaries defending the faith in mission fields throughout the world.

Orson Pratt's religious pamphlets grew out of a missionary context. Their importance lies partly in the extended arguments and "proofs" for the central tenets of LDS theology. In most of his writing, however, he was an elaborator, a systematizer, and a popularizer of LDS thought, rather than an innovator or an originator. In almost every area he learned the substance either directly from the Prophet Joseph Smith or indirectly from his dynamic and visionary older brother Parley, also an LDS apostle and author. Orson Pratt was at his best in developing the ideas of others and expanding them into fully elaborated statements.

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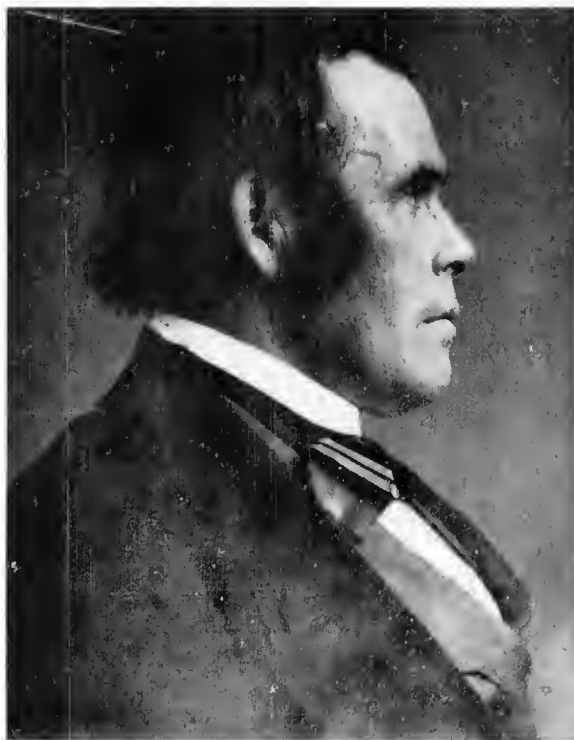
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DAVID J. WHITTAKER

## PRATT, PARLEY PARKER

One of the most significant LDS missionaries, writers, poets, and thinkers to emerge during the early years of the LDS Restoration was Parley Parker Pratt (1807–1857). He was a central figure in expounding the doctrines of the gospel, and his publications set a standard for future pamphleteers. He was a member of the original Quorum of the Twelve Apostles in this dispensation and a leader in the migration to the Great Basin.

Pratt was born April 12, 1807, in Burlington, Otsego County, New York, the third son of Jared and Charity Pratt. He married Thankful Halsey on September 9, 1827, at Canaan, New York, and they made their home in Amherst township, Lorain County, Ohio. In Ohio, Parley became a member of the Reformed Baptist Society (Campbellite) through the preaching of Sidney RIGDON.



Parley P. Pratt (1807–1857), converted through the Book of Mormon in 1830, became one of the Church's leading writers and early apostles. His writings are spirited and open-ended, holding continuous revelation to be the key in the science of theology. He was killed in Arkansas in 1857. Daguerreotype, c. 1853, attributed to Marsena Cannon.

While traveling on the Erie Canal in western New York, Parley came in contact with a Baptist deacon named Hamblin, who introduced him to a copy of the Book of Mormon. He then investigated the LDS Church and was baptized in Seneca Lake by Oliver COWDERY on September 1, 1830. In turn, he converted his younger brother, Orson PRATT, and baptized him on September 19, 1830.

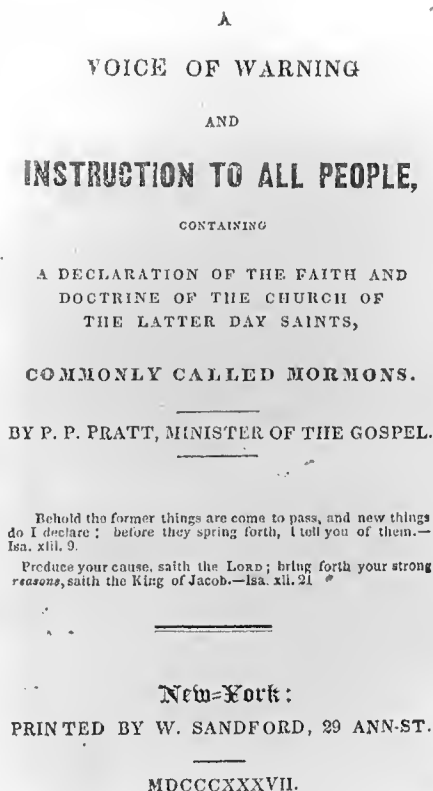
From 1830 to 1857, Parley P. Pratt was constantly engaged in a variety of missionary assignments. Of special note was a 1,500-mile journey from Fayette, New York, to the western boundaries of Missouri with Oliver Cowdery, Peter Whitmer, Jr., and Ziba Peterson (D&C 32:1–2) on a mission to the Lamanites, beginning in October 1830 (see LAMANITE MISSION). En route, these missionaries converted some 130 persons in the Kirtland–Mentor area, including Sidney Rigdon and Frederick G. Williams, future members of the First Presidency. Upon reaching Missouri, Pratt was among the first members of the Church to stand upon the land later designated for the City of Zion, Independence, Jackson County (cf. D&C 57:2–3).

Parley Pratt was ordained an apostle on February 21, 1835, and sustained as a member of the Quorum of the Twelve. The first LDS hymnal (1835) included three hymns he had written. During a mission to the eastern states with the Twelve in the summer of 1835, Parley published eleven more hymns in conjunction with a long narrative poem in six chapters entitled *The Millennium, A Poem*. This volume became the first book of LDS poetry.

Pratt proselytized extensively in Upper Canada, leading to the conversion of John TAYLOR and his wife Leonora, Joseph Fielding, and Joseph's sisters, Mary and Mersey Fielding (see SMITH, MARY FIELDING). In 1838, he suffered persecution with the Saints in Missouri and spent nine months imprisoned in Richmond and Columbia before escaping to Illinois in July 1839.

Parley and Orson Pratt left Nauvoo, Illinois, on August 19, 1839, on an apostolic mission to the British Isles (see MISSIONS OF THE TWELVE TO THE BRITISH ISLES). At a conference in Preston, England, Parley was named editor of the newly created *Latter-day Saints' Millennial Star* (see MILLENNIAL STAR), which became the Church's longest continuous periodical—1840 to 1970.

Upon his return to Nauvoo, Parley was called to preside over the branches of the Church in New



Parley P. Pratt's *A Voice of Warning and Instruction to All People* (1837) was the first Latter-day Saint book, other than the Book of Mormon, the Book of Commandments, the Doctrine and Covenants, and the 1835 hymnal. Widely used by missionaries in proclaiming the message of the gospel, it was very popular throughout the nineteenth century. Courtesy Rare Books and Manuscripts, Brigham Young University.

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February 1846 found Parley and his family crossing the territory of Iowa on a forced move from Illinois. During the summer and autumn of 1847, he traveled with his household to the Salt Lake Valley.

In 1851 the First Presidency called Elder Pratt to preside over a "General Mission to the Pacific" with headquarters in San Francisco. Sensing a duty to the peoples of Latin America, he, with his wife Phebe Soper, and Elder Rufus Allen,

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His publication *A Voice of Warning* (1837) became a model for other writers. The format, which employed descriptions of basic LDS doctrines and biblical references, arguments, and examples, was used by most Church writers for the next century. It was the first use of a book, other than the standard works, to spread the gospel message (Crawley, 1982, p. 15). His contributions to the dissemination of doctrine were extensive, and among his most significant works are *Late Persecutions of the Church of Jesus Christ of Latter-day Saints . . . With a Sketch of Their Rise, Progress and Doctrine* (1840); *Key to the Science of Theology* (1855); *The Millennium and Other Poems: To Which is Annexed, a Treatise on the Regeneration of Matter* (1840); and the *Autobiography of Parley Parker Pratt* (1874). (For additional publications, see Crawley, 1990; Robison, 1952.)

In 1856 Elder Pratt was called to another mission to the Eastern states. While returning to the West on May 13, 1857, he was killed by a man who had been seeking to murder him. This occurred about twelve miles northeast of Van Buren, Arkansas (S. Pratt, 1975). A monument now marks the site of his burial. Through the enduring legacy of his doctrinal writings, hymns, and poems, Parley Parker Pratt continues to instruct and inspire each new generation.

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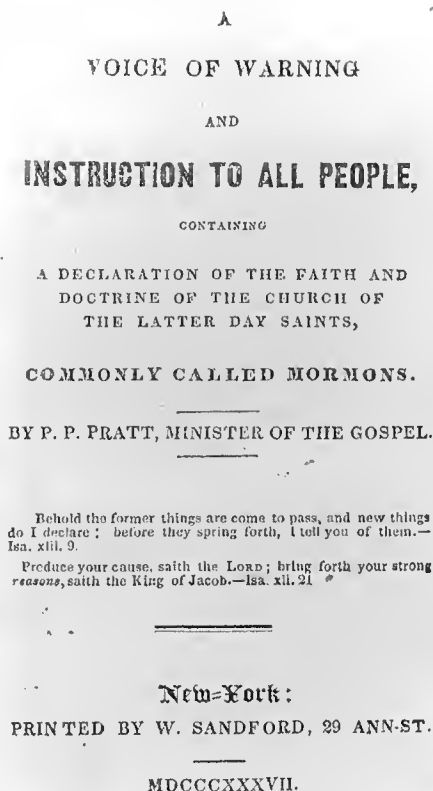
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LARRY C. PORTER

#### PRAYER

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LARRY C. PORTER

#### PRAYER

Prayer marked the beginning of The Church of Jesus Christ of Latter-day Saints when God the Father and his son Jesus Christ appeared in answer

to the Prophet Joseph SMITH's plea to know which of the neighboring churches he should join. Young Joseph Smith had followed JAMES's invitation: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally. . . . But let him ask in faith, nothing wavering" (James 1:5–6). God answered the boy's sincere and earnest plea (JS—H 1:5–20). And this FIRST VISION shows prayer as the way to commune with God and receive REVELATION from him. Faith, sincerity, obedience, and seeking are attributes that lift the soul to God; this is the essential character of prayer for the Latter-day Saint.

Adam and Eve began praying to God after they were cast out of the Garden of Eden. "And Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not" (Moses 5:4). Though they were separated from God, communication with him was possible and important, for the Lord commanded, "Thou shalt repent and call upon God in the name of the Son forevermore" (Moses 5:8).

Among Latter-day Saints, this commandment to pray still applies. The Lord instructs, "Ask, and ye shall receive; knock, and it shall be opened unto you" (D&C 4:7; cf. Matt. 7:7). Home teachers, for instance, are to "visit the house of each member,

and exhort them to pray vocally and in secret" (D&C 20:47). Other scriptures emphasize these important commandments: "Pray always lest that wicked one have power in you, and remove you out of your place" (D&C 93:49). "Pray always, lest you enter into temptation and lose your reward" (D&C 31:12). "For if ye would hearken unto the Spirit which teacheth a man to pray ye would know that ye must pray; for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray. But behold . . . ye must pray always, and not faint; . . . ye must not perform any thing unto the Lord save in the first place ye shall pray unto the Father in the name of Christ, that he will condescend thy performance unto thee, that thy performance may be for the welfare of thy soul" (2 Ne. 32:8–9). Thus, the scriptures make clear that prayer is a commandment as well as an opportunity to communicate with God and to receive blessings and direction from him.

The Church uses set prayers only in temple ORDINANCES, in the two SACRAMENT prayers, and in the BAPTISMAL PRAYER. "By revelation the Lord has given the Church . . . set prayers for use in our sacred ordinances. . . . [These] relate to the atonement of the Lord Jesus Christ, his crucifixion, and his burial and resurrection. All of the ordinances in which we use these prayers place us under solemn covenants of obedience to God" (Kimball et al., p. 56). In all other instances, Latter-day Saints express themselves in their own words.

Although few set prayers occur in their worship, Latter-day Saints follow a pattern when praying. Prayers are addressed to the Father in Heaven, following the example set by Christ when instructing his disciples how to pray (Matt. 6:9; 3 Ne. 13:9). His prayer serves as a pattern: Disciples are to praise and thank God, ask for daily physical needs, and plead for the spiritual power to forgive, be forgiven, and resist temptation. Jesus used simple, expressive language in his prayers, avoiding vain repetition and flowery phrases (Matt. 6:5–13; 3 Ne. 13:5–13; 19:20–23, 28–29; cf. 3 Ne. 17:14–17; 19:31–34). More important than the words is the feeling that accompanies prayer. Christ reiterated a clear, prophetic warning: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matt. 15:8; cf. Isa. 29:13). In praising God, in offering thanks, in asking for needs—remembering to pray that God's will be done—language is to be reverent, humble, and sincere.



Mother and three children praying. This picture was sent to their father who was away serving a mission. Courtesy Rare Books and Manuscripts, Brigham Young University.

President Spencer W. KIMBALL commented, “In all our prayers, it is well to use the pronouns *thee*, *thou*, *thy*, and *thine* instead of *you*, *your*, and *yours* inasmuch as they have come to indicate respect” (p. 201). Unnecessary repetition of God’s name is avoided, as are idle clichés. Prayers close by stating that the prayer is offered in the name of Jesus Christ, concluding with amen. When someone prays in behalf of a group, the members customarily repeat the final “amen” aloud, expressing acceptance of what has been said. In private, the individual or family members kneel with bowed heads and closed eyes. In public, the one praying usually stands, but also observes behavior appropriate to prayer. A prayer’s length is determined somewhat by the occasion, but generally prayers are reasonably concise, expressing thanks and petitioning God for what the group needs, avoiding a sermon or display of verbal skills. For both invocations and benedictions the Church teaches that the one praying should express worship rather than make a display or preach a sermon.

Prayer is both an individual and a family form of worship. Usually, the day begins and ends with prayer. At least once daily, LDS families should pray together (see FAMILY PRAYER). The father, or the mother in his absence, calls on one member to pray for the family. As days pass, each family member has the opportunity to lead family prayer. A blessing on the food that offers thanks to God also precedes each meal, the younger children often offering this simple prayer, at first with the help of a parent. In addition, one is encouraged to pray whenever the desire or need occurs: to give thanks for a special blessing, to ask for help in difficult circumstances, or to speak with God on any matter of concern. Prayers begin and end all formal Church meetings and often begin other occasions for which Latter-day Saints have responsibility, such as Church-sponsored athletic contests, concerts, and plays.

Another practice associated with prayer is the fast observed on the first Sunday of the month. Latter-day Saints abstain from two consecutive meals, ending their FASTING with a FAST AND TESTIMONY MEETING, bearing public testimony of God and Christ and giving thanks for God’s goodness and blessings. In addition, whenever circumstances dictate, special pleas to God are combined with fasting, occasionally observed by a whole congregation to petition for special blessings outside the ordinary course of events (see D&C 27:18).

The comprehensive scope of prayer has been outlined by the Book of Mormon prophet ALMA<sub>2</sub>: “I would that ye should be humble, . . . asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive” (Alma 7:23). Amulek, a noted Book of Mormon teacher, followed these essential qualities of prayer when he counseled men and women to pray about physical needs: “Gry unto [God] when ye are in your fields, yea, over all your flocks. Gry unto him in your houses, yea, over all your household, both morning, mid-day, and evening . . . Cry unto him over the crops of your fields, that ye may prosper in them. Gry over the flocks of your fields, that they may increase” (Alma 34:20–21, 24–25). Thus, a student may pray about studies, a merchant about business, a mother and father about the welfare of their children. Although prayer may be for physical needs, spiritual results may also occur, and vice versa. A student who prays about studies is not likely to cheat on examinations; a merchant who prays about business is not likely to be dishonest.

Alma<sub>2</sub> sought still other spiritual blessings:

O Lord, my heart is exceedingly sorrowful; wilt thou comfort my soul in Christ. O Lord, wilt thou grant unto me that I may have strength, that I may suffer with patience these afflictions which shall come upon me, because of the iniquity of this people. . . . O Lord, wilt thou grant unto us [Alma and fellow missionaries] that we may have success in bringing [our brethren] again unto thee in Christ. Behold, O Lord, their souls are precious, . . . therefore, give unto us, O Lord, power and wisdom that we may bring these, our brethren, again unto thee [Alma 31:31–35].

The intent of Alma’s prayer underlies the missionary program of the Church. Alma’s disciple Amulek also told his people to “cry unto [God] against the devil, who is an enemy to all righteousness” (Alma 34:23). The spiritual blessings one might pray for include comfort when sorrowing, strength to resist temptation, wisdom to discern good and evil, compassion to forgive others, and understanding of God’s will for one’s life. An important purpose of prayer is to thank God for life itself and for all that makes life valuable. Ingratitude is an offense against God because it is a failure to recognize his power and love (D&C 59:14–21). Giving thanks is a way of praising God by acknowledging his ever-present hand.

Latter-day Saints are taught that preparation is necessary if one is to communicate effectively with God. A tranquil time and place allow quiet contemplation on the specific requests one may make. Joseph Smith went to a nearby grove to pray for an answer to his question, and received his glorious vision. Job was told, "Prepare thine heart, and stretch out thine hands toward him" (Job 11:13). Alma<sub>2</sub> listed the qualities of a heart prepared for prayer: "I would that ye should be humble, and be submissive and gentle; easy to be entreated; full of patience and long-suffering . . . being diligent in keeping the commandments of God. . . . And see that ye have faith, hope, and charity, and then ye will always abound in good works" (Alma 7:23–24). MORONI<sub>2</sub> stressed the need for "a sincere heart, . . . real intent, . . . [and] faith in Christ" (Moro. 10:4).

Latter-day Saints believe that relationships with others must also harmonize with Christ's teachings. Christ taught that God's forgiveness could not be obtained unless the sinner were willing to forgive those who had sinned against him (Matt. 6:14–15; Mark 11:25–26). A prepared heart is also a giving heart. Amulek spoke of this quality: "I say unto you, do not suppose that [praying] is all; for . . . if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing" (Alma 34:28).

When one's heart is prepared, God promises answers. The elders of the early Church were promised that "if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done" (D&C 50:29). In even stronger terms this assurance is repeated to all who pray: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise" (D&C 82:10). However, it is wise to pray that God's will be done, even if it means denial of a request. God warns that asking for what "is not expedient" will turn to one's "condemnation" (D&C 88:64–65).

One answer to a faithful prayer is illustrated through the experience of Oliver COWDERY, an early elder of the Church, when he attempted to help with translating the Book of Mormon. He was told to "study it out in [his] mind" and, if his translation were right, it would be confirmed with a burning in his bosom; if wrong, a "stupor of

thought" would come (D&C 9:8–9). When prayers are answered, one experiences peace of mind and assurance that God has heard, even though the answer may be no. The Savior's submissiveness as he prayed in GETHSEMANE shows the way: "Nevertheless not my will, but thine, be done" (Luke 22:42).

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MAE BLANCH

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## PRAYER CIRCLE

The prayer circle is a part of Latter-day Saint TEMPLE WORSHIP, usually associated with the ENDOWMENT ceremony. Participants, an equal number of men and women dressed in temple clothing, surround an altar in a circle formation to participate unitedly in prayer.

The circle is an ancient and universal symbol of perfection. In a public discourse, Joseph SMITH once used a ring as an image of eternity, "one eternal round," without beginning or end (*TPJS*, p. 354). The formation of the prayer circle suggests wholeness and eternity, and the participants, having affirmed that they bear no negative feelings toward other members of the circle (cf. Matt. 5:23–24), evoke communal harmony in collective prayer—a harmony underscored by the linked formation, uniformity of dress, and the unison repetition of the words of the leader. The prayer has no set text, but is, among other things, an occasion for seeking the Lord's blessing upon those with particular needs whose names have been submitted for collective entreaty.

Prayer in circle formation can be traced to many early Christian sources. In the apocryphal Acts of John, for example, participants are bidden to "make as it were a ring, holding one another's hands, and [Jesus] standing in the midst" led the prayer (James, p. 253). Other texts require the participants to prepare by washing or reconciling

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themselves, or to receive secret words and signs, or to dress in special clothing; some suggest a ritual ring dance.

"Prayer rings" were also common in nineteenth-century Protestant revivals, and Freemasons of the period arranged themselves in circular formation around an altar, repeating in unison the received Masonic signs (*see* FREEMASONRY AND THE TEMPLE).

Despite these analogues, the LDS prayer circle is a distinctive ceremony, integrally connected with temple worship. The ceremony may have been introduced in May 1842, when Joseph Smith taught the endowment to several of his closest associates; and a prayer circle group was formed on May 26, 1843, with Joseph Smith as its leader. This prayer circle, referred to in many early records as the "Quorum of the Anointed," to which others (including women) were gradually initiated, met and prayed together regularly during the last year of Joseph Smith's life and continued after his martyrdom in June 1844 until endowments began to be performed in the Nauvoo Temple in December 1845.

Although deriving in all instances from temple worship, some prayer circles were formally organized apart from the endowment ceremony. Membership in these special prayer circles, which began in 1851 and continued until 1929, did not depend upon Church position. Other prayer circles were formed for priesthood groups: stake presidencies and high councils, priesthood quorums, ward bishoprics—all of them formed under the authority of the First Presidency and generally in response to specific requests. On May 3, 1978, the First Presidency announced that all prayer circles outside the temple were to be discontinued. Apart from the endowment ceremony, the only prayer circles still held are part of the weekly meeting of the First Presidency and Quorum of the Twelve and the monthly meeting of all General Authorities in the Salt Lake Temple.

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GEORGE S. TATE

## PREACHING THE GOSPEL

Prior to his ascension, the resurrected Savior charged his apostles to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19–20). This charge reiterates the call of Abraham (Abr. 2:6, 9–11) and has been unequivocally renewed in the latter days (D&C 110:12): "And the voice of warning shall be unto all people" (D&C 1:4). "This calling and commandment give I unto you concerning all men . . . [they] shall be ordained and sent forth to preach the everlasting gospel among the nations" (D&C 36:4–5). "For, verily, the sound must go forth from this place unto all the world, and unto the uttermost parts of the earth—the gospel must be preached unto every creature, with signs following them that believe" (D&C 58:64). The Church of Jesus Christ of Latter-day Saints responds to this charge by sending missionaries to people of all persuasions throughout the world (*see* MISSIONS).

The calling to preach the gospel has a distinctive meaning among Latter-day Saints. All who are in the Church are directly or indirectly indebted to missionaries for their introduction to the gospel. Historically, missionary labor has been carried out by members of the Church who have gone "two by two" (D&C 42:6; 52:10; cf. Luke 10:1; John 8:17) into every land and clime of the free world (*see* MISSIONARY, MISSIONARY LIFE). LDS missionary labor is not a profession or vocation. It is voluntary and unpaid. The majority of those who presently serve for an average of two years are young men and women, but many older couples of various professions or walks of life also serve. MISSION PRESIDENTS are themselves laymen called to serve usually for three years. At this writing (1991), some 40,000 LDS full-time missionaries are serving.

In addition, there are other modes of preaching the gospel. Members may be called to fulfill stake missions that are coordinated in time spent with their regular occupations or professions. They devote about ten hours per week (usually evenings) to missionary work in their own stake area. The "Every member a missionary" program emphasized by President David O. MCKAY involves members inviting friends or interested persons into their homes for discussions of gospel principles. A General Missionary Fund is maintained by member contributions, which help some persons

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The command of the Lord to preach the gospel to all nations has a twofold purpose: to bring people to an understanding of the gospel of Jesus Christ, and also to sound the warning voice to leave mankind without excuse (*see* VOICE OF WARNING).

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MAX L. PINEGAR

## PREDESTINATION

The Church of Jesus Christ of Latter-day Saints rejects the belief in predestination—that God predetermines the salvation or the damnation of every individual. The gospel teaches that genuine human freedom and genuine responsibility—individual AGENCY in both thought and action—are crucial in both the development and the outcome of a person's life. Church doctrine rejects the strict dual option providing only heaven or hell as an outcome, since people vary widely in their levels of spiritual attainment. At the same time, Latter-day Saints recognize both the indispensable need for the grace of God manifested through Jesus Christ and the effective spiritual guidance that comes through divine FOREORDINATION.

The LDS position is based in part on the teachings of Paul that God “will render to every man according to his deeds” and that “there is no



California Mission meeting by the Cliff House, near San Francisco, May 1897, Mission President Ephraim H. Nye speaking. Latter-day Saints strive to preach the gospel in every land, in every place, and to every person.

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respect of persons with God” (Rom. 2:6, 11). These two principles provide a basis for understanding Paul’s use of the term “predestination.” The term apparently connoted “to be ordained beforehand for godly labor.” In the sense that one’s potential or calling has been recognized and declared, this interpretation conforms with the Greek term Paul used, *proorizō*, and does not denote an irreversible or irresistible predetermination.

Latter-day Saints are to “look unto God in every thought” (D&C 6:36), because no person can save himself. But neither can God redeem anyone without that person’s effort and collaboration. All are free to accept or reject God’s help and powers of redemption. It is clearly taught in scripture that with his help both justification and sanctification will be “just and true” (D&C 20:30). “But there is a possibility that man may fall from grace and depart from the living God; therefore let the church take heed, and pray always, lest they fall into temptation; yea, and even let those who are sanctified take heed also” (D&C 20:32, 33).

RICHARD D. DRAPER

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## PRE-EXISTENCE (PRE-EARTHLY EXISTENCE)

*[The term “pre-existence,” or more accurately, “premortal existence,” refers to a period of individual conscious and accountable life before birth into mortality on this earth. It is Latter-day Saint doctrine that living things existed as individual spirit beings and possessed varying degrees of intelligence in an active, conscious spirit state before mortal birth and that the spirit continues to live and function in the mortal body. The revelations teach that premortal spirit bodies have general resemblance to their physical counterparts.]*

*Articles pertaining to the premortal existence are Animals; Birth; Council in Heaven; Devils; First Estate; Forcordination; God the Father; Intelligences; Jehovah; Jesus Christ: Firstborn in the Spirit; Mother in Heaven; Premortal Life; Soul; Spirit; Spirit Body; War in Heaven.]*

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## PREMARITAL SEX

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RICHARD D. DRAPER

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## PRE-EXISTENCE (PRE-EARTHLY EXISTENCE)

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There is indeed indication that the INTELLIGENCE dwelling in each person is coeternal with God. It always existed and never was created or

made (D&C 93:29). In due time that intelligence was given a SPIRIT BODY, becoming the spirit child of God the Eternal Father and his beloved companion, the MOTHER IN HEAVEN. This spirit, inhabited by the eternal intelligence, took the form of its creators and is in their image (Ballard, p. 140).

To the Prophet Joseph SMITH it was revealed that we are all literal spirit sons and daughters of heavenly parents. He received a revelation of information once made known to Moses: "I [God] made the world, and men before they were in the flesh" (Moses 6:51). This likewise reflects the implication in Numbers 16:22 that God is the Father of all, and hence he is "the God of the spirits of all flesh."

Intelligences were organized before the world was, and among these were many great and noble ones, such as Abraham and Moses. God stood in their midst, saw that they were good, and chose them for responsibilities on earth and throughout eternity (Abr. 3:21–23). Jesus, the firstborn spirit, was preeminent among them. "Jesus . . . existed with the Father prior to birth in the flesh; and . . . in the pre-existent state He was chosen and ordained to be the one and only Savior and Redeemer of the human race" (JC, p. 6).

Revelation indicates that all things, even the earth itself, had a spirit existence before the physical creation. Elder Joseph Fielding SMITH wrote, "Not only has man a spirit, and is thereby a living soul, but likewise the beasts of the field, the fowl of the air, and the fish of the sea have spirits, and hence are living souls. . . . The fish, the fowl, the beasts of the field lived before they were placed naturally in this earth, and so did the plants that are upon the face of the earth. The spirits that possess the bodies of the animals are in the similitude of their bodies" (DS 1:63–64). The biblical passage that says the Lord God made "every plant of the field before it was in this earth, and every herb of the field before it grew" (Gen. 2:5) is clarified in a parallel scripture with the words: "For I, the Lord God, created all things, of which I have spoken, spiritually before they were naturally upon the face of the earth . . . and I, the Lord God, had created all the children of men and not yet a man to till the ground; for in heaven created I them" (Moses 3:5).

The Prophet Joseph Smith taught that "God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest [of the intelli-

gences] could have a privilege to advance like himself" (TPJS, p. 354). His plan included sending his sons and daughters to earth (the SECOND ESTATE), to obtain a body of flesh and bones and learn by experience through earthly vicissitudes, with no memory of the first estate and with the agency to fail or succeed.

In a council in heaven to preview earth life, the Lord called before him his spirit children and presented the PLAN OF SALVATION by which they would come to this earth, partake of mortal life with physical bodies, pass through a probation in mortality, and progress to a higher exaltation. The matter was discussed as to how, and upon what principle, the salvation, exaltation, and eternal glory of God's sons and daughters would be brought about (cf. DS 1:58). The Firstborn of God volunteered to implement the plan of salvation (Abr. 3:27). Lucifer, who was also a son of the Father, came forward with a counterproposal: "Behold, send me, I will be thy Son, and I will redeem all mankind, that not one soul shall be lost and surely I will do it; wherefore, give me thine honor" (Moses 4:1). Already of exalted status, Lucifer sought to aggrandize himself without regard to the rights and agency of others, seeking to destroy the agency of man (JC, p. 7–8). The Father said, "I will send the first" (Abr. 3:27).

This decision led the hosts of heaven to take sides, and a third part rose in rebellion and, with Lucifer, were cast out of heaven. "They were denied the privilege of being born into this world and receiving mortal bodies. . . . The Lord cast them out into the earth, where they became the tempters of mankind" (DS 1:65; cf. Jude 1:6).

Elder James E. Talmage wrote, "The offer of the firstborn Son to establish through His own ministry among men the gospel of salvation, and to sacrifice himself, through labor, humiliation and suffering even unto death, was accepted and made the foreordained plan of man's redemption from death, of his eventual salvation from the effects of sin, and of his possible exaltation through righteous achievement" (JC, p. 18). Elder Joseph Fielding Smith explained, "God gave his children their free agency even in the spirit world, by which the individual spirits had the privilege, just as men have here, of choosing the good and rejecting the evil, or partaking of the evil to suffer the consequences of their sins" (p. 318–19).

The Book of Mormon prophet ALMA<sub>2</sub> further explains the opportunities presented to the spirit



children of God in the premortal existence: "In the *first place* being left to choose good or evil; therefore they having chosen good and exercising exceedingly great faith, are called with a holy calling . . . on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this they might have had as great privilege as their brethren. Or in fine, in the *first place* they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the Only Begotten Son" (Alma 13:3–5; *emphasis added*). The "first place" here refers to one's first estate or premortal existence.

The doctrine of FOREORDINATION suggested in the above passage is understood to mean that many may come to earth with preassigned callings and responsibilities. The Prophet Joseph Smith taught, "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was" (*TPJS*, p. 365). Abraham was shown the noble and great premortal spirits, and the Lord said to him, "Thou art one of them; thou wast chosen before thou wast born" (Abr. 3:22–23). The apocryphal book of Tobit also suggests the concept that in a premortal life there were assignments that could affect mortality (6:17). However, even though some may be foreordained to special missions on earth, Elder Joseph Fielding Smith stated that "no person was foreordained or appointed to sin or to perform a mission of evil" (*DS* 1:61). Foreordinations and appointments do not proscribe one's agency or free will.

The character of one's life in the SPIRIT WORLD probably influences disposition and desires in mortal life. From among those who were the noble and great ones in that former world, the Lord selected those to be his prophets and rulers on earth in the second estate, for he knew them before they were born, and he knows who will be likely to serve him in mortality. Characteristics of the spirit, which were developed during experiences of the former existence, may play an important part in man's progression through mortal life (cf. *DS* 1:60). "Even before they [the prophets] were born, they, with many others, received their first lessons in the world of spirits and were prepared to come forth in the due time of the Lord to

labor in his vineyard for the salvation of souls of men" (D&C 138:56).

This concept that God's spirit children developed some characteristic capabilities, but yet come to earth in forgetfulness, is similar to that expressed in Wordsworth's "Ode, Intimations of Immortality from Recollections of Early Childhood": "Our birth is but a sleep and a forgetting; . . . Trailing clouds of glory do we come from God, who is our home" (verses 58, 64–65). Elder Orson Hyde, an apostle, declared that lack of memory does not mean that mankind did not have a premortal life. He explained that many people leave their homeland to live in another country, yet after a number of years memory of that earlier country can be almost obliterated as though it never existed. "We have forgotten! . . . But our forgetfulness cannot alter the facts" (*JD* 7:315).

Thus, to Latter-day Saints premortal life is characterized by individuality, agency, intelligence, and opportunity for ETERNAL PROGRESSION. It is a central doctrine of the theology of the Church and provides understanding to the age-old question "Whence cometh man?"

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GAYLE OBLAD BROWN

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## PRESIDENCY, CONCEPT OF

The administrative/leadership CALLING of presidency is part of the presiding structure at all levels in virtually every unit of The Church of Jesus Christ of Latter-day Saints. A presidency generally consists of the president (or BISHOP) and two counselors, with assistance from secretaries and/or CLERKS. Presidencies are responsible for all members and programs within their organizational jurisdiction and range from the FIRST PRESIDENCY of the Church to a presidency of a small priesthood quorum or class.

Presidents are usually called by the next higher level in the ORGANIZATION, and their calling is "sustained" by COMMON CONSENT of the group over which they will preside. Counselors are

children of God in the premortal existence: "In the *first place* being left to choose good or evil; therefore they having chosen good and exercising exceedingly great faith, are called with a holy calling . . . on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this they might have had as great privilege as their brethren. Or in fine, in the *first place* they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the Only Begotten Son" (Alma 13:3–5; *emphasis added*). The "first place" here refers to one's first estate or premortal existence.

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then nominated by the president, but are likewise approved and called by the higher level. They are designated first and second counselors to establish relative AUTHORITY and areas of responsibility. The president makes specific assignments to counselors, but in general they assist and support the president in gathering information, analyzing problems, making decisions, and implementing programs.

Decision making in a presidency is not a democratic voting process. The counselors sit in council with the president and give counsel, but the president is responsible to make decisions and to work for unanimity if it has not already been reached. Counselors are similar to a vice-president or assistant administrator except that they do not have independent decision-making power for organizational subunits. The two most common presidencies in the Church, the STAKE PRESIDENCY and the ward BISHOPRIC, call or release all individuals in positions under their jurisdiction, usually in consultation with the appropriate PRIESTHOOD QUORUM or AUXILIARY presidency. When a president is released, the counselors are automatically also released.

A statement representative of the responsibilities of a president contained in the DOCTRINE AND COVENANTS includes sitting in council with members, teaching them, edifying them, and presiding over the organization (D&C 107:79–95). The LDS presidency model ensures that no one administrator is responsible alone but always has others who share the burden and perspective of the office and in most matters can act in the president's absence. The authority of the president is clear, but the shared responsibility adds strength and assistance and provides an opportunity for individual development, which is helpful for future leadership.

J. BONNER RITCHIE

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## PRESIDENT OF THE CHURCH

The President of the Church is the PROPHET, SEER, AND REVELATOR who is authorized to direct the affairs of the Church throughout the earth. He speaks and acts under divine guidance from Jesus Christ, who is the HEAD OF THE CHURCH. Presidents of the Church to 1991 have been Joseph SMITH, Brigham YOUNG, John TAYLOR, Wilford WOODRUFF, Lorenzo SNOW, Joseph F. SMITH,

Heber J. GRANT, George Albert SMITH, David O. MCKAY, Joseph Fielding SMITH, Harold B. LEE, Spencer W. KIMBALL, and Ezra Taft BENSON.

In principle and in practice, no other office or calling elicits the same love and respect from Church members as the President of the Church. The President is the PROPHET and, as such, is revered by the members of the Church. He is the only person in the Church who may direct and authorize all uses of the KEYS OF THE PRIESTHOOD. He is the chief administrative officer in the Church, assisted by his counselors in the FIRST PRESIDENCY and the members of the QUORUM OF THE TWELVE APOSTLES. They direct the work of other GENERAL AUTHORITIES and the lay leaders of the Church serving in hundreds of callings.

The Doctrine and Covenants specifies that the President's duty is "to be like unto Moses" (D&C 107:91–92; 28:2), relaying the will of God to his people and teaching them the gospel. His work is somewhat analogous to that of PETER, who presided over the APOSTLES and the early Christian Church. In response to Peter's affirmation that Jesus was the son of God, Jesus pointed out that the testimony had been divinely revealed to Peter, saying, "Thou art Peter, and upon this rock I will build my church" (Matt. 16:13–20). Latter-day Saints understand the "rock" to be the divine REVELATION through which ancient and modern prophets have directed the membership of Christ's Church (*TPJS*, p. 274).

Latter-day Saints believe that there is need for revealed knowledge from God to direct the affairs of the Church and provide insight into God's will today just as there was anciently. Revelations to the President of the Church may include declaration or clarification of doctrines or direction concerning theological issues, organizational matters, moral conduct, and practical administration. The unity of the Church worldwide is enhanced by the prophet of the Church as God's spokesperson. As such, the President may speak authoritatively on such matters as scriptural interpretation, spiritual concerns, and temporal issues. His official statements in his time may take precedence over revelations in scripture pertinent to other times or over statements by previous presidents of the Church, though in fact these rarely are in conflict (cf. Benson, pp. 27–28).

The President possesses the inspired capacity to discern between truth and error for the Church. Consequently, he may recognize and denounce

then nominated by the president, but are likewise approved and called by the higher level. They are designated first and second counselors to establish relative AUTHORITY and areas of responsibility. The president makes specific assignments to counselors, but in general they assist and support the president in gathering information, analyzing problems, making decisions, and implementing programs.

Decision making in a presidency is not a democratic voting process. The counselors sit in council with the president and give counsel, but the president is responsible to make decisions and to work for unanimity if it has not already been reached. Counselors are similar to a vice-president or assistant administrator except that they do not have independent decision-making power for organizational subunits. The two most common presidencies in the Church, the STAKE PRESIDENCY and the ward BISHOPRIC, call or release all individuals in positions under their jurisdiction, usually in consultation with the appropriate PRIESTHOOD QUORUM or AUXILIARY presidency. When a president is released, the counselors are automatically also released.

A statement representative of the responsibilities of a president contained in the DOCTRINE AND COVENANTS includes sitting in council with members, teaching them, edifying them, and presiding over the organization (D&C 107:79–95). The LDS presidency model ensures that no one administrator is responsible alone but always has others who share the burden and perspective of the office and in most matters can act in the president's absence. The authority of the president is clear, but the shared responsibility adds strength and assistance and provides an opportunity for individual development, which is helpful for future leadership.

J. BONNER RITCHIE

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## PRESIDENT OF THE CHURCH

The President of the Church is the PROPHET, SEER, AND REVELATOR who is authorized to direct the affairs of the Church throughout the earth. He speaks and acts under divine guidance from Jesus Christ, who is the HEAD OF THE CHURCH. Presidents of the Church to 1991 have been Joseph SMITH, Brigham YOUNG, John TAYLOR, Wilford WOODRUFF, Lorenzo SNOW, Joseph F. SMITH,

Heber J. GRANT, George Albert SMITH, David O. MCKAY, Joseph Fielding SMITH, Harold B. LEE, Spencer W. KIMBALL, and Ezra Taft BENSON.

In principle and in practice, no other office or calling elicits the same love and respect from Church members as the President of the Church. The President is the PROPHET and, as such, is revered by the members of the Church. He is the only person in the Church who may direct and authorize all uses of the KEYS OF THE PRIESTHOOD. He is the chief administrative officer in the Church, assisted by his counselors in the FIRST PRESIDENCY and the members of the QUORUM OF THE TWELVE APOSTLES. They direct the work of other GENERAL AUTHORITIES and the lay leaders of the Church serving in hundreds of callings.

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The President possesses the inspired capacity to discern between truth and error for the Church. Consequently, he may recognize and denounce



This painted tin sign (4" × 14") marked the office of Joseph Smith in his Red Brick Store in Nauvoo, Illinois, 1842–1844. It reads "Joseph Smith's Office. President of the church of JESUS Christ of LATTER day Saints." The Church President is trustee of the Church's worldwide activities, involving extensive Church services, charitable and missionary activities, financial interests, and concern for the well-being of all Church members.

mistaken beliefs and movements within the Church and in the world. While it is understood that he may at times speak or act as a private person outside his calling as prophet (*TPJS*, p. 278), the general view is that the counsel of the President of the Church is always to be taken seriously.

Whenever new doctrines are to be introduced, they are first presented by the President to his counselors and then to the Quorum of the Twelve Apostles in a meeting of the COUNCIL OF THE FIRST PRESIDENCY AND THE QUORUM OF THE TWELVE APOSTLES. If unanimously approved, they are then presented to the membership of the Church at a general conference for a sustaining vote.

Latter-day Saints are counseled that following the prophet is wise, even in personal matters (*see FOLLOWING THE BRETHREN*). The President of the Church, as prophet, will never be allowed by the Lord to lead members of the Church into apostasy or error (D&C, Official Declaration—1).

The President of the Church is the only person on earth who directs the use of all the keys of the priesthood, though these keys are held also by the ordained apostles and are directed by their quorum upon the death of the President and until a new First Presidency is organized. This means that the President holds the power and authority to govern and direct all of the Lord's affairs on earth in the Church. All worthy males in the Church who are twelve years of age or older may also be given privileges and powers appropriate to various offices of the priesthood, but every act performed under this AUTHORITY must be exercised in the

proper way. The power to direct these acts at any level is called the keys of the priesthood. Although all the keys are exercised by the President alone, he delegates the use of some of them to other leaders under his direction. The authority to perform ordinances and teach the gospel comes from the Lord, but the orderly use thereof is regulated by those holding keys given to Joseph Smith and passed on to his successors (D&C 1:38; 28:2; *see also* MELCHIZEDEK PRIESTHOOD: RESTORATION OF).

Instituted through revelation, the position or calling of President of the Church has developed together with the ORGANIZATION of the Church as a whole. Prior to the official ORGANIZATION OF THE CHURCH in 1830, Joseph Smith held the central leadership role as prophet of the RESTORATION. In a revelation given on May 15, 1829, Joseph Smith was instructed that he and Oliver COWDERY should be ordained the first and second ELDERS when the Church was formally organized (JS—H 1:72). This took place on April 6, 1830.

During the organizational meeting, Joseph Smith received a revelation in which he was given the titles of seer, translator, prophet, apostle of Jesus Christ, and elder of the Church of Jesus Christ. He was also told how to lay the foundation of the Church (D&C 21:1–2). Those present at the first meeting voted unanimously to accept Joseph Smith as first elder and prophet. At this meeting the fundamental precedent for Church government was established: Callings, including that of prophet, require that the mind and will of God be made manifest and that the will and consent of the

people to abide by it be indicated through a sustaining vote (see COMMON CONSENT).

While the Church was in its early years, Joseph Smith, Oliver Cowdery, and a small group of elders met quarterly and made basic policy decisions for the Church. In September 1830 the uniqueness of Joseph Smith's position in the Church was affirmed when Hiram Page, a member of the Church, claimed to have received revelations for the Church. Joseph Smith inquired of the Lord and received a clarifying revelation that he alone was to receive commandments and revelations for the entire Church (D&C 28:2, 11–14).

In January 1832, at a small conference of elders in Amherst, Ohio, Joseph Smith was sustained as President of the High Priesthood and ordained to that office by Sidney RIGDON. In March of that same year, the office of President of the Church was further elaborated by the announcement of the organization of a Presidency to consist of a President and counselors (D&C 81:1–3). On April 26, 1832, a general conference of the Church was held in Jackson County, Missouri, where Joseph Smith was sustained and acknowledged as President of the High Priesthood.

Presidents of the Church serve for life and are not released because of age or health. The authority to designate a successor, after receiving revelation from the Lord, rests in the hands of the Twelve, who meet for that purpose after the death of the President. Once a new president has been designated and approved by the unanimous vote of the apostles, he selects his counselors, who are also sustained by the Twelve. These actions are then sustained by the Church membership at the next general conference.

The procedures of SUCCESSION IN THE PRESIDENCY have developed gradually since the organization of the Church. After the Prophet Joseph Smith was assassinated, some members thought his counselor, or even his son, should be his successor; but the Twelve knew that they held the keys and that the senior apostle should preside. Accordingly, Brigham Young, the president of the Quorum of the Twelve Apostles, led the Church from that position for three and a half years until he was installed and sustained with counselors as a First Presidency. The next two Presidents were also ordained after about the same lapse of time; but since 1898 the succession process has been invoked without delay after the death of a President.

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The Presiding Bishop is selected by the First Presidency and then approved by the QUORUM OF THE TWELVE APOSTLES. He chooses two men to serve as his counselors, who are also approved by the First Presidency and the Quorum of the



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Twelve, and they are all then sustained by the Church membership. The Presiding Bishop and his counselors are set apart and empowered by the First Presidency and given the priesthood keys and authority to act in their respective offices. At first, Presiding Bishops held office for life, but in the twentieth century they have been released and replaced as circumstances and Church needs have dictated.

On February 4, 1831, the Prophet Joseph Smith called Edward Partridge to serve as the first bishop of the Church. Bishop Partridge was to spend the majority of his time managing the receipt, control, and disposition of the consecrated properties and of donations received by the Church (*see* CONSECRATION; FAST OFFERINGS; TITHING). He was to care for the poor and needy and to store surplus items for the future needs of the Church. After Bishop Partridge was called, it was revealed to Joseph Smith that other bishops would be chosen. On December 4, 1831, Newel K. Whitney was also called, by revelation (D&C 72:8), to serve as a bishop. The two bishops had different jurisdictions, Whitney in Ohio and Partridge in Missouri. In Nauvoo they both had a general jurisdiction but also supervised donations and the caring for the poor in a particular city WARD. In 1847, Newel K. Whitney was designated the first Presiding Bishop.

Throughout the history of the Church, the First Presidency has assigned Presiding Bishoprics extensive but varying responsibilities with the Aaronic Priesthood and the youth of the Church. In 1873 President Brigham Young assigned the Presiding Bishopric to organize full Aaronic PRIESTHOOD QUORUMS of priests, teachers, and deacons throughout the Church. In 1876 he clarified the Presiding Bishop's position as general president of the Aaronic Priesthood. In 1937 the Presiding Bishopric was assigned responsibility for the Young Men's Mutual Improvement Association, and in 1946 for the Young Women's Mutual Improvement Association. These programs were designed to provide a balance of religious study, social skills, community awareness, and physical development for LDS youth (*see* YOUNG MEN; YOUNG WOMEN). Since 1977 the First Presidency has administered the Aaronic Priesthood programs directly through a Young Men's presidency called from the Quorums of the Seventy.

Prior to 1847, Bishops Partridge, Whitney, and Partridge's replacement, George Miller,



The Presiding Bishopric in 1947 (from left): first counselor Joseph L. Wirthlin, presiding bishop LeGrand Richards, and second counselor Thorpe B. Isaacson. Under the energetic leadership of Richards, the Presiding Bishopric improved record-keeping, youth programs, ward teaching, and management of Church properties and temporal affairs.

served as general bishops to the Church. Presiding Bishops and their terms of service after 1847 have been Newel K. Whitney (1847–1851), Edward Hunter (1851–1883), William B. Preston (1884–1907), Charles W. Nibley (1907–1925), Sylvester Q. Cannon (1925–1938), LeGrand Richards (1938–1952), Joseph B. Wirthlin (1952–1961), John H. Vandenberg (1961–1972), Victor L. Brown (1972–1985), and Robert D. Hales (from 1985).

Until recent times, these men visited wards and stakes, conducted training sessions for bishops at general conferences, and published bulletins and training materials for bishops and local priesthood quorums. At the present time the Presiding Bishopric does not directly supervise other bishops or preside over local wards of the Church.

By scriptural designation the Presiding Bishopric, the First Presidency, and the Quorum of the Twelve Apostles constitute the Council on the Disposition of Tithes (D&C 120). This council monitors receipt of tithes and controls expenditure of funds. It meets periodically to consider matters of financial importance and to authorize budgets for Church organizations and departments (*see* FINANCES OF THE CHURCH). Members of the Presiding Bishopric, as appointed by the First Presi-

dency, additionally serve on various other administrative, executive, and policy-determining committees and councils, such as the Appropriations Committee, General Welfare Services Committee, Priesthood Executive Council, Temple and Family History Executive Council, and the Missionary Executive Council (*see* ORGANIZATION: CONTEMPORARY).

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more common approach was ridicule and hostility. Outside media took a rather dim view of the Church, and when the LDS media were confrontational, non-Mormon media responded with a hostility that increased as the nineteenth century continued. Joseph SMITH's arrest and martyrdom grew partly out of the Nauvoo City Council's suppression of the *Nauvoo Expositor*, an opposition press. In the latter part of the century, developing technology and urbanization fostered unprecedented big-city newspaper circulation battles and the rise of yellow journalism. Among those vilified were the Latter-day Saints, particularly their practice of PLURAL MARRIAGE.

The press's perception of the Church began to change slowly after the practice of polygamy was officially suspended in 1890 and Utah was granted statehood in 1896. Then in the early twentieth century press coverage continued to improve as the Church began to be recognized as an influential American institution, and the public began listening to MORMON TABERNACLE CHOIR BROADCASTS. Still later, Latter-day Saints in government and business such as George Romney, governor of Michigan; Ezra Taft BENSON, secretary of agriculture in the Eisenhower cabinet; and J. Willard Marriott, president of the Marriott Corporation, also helped the press view the Church with an air of greater approval and commendation. The creation of the Church's PUBLIC COMMUNICATIONS OFFICE in 1970 has further helped with media relations throughout the world. Although there are still occasional flare-ups of sensational news about the Church and individual members, the general view of Mormons provided by the mainstream media in the last decades of the twentieth century has been more accurate and better balanced.

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PAUL ALFRED PRATTE

## PRESS AND PUBLICATIONS

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## PRIDE

In an address drawing together Book of Mormon and other scriptural teachings regarding pride, President Ezra Taft BENSON called it "the universal sin, the great vice" (1989, p. 6). He characterized its central feature as "enmity—enmity toward God and enmity toward our fellowmen" and defined "enmity" as "hatred toward, hostility to, or a state of opposition." He observed that "pride is essentially competitive in nature," arising when individuals pit their will against God's or their intellects, opinions, works, wealth, and talents against those of other people (p. 4). He warned that "pride is a damning sin in the true sense of that word," for "it limits or stops progression" and "adversely affects all our relationships" (p. 6).

The scriptures abound with admonitions against pride. "Pride goeth before destruction" (Prov. 16:18). Pride felled Lucifer (cf. Moses 4:1–3; 2 Ne. 24:12–15; D&C 29:36; 76:28) and destroyed the city of Sodom (Ezek. 16:49–50). In the closing chapters of the Book of Mormon, the prophet Mormon wrote, "Behold, the pride of this nation, or the people of the Nephites, hath proven their destruction" (Moro. 8:27). Three times in the Doctrine and Covenants the Lord uses the phrase "beware of pride," including warnings to Oliver COWDERY, the second elder of the Church, and to Emma SMITH, the wife of Joseph Smith (D&C 23:1; 25:14; 38:39). The Lord has said that when he cleanses the earth by fire, the proud shall burn as stubble (3 Ne. 25:1; D&C 29:9; Mal. 4:1).

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God has commanded the Saints to “seek to bring forth and establish the cause of Zion” (D&C 6:6). When ZION is established, its people will be “of one heart and one mind” and will dwell together in righteousness (Moses 7:18). But “pride is the great stumbling block to Zion” (Benson, 1989, p. 7). Pride leads people to diminish others in the attempt to elevate themselves, resulting in selfishness and contention.

The proud love “the praise of men more than the praise of God” (John 12:42–43) and fear the judgment of men more than that of God (cf. D&C 3:6–7; 30:1–2; 60:2). They do not receive counsel or correction easily but justify and rationalize their frailties and failures, making it difficult for them to repent and receive the blessings of the Atonement. They have difficulty rejoicing in their blessings, because they are constantly comparing them to see whether they have more or less than someone else. Consequently, they are often ungrateful.

The antidote for pride is humility, “a broken heart and a contrite spirit” (3 Ne. 9:20, 12:19). Men can choose to do those things that will foster the growth of humility: they can choose to confess and forsake their sins, forgive others, receive counsel and chastisement, esteem others as themselves, render service, love God, and submit to his will (Benson, 1989, p. 7). By yielding “to the enticings of the Holy Spirit,” the prideful individual can become “a saint through the atonement of Christ” and become “as a child, submissive, meek, humble” (Mosiah 3:19; cf. Alma 13:28).

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REED A. BENSON

## PRIEST, AARONIC PRIESTHOOD

Priest is the highest office of the AARONIC PRIESTHOOD to which young male members of the Church may be ordained. To receive this office the candidate must be sixteen or older; most priests are between the ages of sixteen and nineteen.

Priests in the restored Church are empowered to “preach, teach, [and] expound” the doctrines and the covenants of the Church and to “visit the house of each member, and exhort them to pray . . . and attend to all family duties” (D&C 20:46–47). Priests fulfill these duties in Church meetings and in visits to members as HOME TEACHERS. They also have AUTHORITY to baptize, to administer the SACRAMENT, to ordain other priests, TEACHERS, and DEACONS under the direction of their BISHOP, to preside at meetings when no ELDER is present, and to perform all duties of deacons and teachers.

Historically the term “priest” has been used to describe a variety of offices and functions. From the time of AARON until the ministry of JOHN THE BAPTIST, priests in the Aaronic order taught the LAW OF MOSES, offered sacrifices, officiated or performed in numerous temple functions and priesthood ordinances, and thereby mediated between the people and God. Only the lineal descendants of Aaron could be priests. Christ’s sacrifice and atonement fulfilled the “law of carnal commandments,” thereby ending for Christians the priests’ role as officiators in Mosaic ordinances.

In the New Testament, Jesus Christ is named the great “high priest” and as such is seen as the everlasting mediator by whom all men may come unto God (Heb. 5:1–10; 9:24–26). For Latter-day Saints, HIGH PRIEST is an office in the MELCHIZEDEK PRIESTHOOD. While most English-speaking Christian traditions use the word priest to refer both to the ancient Levitical roles and to the presbyters (elders) of the early Christian churches who had responsibilities to preside over and instruct congregations, the two offices are separated in the LDS Church in that priests are of the Aaronic Priesthood and perform basic ordinances and otherwise assist the elders and high priests of the Melchizedek Priesthood.

Because there were no descendants of Aaron among the Nephites or Lamanites, priests in the Book of Mormon held the Melchizedek Priesthood and thus engaged both in the sacrificial functions and in broader presiding and teaching functions (Alma 18:24; 45:22).

Joseph SMITH and Oliver COWDERY received the Aaronic Priesthood from John the Baptist on May 15, 1829 (see D&C 13; see AARONIC PRIESTHOOD: RESTORATION OF). They subsequently ordained the first priests in this dispensation on June 9, 1830.

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Today, priests in each ward are organized into quorums of forty-eight or fewer members. The ward bishop presides over this quorum, with two priests called to assist him, and another as secretary. An adult adviser is also assigned by the bishopric to teach and assist quorum members. As in all of the offices of the Aaronic Priesthood, members of this PRIESTHOOD QUORUM receive instruction to prepare them for ordination as elders in the Melchizedek Priesthood and for missionary service. Each priest is expected to emulate the example of Jesus Christ.

In addition to performing their priesthood duties, priests participate together in a variety of educational, recreational, and social activities (see YOUNG MEN). For example, the priests in a ward in the United States participate as a group in the Explorer program of the Boy Scouts of America (see SCOUTING). In social and service activities they often join with the Laurels, who are sixteen- to eighteen-year-old members of the YOUNG WOMEN organization of the Church.

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W. LADD HOLLIST

#### PRIESTCRAFT

The Book of Mormon says, "Priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion. . . . But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish" (2 Ne. 26:29, 31). Inherent in this definition is the concern that Church leaders must labor to build ZION into the hearts of the people, and not for their personal aggrandizement or reward. When leaders "make merchandise" of men's souls (2 Pet. 2:3), they turn religion into a business, and pride, materialism, and unrighteous dominion follow.

Both in scripture and in literature priestcraft is condemned. Peter cursed Simon the sorcerer,

who wanted to purchase the priesthood for money (Acts 8:14–24). Dante's Peter castigates several popes and priests for not serving freely and for making a sewer of the sepulcher of Peter by selling priesthood appointment (*Paradiso* 27:22–57). Chaucer observed that greed for personal gain and glory often replaced genuine priesthood service ("General Prologue" and "Introduction to the Pardoner's Tale," *Canterbury Tales*). Milton's lines from *Lycidas* condemning a clergy who "for their bellies' sake, / Creep and intrude, and climb into the fold" (ll. 114–15) sum up the evil of priestcraft: "The hungry sheep look up, and are not fed, / But swoln with wind and the rank mist they draw, / Rot inwardly, and foul contagion spread" (ll. 125–27).

CHARLES D. TATE, JR.

#### PRIESTHOOD

[Other articles dealing with various aspects of the priesthood are Aaronic Priesthood; Authority; Brotherhood; Clergy; Godhood; Keys of the Priesthood; Lay Participation and Leadership; Levitical Priesthood; Magnifying One's Calling; Melchizedek Priesthood; Men, Roles of; Oath and Covenant of the Priesthood; Presidency, Concept of; Presiding High Priest; Priesthood Councils; and Priesthood Quorums.

On the specific offices of the priesthood, see Apostle; Bishop; Deacon, Aaronic Priesthood; Elder; High Priest; Patriarch; Priest, Aaronic Priesthood; Priesthood Offices; Prophet; Seventy; Teacher, Aaronic Priesthood.

For discussions of various priesthood ordinances, see Baptism; Baptismal Prayer; Children; Blessing of Children; Confirmation; Dedications; Father's Blessing; Laying on of Hands; Ordinances; Ordination to the Priesthood; Patriarchal Blessing; Priesthood Blessings; Rebaptism; Sacrament Prayers; Sealing; Setting Apart; Sick, Blessing the; Temple Ordinances.]

**THE SOURCE OF PRIESTHOOD POWER.** Jesus Christ is the great High Priest of God; Christ is therefore the source of all true priesthood authority and power on this earth (Heb. 5–10). Man does not take such priesthood power unto himself; it must be conferred by God through his servants (Heb. 5:4; D&C 1:38).

Before the world was created, Jesus Christ, the great JEHOVAH and firstborn of God the Father in the spirit world, covenanted to use the power he had obtained from the Father to implement God's program for the eternal happiness of all God's children (cf. *TPJS*, p. 190). The actual name of the

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Today, priests in each ward are organized into quorums of forty-eight or fewer members. The ward bishop presides over this quorum, with two priests called to assist him, and another as secretary. An adult adviser is also assigned by the bishopric to teach and assist quorum members. As in all of the offices of the Aaronic Priesthood, members of this PRIESTHOOD QUORUM receive instruction to prepare them for ordination as elders in the Melchizedek Priesthood and for missionary service. Each priest is expected to emulate the example of Jesus Christ.

In addition to performing their priesthood duties, priests participate together in a variety of educational, recreational, and social activities (see YOUNG MEN). For example, the priests in a ward in the United States participate as a group in the Explorer program of the Boy Scouts of America (see SCOUTING). In social and service activities they often join with the Laurels, who are sixteen- to eighteen-year-old members of the YOUNG WOMEN organization of the Church.

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W. LADD HOLLIST

#### PRIESTCRAFT

The Book of Mormon says, "Priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion. . . . But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish" (2 Ne. 26:29, 31). Inherent in this definition is the concern that Church leaders must labor to build ZION into the hearts of the people, and not for their personal aggrandizement or reward. When leaders "make merchandise" of men's souls (2 Pet. 2:3), they turn religion into a business, and pride, materialism, and unrighteous dominion follow.

Both in scripture and in literature priestcraft is condemned. Peter cursed Simon the sorcerer,

who wanted to purchase the priesthood for money (Acts 8:14–24). Dante's Peter castigates several popes and priests for not serving freely and for making a sewer of the sepulcher of Peter by selling priesthood appointment (*Paradiso* 27:22–57). Chaucer observed that greed for personal gain and glory often replaced genuine priesthood service ("General Prologue" and "Introduction to the Pardoner's Tale," *Canterbury Tales*). Milton's lines from *Lycidas* condemning a clergy who "for their bellies' sake, / Creep and intrude, and climb into the fold" (ll. 114–15) sum up the evil of priestcraft: "The hungry sheep look up, and are not fed, / But swoln with wind and the rank mist they draw, / Rot inwardly, and foul contagion spread" (ll. 125–27).

CHARLES D. TATE, JR.

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#### PRIESTHOOD

[Other articles dealing with various aspects of the priesthood are Aaronic Priesthood; Authority; Brotherhood; Clergy; Godhood; Keys of the Priesthood; Lay Participation and Leadership; Levitical Priesthood; Magnifying One's Calling; Melchizedek Priesthood; Men, Roles of; Oath and Covenant of the Priesthood; Presidency, Concept of; Presiding High Priest; Priesthood Councils; and Priesthood Quorums.

On the specific offices of the priesthood, see Apostle; Bishop; Deacon, Aaronic Priesthood; Elder; High Priest; Patriarch; Priest, Aaronic Priesthood; Priesthood Offices; Prophet; Seventy; Teacher, Aaronic Priesthood.

For discussions of various priesthood ordinances, see Baptism; Baptismal Prayer; Children; Blessing of Children; Confirmation; Dedications; Father's Blessing; Laying on of Hands; Ordinances; Ordination to the Priesthood; Patriarchal Blessing; Priesthood Blessings; Rebaptism; Sacrament Prayers; Sealing; Setting Apart; Sick, Blessing the; Temple Ordinances.]

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Before the world was created, Jesus Christ, the great JEHOVAH and firstborn of God the Father in the spirit world, covenanted to use the power he had obtained from the Father to implement God's program for the eternal happiness of all God's children (cf. *TPJS*, p. 190). The actual name of the



*Restoration of the Melchizedek Priesthood*, by Gary E. Smith (1980, oil on canvas, 36" × 42"). The apostles Peter, James, and John bestowed the Melchizedek Priesthood upon Joseph Smith and Oliver Cowdery. Courtesy Blaine T. Hudson.

priesthood is "the Holy Priesthood after the Order of the Son of God"; but to avoid the too-frequent repetition of the name of deity, it is called by other names, particularly the Melchizedek Priesthood; i.e., it is the same authority held by that righteous king and high priest (Gen. 14:18; Heb. 5:6; Alma 13:6, 17–19; D&C 107:1–4; 124:123).

As the divine Savior, Mediator, and Redeemer, Jesus sets the example for all priesthood performance. "Therefore, what manner of men ought ye to be?" Jesus asked his Nephite disciples whom he had ordained: "Verily I say unto you, even as I am" (3 Ne. 27:27).

**DEFINITIONS.** Joseph SMITH defined priesthood as "an everlasting principle, [which has] existed with God from eternity, and will to eternity, without beginning of days or end of years, . . . holding the keys of power and blessings. In fact, [the Melchizedek] Priesthood is a perfect law of theocracy" (TPJS, pp. 157, 322). It is the power and AUTHORITY by which The Church of Jesus Christ of Latter-day Saints is organized and directed.

The word "priesthood" has several meanings for Latter-day Saints:

1. Priesthood is *power*, the power of God, a vital source of eternal strength and energy delegated to men to act in all things for the well-being of mankind, both in the world and out of it (DS 3:80; Romney, p. 43).
2. Priesthood is *authority*, the exclusive right to act in the name of God as his authorized agents and to perform ORDINANCES for the purpose of opening certain spiritual blessings to all individuals.
3. Priesthood is the right and responsibility to *pre-serve* within the organizational structure of the Church, but only in a manner consistent with the agency of others.
4. Sometimes the word priesthood is used to refer to the men of the Church in general (as in "the priesthood will meet in the chapel").

Priesthood power may be exercised only under the direction of the one holding the right, or KEYS, to authorize its use. Priesthood power functions in accord with the characteristics and attributes of God himself, namely persuasion, long-suffering, gentleness, meekness, love unfeigned, righteousness, virtue, knowledge, justice, judgment, mercy, and truth (D&C 121:41; *Lectures on Faith* 4). It ceases to exist in a man who uses it to obtain the honors of the world, or to gratify pride, or to cover sin or evil, or to exercise unrighteous dominion (D&C 121:33–37).

Priesthood embraces all forms of God's power. It is the power by which the cosmos was ordered, universes and worlds were organized, and the elements in all their varied structures and relationships were put into place. Through the priesthood, God governs all things. By this power, the gospel is preached and understood, and the ordinances of exaltation for both the living and the dead are performed (see PLAN OF SALVATION). Priesthood is the channel for obtaining REVELATION, the channel through which God reveals himself and his glory, his intents and his purposes, to mankind: The priesthood holds "the key of the mysteries of the kingdom, even the key of the knowledge of God" (D&C 84:19–20; cf. TPJS, pp. 166–67). It conveys the mind and will of God; and, when employed by his servants on his errand, it functions as if by the Lord's own mouth and hand (D&C 1:38).

Thus, the LDS doctrine of priesthood differs from all other views. Priesthood is not vocational or professional (see CLERGY). It is not hereditary,

passed by inheritance from father to son (even the LEVITICAL PRIESTHOOD was conferred by ordination). It is not offered for money (*see* PRIEST-CRAFT). It is not held by a group of specialists who are separated from the community (all worthy Latter-day Saint men are eligible to be ordained to the priesthood). And yet it is not a “priesthood of all believers,” as in the Protestant conception (*ER* 11:529).

**HISTORY, ORDERS, AND OFFICES OF THE PRIESTHOOD.** Whenever the government of God has existed on the earth, it has functioned through this priesthood power, held by righteous men chosen of God, as were Aaron (Heb. 5:4) and Joshua (Num. 27:18–19). In times of APOSTASY and wickedness, God has not permitted his servants to confer the priesthood on the unworthy, and it has been lost from the earth. When necessary, the priesthood has been restored with each new DISPENSATION of the gospel.

Following the ascension of Jesus Christ and the death of his apostles, apostasy occurred in the Christian church and priesthood authority was taken from the earth. However, after preparation by God through the lives of earnest and sincere reformers and seekers, mankind again received priesthood authority from angelic ministers who held the keys to this power. Beginning on May 15, 1829, heavenly messengers conferred priesthood authority upon Joseph Smith and Oliver COWDERY in a series of visitations (*see* AARONIC PRIESTHOOD: RESTORATION OF; MELCHIZEDEK PRIESTHOOD: RESTORATION OF; DOCTRINE AND COVENANTS: SECTION 110). These restorations included the Aaronic Priesthood (D&C 13), the Melchizedek Priesthood (D&C 27), the keys of the gathering of Israel (D&C 110:11), the keys of the fulfillment of the Abrahamic covenant (D&C 110:12), the keys of the binding and sealing power (D&C 110:13–16), and the keys of all dispensations of the gospel “from Michael or Adam down to the present time” (D&C 128:21). These keys of presiding authority have been in turn conferred upon each succeeding prophet and President of the Church. All priesthood power and authority function today under the direction of the PRESIDENT OF THE CHURCH, who holds all priesthood keys and powers (*see* FIRST PRESIDENCY; QUORUM OF THE TWELVE APOSTLES; SUCCESSION IN THE PRESIDENCY).

“There are three grand orders of priesthood referred to [in the Epistle to the Hebrews]” (*TPJS*,

p. 322–23; *HC* 5:554–55)—the Melchizedek, the Patriarchal, and the Aaronic:

1. The Melchizedek Priesthood is the “higher priesthood” that incorporates all priesthoods within itself (*TPJS*, p. 180). It holds “the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things” (D&C 107:8). This order of ordination is an unchanging order that has been present in all dispensations (cf. Matt. 10:1; 16:19; John 20:23; Eph. 4:11; Heb. 7:24; *see also* HEBREWS, EPISTLE TO THE). From Adam to Moses, all major prophets held the Melchizedek Priesthood; Joseph Smith taught that the prophets after the death of Moses and before the time of Christ held this same priesthood and were “ordained by God himself” (*TPJS*, p. 181). This authority is superior to the lesser or Aaronic Priesthood that functioned under the law of Moses. The Nephites held the Melchizedek Priesthood and observed the law of Moses under that authority (cf. Alma 13:6–18).

2. The PATRIARCHAL ORDER OF THE PRIESTHOOD is the right of worthy priesthood-holding fathers to preside over their descendants through all ages; it includes the ordinances and blessings of the fulness of the priesthood shared by husbands and wives who are sealed in the temple (*see* SEALING: TEMPLE SEALINGS).

3. The Aaronic Priesthood, including the Levitical Priesthood, was instituted under the LAW OF MOSES at the time when Israel rejected the greater powers, blessings, and responsibilities of the Melchizedek Priesthood. God gave them a “lesser priesthood” comprising specific areas of authority dealing with sacrifices and temporal concerns of salvation (Ex. 20:19; JST Ex. 34:1–2). This authority was granted as a right to Aaron and his lineal descendants forever. Levitical Priesthood refers to certain duties within the Aaronic Priesthood that were delegated to worthy male members of the tribe of Levi (*see* PRIESTHOOD IN BIBLICAL TIMES).

Within the Melchizedek and Aaronic Priesthoods, men may be ordained to various offices. Those who hold certain offices may then be called and set apart to particular positions of Church service. Beginning at age twelve young men, if they are worthy and desire it, may have the Aaronic Priesthood conferred upon them and be ordained to the office of deacon; they may be ordained a





First Presidency and Quorum of the Twelve Apostles (in 1884). Top Row: George Q. Cannon, President John Taylor, Joseph F. Smith. Apostles (second row) Wilford Woodruff, Lorenzo Snow, Erastus Snow, Franklin D. Richards, (third row) Brigham Young, Jr., Albert Carrington, Moses Thatcher, Francis Marion Lyman, (fourth row) John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor.

teacher at age fourteen, and a priest at age sixteen. At the age of eighteen, they may have the Melchizedek Priesthood conferred upon them and be ordained to the office of elder. Later, as need and calling dictate, they may be ordained to other offices in the Melchizedek Priesthood. The office of BISHOP is an appendage to the Melchizedek Priesthood (D&C 84:29), but its function is to preside over the Aaronic Priesthood (D&C 107:87–88). The office of PATRIARCH is an office in the Melchizedek Priesthood.

All faithful and worthy Latter-day Saint men may be ordained to the priesthood and be authorized to act and participate in any of the offices, powers, blessings, and authorities of priesthood (see ORDINATION TO THE PRIESTHOOD; DOCTRINE AND COVENANTS: OFFICIAL DECLARATION—2). Ordination to each different priesthood office is by the authority and under the direction of the presiding priesthood officer in the ward, branch, stake, or mission of the Church where the person resides, by the laying on of hands by one holding appropriate priesthood office and designated to so act.

For all holders of the Melchizedek or Aaronic Priesthood, activity, training, service, and fellowship occur in PRIESTHOOD QUORUMS, organized according to priesthood office with appropriate presiding officers (see D&C 20; 107).

**PRIESTHOOD AND THE FAMILY.** The priesthood achieves its highest function in the family. In the family, the husband and father presides in righteousness and uses his priesthood to bless the lives of his family members, teaching by example and by counsel, giving righteous advice and decisions, openly expressing love and concern, and bestowing priesthood blessings by the laying on of hands when appropriate for the direction, healing, and comfort of his family. As the presiding priesthood bearer in his home, he is accountable to the Lord: Both the husband and wife are accountable to God for their respective responsibilities over the spiritual and temporal well-being of their family.

Exaltation and eternal life in the highest degree of the CELESTIAL KINGDOM are achieved only as the fulness of the priesthood is attained through building and achieving an eternal marriage (see MARRIAGE: ETERNAL MARRIAGE). The highest intellectual and spiritual development of both male and female is to become as God is. Both male and female are in the image of God (Gen. 1:27); GODHOOD cannot be achieved by male or female

alone. Everyone in the PREMORTAL LIFE was begotten as a spirit child of Heavenly Parents before being born into mortality by earthly parents, and life on earth is part of the progression of men and women toward becoming like their Heavenly Parents. Only through the sealing ordinances of the holy priesthood, performed in the temples of the Lord, and through faithful, righteous living can male and female join in an eternal marriage unit wherein they may attain a fulness of the priesthood and exaltation together.

Fulness of the priesthood, which is the highest order of priesthood, is attained only through an eternal union of male and female, sanctified by the sealing ordinances in a temple of the Lord and ratified by the HOLY SPIRIT OF PROMISE (D&C 132:18–19). Those so united, who honor their covenants with each other and the Lord, will in the Resurrection inherit EXALTATION and ETERNAL LIFE, consisting of an eternal union together and an eternal family, including ETERNAL INCREASE, spirit children, and the creation and possession of worlds and universes.

Thus, all blessings, benefits, and inheritances of the priesthood are equally shared and achieved by husband and wife alike if they carry out their respective responsibilities in faith, love, harmony, and cooperation in the Lord. The apostle Paul stated, “Neither is the man without the woman, neither the woman without the man, in the Lord” (1 Cor. 11:11).

In the temples of the Lord, sacred priesthood ordinances (e.g., washings, anointings, clothings) are administered to men by men and to women by women who have received the endowments of the priesthood in the temple (*TPJS*, p. 337) and have been given that specific priesthood responsibility. Women thus may act in priesthood power when called, set apart, and authorized by those who hold the keys; however, women officiators are not ordained to the priesthood or to an office in the priesthood to do this work.

**THE POWER OF GOD UNTO EXALTATION.** Joseph Smith said: “I advise ali to go on to perfection. . . . A man can do nothing for himself unless God direct him in the right way; and the Priesthood is for that purpose” (*TPJS*, p. 364). Perfection is attained by obedience to the principles and ordinances of the gospel. Without priesthood authority, no ordinances—no matter how, when, where, or by whom performed—are valid, ratified by the Holy

Ghost, or recorded in heaven (D&C 132:7). The sealing power, the power to bind on earth and in heaven (Matt. 16:19; 18:18; D&C 132:46), belongs solely to the priesthood of God; and proper BAPTISM, the GIFT OF THE HOLY GHOST, the holy ENDOWMENT, eternal marriage, and family sealings come only through the authorized servants of the Lord. Through these powers and authorities of the holy priesthood, the work of salvation proceeds as it was planned in the grand councils of heaven before the world was.

Under the direction and authority of the priesthood in this last dispensation, the Dispensation of the Fulness of Times, the work of the priesthood includes proclaiming the gospel, perfecting the Saints, and performing ordinances for the redemption of the dead. Priesthood bearers are charged to teach the gospel to all nations and peoples, to proclaim the knowledge of salvation. Doing this missionary work is a responsibility of all members of the Church, and a particular obligation for bearers of the priesthood. They are also charged to watch over the Saints everywhere, to labor to increase faith, understanding, and testimony, and to improve the spiritual welfare and physical comfort of all who will receive them. Priesthood bearers are further charged to “redeem the dead” through the sealing power of the priesthood (D&C 128:14–18). Latter-day Saints are taught and encouraged to seek out the names and records of their dead progenitors, to actively engage in genealogical research, to turn their hearts to their ancestors, that every individual may be sealed by sacred temple ordinances in eternal families and ultimately in the family of Adam, which becomes the family of Jesus Christ (D&C 39:4–6; 42:52).

Essentially and eternally, the work of the priesthood is the work of Christ delegated to righteous servants. “This is my work and my glory,” the Lord said to Moses, “to bring to pass the immortality and eternal life of man” (Moses 1:39). The work of priesthood is to assist in bringing souls to Christ and thereby to exaltation in the kingdom of the Father.

Achieving the fulness of the priesthood of the Son of God is the great goal of all faithful Latter-day Saints, because it is the power of God unto salvation and eternal lives. It is the power by which mortal bodies will be resurrected immortal, to be possessed forever by the spirits who dwelt in

them, glorified by God according to their works while in mortality. It is the power by which eternal joy may be attained, but always and only through obedience to the laws and principles of righteousness as exemplified and taught by the Savior.

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## PRIESTHOOD IN BIBLICAL TIMES

Throughout the biblical period, God called prophets and other servants to direct his work and to be his authorized representatives by sharing his power or PRIESTHOOD with them. Through that priesthood, God administered his spiritual and temporal kingdom on earth, taught redeeming gospel truths, and provided saving ORDINANCES in all generations (D&C 84:17–21). An understanding of the priesthood in biblical times facilitates an appreciation of the contemporary LDS priesthood, since it represents a RESTORATION of priesthood authority in the latter days.

The priesthood or authority to act for God is governed by KEYS, which open God’s greatest blessings, including the “privilege of receiving the mysteries of the kingdom of heaven, . . . [and] the communion and presence of God the Father, and Jesus” (D&C 107:19). These divinely bestowed powers came down in an unbroken line from Adam to Moses (D&C 84:6–17; 107:14–52), but the titles of priesthood officers changed periodically along with the type of social and religious structures that they administered.

PATRIARCHAL PRIESTHOOD AND MELCHIZEDEK. From Adam to Jacob, the main office of God’s priesthood was that of patriarch. Adam, Enoch,

Ghost, or recorded in heaven (D&C 132:7). The sealing power, the power to bind on earth and in heaven (Matt. 16:19; 18:18; D&C 132:46), belongs solely to the priesthood of God; and proper BAPTISM, the GIFT OF THE HOLY GHOST, the holy ENDOWMENT, eternal marriage, and family sealings come only through the authorized servants of the Lord. Through these powers and authorities of the holy priesthood, the work of salvation proceeds as it was planned in the grand councils of heaven before the world was.

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PATRIARCHAL PRIESTHOOD AND MELCHIZEDEK. From Adam to Jacob, the main office of God’s priesthood was that of patriarch. Adam, Enoch,

Noah, and Abraham administered the Lord's work, established covenants between God and the faithful, recorded their teachings and prophecies, and gave special PRIESTHOOD BLESSINGS. A patriarch could bless his offspring by calling upon the powers of heaven. As he gave the birthright blessing to one of his sons, for instance, the keys and powers of the priesthood were extended to the next generation. In the patriarchal order, under the law of primogeniture, these priesthood rights normally were to be given to the eldest son; from Abraham to EPHRAIM the birthright blessing went to younger sons because of their righteousness (Gen. 21, 27–28, 48–49).

MELCHIZEDEK, one of the most important biblical priesthood bearers, remains something of a mystery in the Bible because the precise lineage of his priesthood is not noted. He is simply identified as “priest of the most high God” (Gen. 14:18); a revelation to Joseph Smith adds that Melchizedek received the priesthood “through the lineage of his fathers, even till Noah” (D&C 84:14). Melchizedek not only blessed Abraham and gave him the priesthood after the order of the Son of God, but he was such a righteous high priest that the “greater” priesthood was named the MELCHIZEDEK PRIESTHOOD after him (D&C 84:19; 107:1–4; Alma 13:1–19). Jesus also was identified as a priest “after the order of Melchisedec” (Heb. 5:6). The Prophet Joseph SMITH observed, “All priesthood is Melchizedek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. All the prophets had the Melchizedek Priesthood and were ordained by God himself” (*TPJS*, pp. 180–81).

Although little is known from the Bible about these patriarchs, their righteousness set a pattern referred to in later generations (e.g., Ps. 110:4; 1 Kgs. 18:36). The books of Abraham and Moses in the PEARL OF GREAT PRICE reveal more of the visions, revelations, ordinations, and divine experiences of many of these ancient priesthood holders than the Bible does.

**AARON AND THE LEVITICAL PRIESTHOOD.** With Moses, a new social and religious order with special priesthood offices was established among the Israelites. The priesthood emphasis shifted from patriarchs presiding over extended families to a

designated tribe of Levitical priesthood holders, who served Israel for centuries. Under the Lord's direction, Moses ordained his older brother, AARON, to preside over the tribe of Levi, which served all the people (Lev. 8:1–13; Num. 8:13–22; Heb. 5:4). Over time, Aaron became exemplary in his priesthood service and the “lesser” priesthood was named the AARONIC PRIESTHOOD after him (Heb. 7:11; D&C 84:18, 26; 107:13–16). The major priesthood offices were the priests, including a “high” (Hebrew “great”) priest, and the Levites.

Priests were worthy male descendants of Aaron. The high priest was designated from among the first-born descendants of Aaron. His office was responsible for the annual Day of Atonement rituals (Lev. 16) and for all the tithes and offerings of the Israelites (*see* TITHING). The priests supervised the system of worship and sacrifices at the holy sanctuary and helped regulate the religious affairs and holy days of Israel.

The Levites included all male descendants of Levi. They assisted the priests in collecting and distributing the tithes and offerings, in the elaborate system of animal and food sacrifices, in teaching the law, in singing, and in building and maintaining places of worship, especially the tabernacle and the temple.

Prophets in Old Testament times held the Melchizedek Priesthood, as noted above (*TPJS*, p. 181); and some of them held special priesthood keys for the gathering of Israel (*see* ISRAEL: GATHERING OF ISRAEL) and the SEALING powers of eternal ordinances (D&C 132:38–39). In an extension of their mortal ministries, Moses and Elijah delivered these keys to Jesus' apostles on the MOUNT OF TRANSFIGURATION (Matt. 17:1–8) and, along with ELIAS, delivered them also to Joseph Smith in the Kirtland Temple in 1836 (D&C 110). In general, however, the various PRIESTHOOD OFFICES of the Aaronic and Melchizedek priesthoods were not held by Israelite men from the time of Moses to the New Testament period.

Although the Melchizedek Priesthood was limited to those prophets specially called and commissioned, the Aaronic Priesthood continued “with the house of Aaron among the children of Israel” from Aaron to JOHN THE BAPTIST (D&C 84:26–27; *TPJS*, p. 319). However, after MALACHI (c. 400 B.C.), political corruption occurred involving the office of high priest. Persian, Greek, and Roman rulers sought to control the Jewish priest-

hood office by making the high priest a political appointee of the state rather than a true and righteous descendant of Aaron. This political manipulation led to rival claimants to priesthood offices and authority, with particular opposition between the Sadducees of Jerusalem and the Essenes of Qumran.

**CHRIST'S MINISTERS.** John the Baptist was a priesthood bridge between the Old and New Testament periods. Being of priestly descent through both parents, he was a legal administrator of the LAW OF MOSES, yet he received additional blessings and keys to usher in Christ's ministry, being set apart to this power by an angel of God when he was eight days old (D&C 84:28).

As Jesus organized his Church, he established a religious order with new priesthood leaders. While he retained features of the earlier structures such as the Twelve (cf. Num. 1:4, 44; Ezra 8:24–30) and the SEVENTY (cf. Ex. 24:1–11), he gave new titles and ordained new offices, especially the apostles, who served as special witnesses of his ministry and resurrection. Upon the foundation of apostles and prophets, Christ's Church was administered by EVANGELISTS, SEVENTIES, ELDERS, BISHOPS, priests, TEACHERS, and DEACONS (Eph. 4:11–16; 1 Cor. 12:12–28; *see also* ORGANIZATION OF THE CHURCH IN NEW TESTAMENT TIMES).

As part of the RESTORATION OF ALL THINGS (Acts 3:21; cf. Moses 6:7), The Church of Jesus Christ of Latter-day Saints received elements from all the biblical priesthood periods, with the greater part coming from the pattern and offices of Christ's New Testament Church. Under the direction of modern prophets, priesthood holders of both the Melchizedek and Aaronic orders officiate today in a variety of offices and callings, continuing God's pattern of administering to his children's needs.

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VICTOR L. LUDLOW

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## PRIESTHOOD BLESSINGS

Priesthood blessings are pronounced in connection with most of the essential ORDINANCES of the gospel: blessing and naming children; CONFIRMATION; ORDINATION TO THE PRIESTHOOD; SETTING APART; and other occasions. In addition, any person may request a blessing at the hands of a worthy Melchizedek Priesthood bearer at any time. The person who does so is usually seeking inspired counsel and asking for official prayer and blessing under the hands of one who is authorized and discerning.

In The Church of Jesus Christ of Latter-day Saints, the PRIESTHOOD is not a centralized elite. Ideally, the priesthood is held by every husband and father. The home is viewed as his constant and most important ministry, regardless of the offices he may hold in the Church. One who seeks a priesthood blessing is encouraged to approach father or brother, BISHOP or HOME TEACHERS rather than prominent Church authorities. In principle and in practice, this recognizes the diversity of spiritual gifts, the individual heritage of faith, and the shared sanctity of priesthood service.

Priesthood blessings are usually conferred by LAYING ON OF HANDS, which is seen as the New Testament pattern. Exceptions are found in administering the SACRAMENT and in apostolic blessings given to a congregation (*see* IIC 2:120; 5:473).

All priesthood blessings are given in the name of Jesus Christ and by authority of the MELCHIZEDEK PRIESTHOOD (so named to avoid the too frequent repetition of its sacred title [D&C 107:4]). The blessing process may vary according to circumstance and individual need: e.g., the extent of preparation, the use of consecrated OIL, involvement of other persons as participants or witnesses, recording or writing the blessing (often the counsel is to "write it in your heart"), and whether and when further blessings may be appropriate. Blessings given by a father to his wife are known as husband's blessings, to his children as father's blessings; those given by a PATRIARCH, as PATRIARCHAL BLESSINGS; when related to a personal crisis or need, as comfort blessings; those given in response to illness or injury, as administration to the sick.

Priesthood blessings are to be "spoken with care, and by constraint of the Spirit" (D&C 63:64). To refuse to give a blessing when one is called or to

hood office by making the high priest a political appointee of the state rather than a true and righteous descendant of Aaron. This political manipulation led to rival claimants to priesthood offices and authority, with particular opposition between the Sadducees of Jerusalem and the Essenes of Qumran.

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attempt to give a blessing when one is unworthy is to “trifle with [sacred] things” (D&C 8:10).

In giving blessings, priesthood bearers are constantly admonished to seek the Spirit. The Prophet Joseph SMITH taught, “The Holy Ghost is God’s messenger to administer in all those priesthoods” (TPJS, p. 323). The officiator strives for the promptings and impressions of the HOLY GHOST, and these may not be what he anticipated or planned. By fasting and prayer, by experience in the things of God, and by patience, he learns to distinguish authentic inspiration from subjective factors that distort or mislead. He strives during the blessing to use appropriate language to express the ideas that impress his mind by the Spirit. The process is often strenuous: Jesus felt virtue go out of him at the touch of the woman of faith (Mark 5:25–34). Similarly, one who seeks to serve in blessing others “is liable to become weakened” (TPJS, p. 281).

Recipients are charged to unite their faith in God and Christ with the faith of others present, and to bring contrite and teachable hearts. Concentration and communion are required for both receiving and understanding blessings. As blessings are pronounced, the recipients are to take to heart the counsel offered, and adjust their lives accordingly. In cases where the recipients are unconscious, infirm, or out of touch, the main burden of faith is upon the person pronouncing the blessing, and other concerned persons present.

The efficacy of priesthood blessings is not presumed to be automatic or formulaic, or simply a matter of saying the right words. Priesthood authority does not entitle one to act independently of God, but rather bestows the right to seek the mind and will of God and then to transmit it through the priesthood blessing. Neither can a blessing be given with intent to infringe on the recipient’s own agency but “only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned” (D&C 121:41). These are called “the principles of righteousness” (D&C 121:36). Unless they are complied with, the blessing “is of no use, but withdraws” (TPJS, p. 148).

Latter-day Saints cherish priesthood blessings as a vital source of grace in facing the crossroads, crises, setbacks, anxieties, and decisions of life. Those who give and receive blessings at the hands of the priesthood in this spirit are lifted up and sustained, and healed in mind, body, and spirit.

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## PRIESTHOOD COUNCILS

The concept of a council in The Church of Jesus Christ of Latter-day Saints embodies both a philosophy of administrative behavior and an organizational body or unit. There are formally constituted councils, such as the Council of Twelve Apostles (see QUORUM OF THE TWELVE APOSTLES), stake HIGH COUNCILS, and councils consisting of PRIESTHOOD QUORUM and AUXILIARY OFFICERS who work together as WARD COUNCILS or stake councils. To these latter councils concerned representatives (athletic, single adult, etc.) are sometimes added. Church councils coordinate and schedule activities, gather information, plan future programs or events, and make decisions and resolve problems for their units.

At the most basic level of organization—the FAMILY—a family council ideally exemplifies both the spirit and function of the whole concept of Church councils. In a family council, family members meet regularly to discuss plans, decisions, and problems that affect them individually and as a whole. Family councils reinforce shared commitment to the well-being of each individual and effective management of group activities.

The philosophy of a council is what sociologist Thomas O’Dea called a “democracy of participation” in Mormon culture (*The Mormons* [Chicago, 1964], p. 165). At periodic council meetings both individual and organizational needs are considered. Recognizing the unique circumstances surrounding a particular unit, geographical area, or set of individuals, the council identifies the programs and activities that need to be planned and correlated. (The council does not have final decision-making power; this resides with the unit leader, such as the STAKE PRESIDENT or BISHOP.)

Councils are more than operational coordinating mechanisms. They also serve as vehicles for family, WARD, STAKE, REGION, AREA, or general Church teaching and development. As members participate in councils, they learn about larger organizational issues. They see leadership in action, learning how to plan, analyze problems, make de-

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Church councils are also convened for DISCIPLINARY PROCEDURES. Such councils, which may be held at the ward, stake, or general Church level, consider serious infractions where individuals may need institutional help in the REPENTANCE process beyond the personal counseling of a leader or where excommunication or other disciplinary action may be necessary. Individual circumstances are considered by the council and the final decision is made by the bishop or president, with council ratification. Disciplinary councils are set up to protect both the individual and the Church by assigning council members to represent the interests of both parties (D&C 102:15).

J. BONNER RITCHIE

## PRIESTHOOD EXECUTIVE COMMITTEE, STAKE AND WARD

The WARD priesthood executive committee (PEC) consists of the leaders of key ward organizations. The PEC generally meets weekly under the direction of the BISHOP and his counselors to direct and coordinate ward PRIESTHOOD programs that have been designed to promote the spiritual and temporal welfare of each individual and family in the

ward. This committee includes leaders of MELCHIZEDEK PRIESTHOOD quorums, who administer welfare (physical and material well-being), temple, missionary, and family history (genealogy) activities, and leaders responsible for youth priesthood programs. A ward executive secretary prepares each meeting's agenda, and the ward clerk records its minutes. The PEC also coordinates ward efforts to activate its members not regularly participating in the Church.

The PEC thus provides a forum for ward priesthood officers to foster the well-being of ward members; discuss applications of Church policy; participate in and sponsor leadership training; and report their stewardship concerns to the bishop, including problems discovered through monthly home teaching visits to congregation members.

The STAKE PRESIDENCY and HIGH COUNCIL compose the Stake Priesthood Executive Committee. They oversee the administration of all Church programs in the stake; consider issues that affect all wards in the stake; and approve nominations of members to be called for service in ward BISHOPRICS, stake priesthood quorums, and stake AUXILIARY ORGANIZATIONS. The stake PEC usually meets twice a month. The stake president presides and conducts. The stake executive secretary and stake clerk assist the stake presidency with the agenda and minutes of the meeting. Both the ward and stake priesthood executive committees are augmented periodically by leaders of the PRIMARY, YOUNG WOMEN, and RELIEF SOCIETY organizations to form two additional councils.

[See also Home Teaching; Ward Council.]

DAVID C. BRADFORD

## PRIESTHOOD INTERVIEW

The Church has developed a system of regularly scheduled priesthood interviews for effective overseeing of delegated responsibilities. Commonly used in HOME TEACHING accountability (referred to as Home Teaching Interviews) and in other Church programs, these private meetings between a priesthood leader and a member who reports to him are designed to increase communication, resolve concerns, maintain accountability, build spirituality, and empower members to fulfill their responsibilities.



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The priesthood interview is widely used as an administrative procedure between levels of Church organization and assists Church leaders to “organize [themselves] and appoint every man his stewardship; that every man may give an account . . . of the stewardship which is appointed unto him” (D&C 104:11–12). Interviews are often scheduled on a monthly or quarterly basis at the initiative of the priesthood leader.

Research shows that applying the principles of interviews to secular organizations in the private and public sectors can produce a number of benefits. Employed by either religious or nonreligious organizations, such interviews can increase the quantity and quality of communication, build higher levels of trust, improve the organizational climate and group effectiveness, and prevent regression that normally follows team-building meetings. Managers also report that regular interviews consistently save them time by reducing unscheduled interruptions.

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R. WAYNE BOSS

## PRIESTHOOD OFFICES

Priesthood offices are appointments or **CALLINGS** in The Church of Jesus Christ of Latter-day Saints to serve in specified areas of **PRIESTHOOD** responsibility. Each priesthood office includes a specific set of rights and duties, in addition to responsibilities shared by all bearers of the priesthood. These offices provide needed service to the Church and its members and give priesthood bearers opportunities to learn and serve. Both are important in a church operated by **LAY PARTICIPATION** and **LEADERSHIP**.

All priesthood offices derive their **AUTHORITY** from the priesthood itself, which is greater than any of those offices. Hence, **ORDINATION** to an office does not increase an individual’s authority or power, but rather focuses the individual’s service in particular functions. When a person receives the priesthood by the **LAYING-ON OF HANDS**, he first has the priesthood *conferred* upon him, after which he is *ordained* to a specific office in the priesthood.

The four offices in the **AARONIC PRIESTHOOD** are **DEACON**, **TEACHER**, **PRIEST**, and **BISHOP**. The offices in the **MELCHIZEDEK PRIESTHOOD** include **ELDER**, **HIGH PRIEST**, **PATRIARCH**, **SEVENTY**, and **APOSTLE**. The general title “elder” is applied to all bearers of the Melchizedek Priesthood.

Hierarchy of priesthood authority is associated more with presiding **PRIESTHOOD QUORUMS** and presidencies and less with the offices of the Melchizedek Priesthood themselves. For example, although an elder and an apostle have different rights and responsibilities, they both hold the same priesthood (cf. 1 Pet. 5:1, in which the apostle Peter refers to himself as an elder).

Scriptural records show that priesthood offices were established in ancient as well as modern times, although it is not known in some cases what duties these officers had in earlier dispensations. **MELCHIZEDEK** was ordained to the office of high priest (JST Gen. 14:26–27; JST Heb. 7:3; Alma 13:14–18; D&C 84:14). **MOSES** consecrated **AARON** and his sons to minister “in the priest’s office” (Ex. 28:1, 41). Elders and seventies officiated in ancient Israel (Ex. 24:9–11; Num. 11:16). The Book of Mormon indicates that teachers, priests, and elders were ordained among the **NEPHITES**, and that a high priest presided over the Church (Mosiah 23:16–18; Alma 4:7; 5:3). The New Testament records that Church organization included priest-



The interview typically begins with a prayer about the issues at hand, and the first few minutes are spent following up on assignments generated during the previous session. When assignments have not been completed, plans are made to ensure completion before the next meeting. Although the format for the remainder of the interview varies to fit the needs and circumstances, it might include the following: discussion and resolution of administrative or organizational problems; training in administrative and management skills; resolution of interpersonal problems; sharing information on what is happening in the organization, including success experiences; identification of individual and organizational needs; and discussion of personal problems as appropriate. The last matter on the agenda of a priesthood interview is often a review of new assignments generated during the meeting, ensuring mutual understanding and verifying the accuracy of the notes recorded.

The priesthood interview is widely used as an administrative procedure between levels of Church organization and assists Church leaders to “organize [themselves] and appoint every man his stewardship; that every man may give an account . . . of the stewardship which is appointed unto him” (D&C 104:11–12). Interviews are often scheduled on a monthly or quarterly basis at the initiative of the priesthood leader.

Research shows that applying the principles of interviews to secular organizations in the private and public sectors can produce a number of benefits. Employed by either religious or nonreligious organizations, such interviews can increase the quantity and quality of communication, build higher levels of trust, improve the organizational climate and group effectiveness, and prevent regression that normally follows team-building meetings. Managers also report that regular interviews consistently save them time by reducing unscheduled interruptions.

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R. WAYNE BOSS

## PRIESTHOOD OFFICES

Priesthood offices are appointments or **CALLINGS** in The Church of Jesus Christ of Latter-day Saints to serve in specified areas of **PRIESTHOOD** responsibility. Each priesthood office includes a specific set of rights and duties, in addition to responsibilities shared by all bearers of the priesthood. These offices provide needed service to the Church and its members and give priesthood bearers opportunities to learn and serve. Both are important in a church operated by **LAY PARTICIPATION** and **LEADERSHIP**.

All priesthood offices derive their **AUTHORITY** from the priesthood itself, which is greater than any of those offices. Hence, **ORDINATION** to an office does not increase an individual’s authority or power, but rather focuses the individual’s service in particular functions. When a person receives the priesthood by the **LAYING-ON OF HANDS**, he first has the priesthood *conferred* upon him, after which he is *ordained* to a specific office in the priesthood.

The four offices in the **AARONIC PRIESTHOOD** are **DEACON**, **TEACHER**, **PRIEST**, and **BISHOP**. The offices in the **MELCHIZEDEK PRIESTHOOD** include **ELDER**, **HIGH PRIEST**, **PATRIARCH**, **SEVENTY**, and **APOSTLE**. The general title “elder” is applied to all bearers of the Melchizedek Priesthood.

Hierarchy of priesthood authority is associated more with presiding **PRIESTHOOD QUORUMS** and presidencies and less with the offices of the Melchizedek Priesthood themselves. For example, although an elder and an apostle have different rights and responsibilities, they both hold the same priesthood (cf. 1 Pet. 5:1, in which the apostle Peter refers to himself as an elder).

Scriptural records show that priesthood offices were established in ancient as well as modern times, although it is not known in some cases what duties these officers had in earlier dispensations. **MELCHIZEDEK** was ordained to the office of high priest (JST Gen. 14:26–27; JST Heb. 7:3; Alma 13:14–18; D&C 84:14). **MOSES** consecrated **AARON** and his sons to minister “in the priest’s office” (Ex. 28:1, 41). Elders and seventies officiated in ancient Israel (Ex. 24:9–11; Num. 11:16). The Book of Mormon indicates that teachers, priests, and elders were ordained among the **NEPHITES**, and that a high priest presided over the Church (Mosiah 23:16–18; Alma 4:7; 5:3). The New Testament records that Church organization included priest-



hood offices such as apostles, teachers, seventies, bishops, deacons, priests, and high priests (Luke 10:1, 17; Eph. 4:11–16; 1 Tim. 3:1–13; *see ORGANIZATION OF THE CHURCH IN NEW TESTAMENT TIMES*).

Following the RESTORATION of priesthood authority in modern times, Joseph SMITH and Oliver COWDERY were ordained elders on April 6, 1830 (*HC* 1:60–61, 75–78). Other ordained offices were instituted as the growth and needs of the Church required. The first ordinations to the offices of bishop and high priest took place in 1831 (*D&C* 41:9; *HC* 1:176). The first apostles and seventies were called in 1835 (*HC* 2:187, 201–02). In the Aaronic Priesthood, the first priests and teachers were ordained in 1830, and the first deacons in 1831. (*See ORGANIZATION: ORGANIZATIONAL AND ADMINISTRATIVE HISTORY*.)

All priesthood bearers belong to a quorum corresponding to their priesthood office, either within local WARDS and STAKES (deacons quorum, high priests quorum, etc.) or in the general Church ORGANIZATION (the QUORUM OF THE TWELVE APOSTLES, etc.).

In addition to ordained priesthood offices, administrative positions in the priesthood, such as the presidency of a quorum, are sometimes referred to as offices. In this sense, the members of the FIRST PRESIDENCY, who preside over the entire Church, are sometimes spoken of as PRESIDING HIGH PRIESTS. Individuals are installed in these offices by SETTING APART rather than by ordination. Such a setting apart bestows upon the individual the rights and blessings pertaining to the leadership of that quorum.

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BRUCE T. HARPER

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## PRIESTHOOD QUORUMS

All bearers of any given priesthood office in The Church of Jesus Christ of Latter-day Saints are organized into priesthood quorums. A male member

is ordained to a specific priesthood office when he receives the priesthood and may subsequently be ordained to other offices as he grows older and receives new Church callings.

**STRUCTURE AND PURPOSE.** In WARDS and BRANCHES where there are sufficient AARONIC PRIESTHOOD bearers, the young men twelve to eighteen are organized into three quorums: DEACONS (ages twelve to fourteen), TEACHERS (ages fourteen to sixteen), and PRIESTS (ages sixteen to eighteen). All MELCHIZEDEK PRIESTHOOD bearers residing in a ward or branch who hold the office of ELDER are organized into an elders quorum. The maximum number of members for each of these quorums is set by revelation: twelve deacons, twenty-four teachers, forty-eight priests, and ninety-six elders (*D&C* 107:85–89). All Melchizedek Priesthood bearers living within a stake who hold the office of HIGH PRIEST are members of the high priests' quorum of that stake, which is presided over by the stake presidency. The high priests' quorum is divided into high priests' groups at the ward level. In most parts of the world, priesthood quorums and groups meet every Sunday.

The BISHOP is president of the Aaronic Priesthood in his ward. He also is president of the priests' quorum; two priests serve as assistants and one as a secretary. The bishop's first and second counselors in the BISHOPRIC oversee the activities of the teachers and deacons quorums, respectively. Each of these quorums has a president, two counselors, and a secretary, who are members of the quorum. Adult men, called to serve as quorum advisers, guide and help the Aaronic Priesthood quorum presidencies and members. Advisers do not preside over the quorums; they assist the presidencies in building a properly functioning priesthood quorum. In addition, advisers are expected to watch over and teach quorum members, build quorum leadership, and fellowship young men of quorum age.

Melchizedek Priesthood quorums and groups are responsible to assist quorum members, their families, and single women members in their temporal and spiritual needs. The purposes of priesthood quorum and group meetings at the local level are to conduct priesthood business, teach members their duties, study the gospel, and encourage members to use their priesthood to serve and bless others. They also provide opportunities for per-

hood offices such as apostles, teachers, seventies, bishops, deacons, priests, and high priests (Luke 10:1, 17; Eph. 4:11–16; 1 Tim. 3:1–13; *see ORGANIZATION OF THE CHURCH IN NEW TESTAMENT TIMES*).

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The leading priesthood quorums of the Church are the First Presidency and the Quorum of the Twelve Apostles (shown here as of 1934). First Presidency: J. Reuben Clark, Jr., President Heber J. Grant, David O. McKay. Apostles: (second row) Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, (third row) Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, (fourth row) John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Alonzo A. Hinkleley.

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**ORIGINS OF QUORUM ORGANIZATION.** Shortly after being chosen and ordained, the Twelve Apostles gathered in Kirtland, Ohio, on March 28, 1835, before departing to the eastern states on missions. They asked the Prophet Joseph SMITH to inquire of the Lord concerning their duties. In response, the Lord gave an important revelation on the priesthood and the relationship of the respective quorums to each other and to the Church (see DOCTRINE AND COVENANTS: SECTION 107).

As years passed and circumstances changed, the need arose for a reorganization of the priesthood. In 1877, Brigham Young effected such a reorganization (Hartley, 1979). Some of the main results of this historic action included (1) moving members of the Quorum of the Twelve Apostles out of stake presidencies into full-time service as General Authorities; (2) making stakes independent of one another and placing them under their own locally supervised priesthood quorums; (3) modifying the role of then-existing seventies quorums; (4) filling up elders quorums; and (5) filling Aaronic Priesthood quorums with youth. Later (1908–1922), under the direction of presidents Joseph F. SMITH and Heber J. Grant, a specially appointed General Priesthood Committee instituted Churchwide priesthood changes and reorganization that eventually led to the present system (Hartley, 1973).

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SHIRMAN N. TINGEY

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## PRIMARY

The Primary is an organized program of religious instruction and activity in The Church of Jesus Christ of Latter-day Saints for children from eighteen months of age until their twelfth birthdays. Its purpose is to teach children the gospel of Jesus Christ and help them learn to live it.

**ORIGINS.** In the summer of 1878, Aurelia Spencer ROGERS, a Farmington, Utah, mother, who felt the need for a united effort to help parents teach their children the gospel, voiced her concerns to Eliza R. SNOW, president of the RELIEF SOCIETY of the Church: "Could there not be an organization for little boys, and have them trained to make better men?" (Rogers, p. 208). Sister Snow presented the matter to President John TAYLOR, and he authorized establishment of the organization.

Under the direction of local Church leaders, the first Primary was organized on August 11, 1878, with Aurelia Rogers as president. On August 25, the first Primary meeting was held in Farmington, where 224 boys and girls met to be taught obedience, faith in God, prayer, punctuality, and good manners. The girls were included to make the singing "sound as well as it should" (Rogers, p. 209).

**EARLY PRIMARIES.** Within a short time, more Primaries were organized throughout the territory. By the mid-1880s, a Primary group had been organized in nearly every LDS settlement. The women of the Church were given the responsibility to organize and administer the Primary program. The bulk of the weekly program was devoted to songs, poems, and activities presented by children. Primary general officers did not take a controlling leadership role until the 1890s, and curricular materials were few, although most Pri-

sonal growth and leadership experiences; most members are called to serve in quorum or group leadership positions from time to time. Quorum presidencies are responsible for planning and conducting quorum meetings and activities, teaching quorum members their duties, and extending fellowship and support to each quorum member (see LAY PARTICIPATION AND LEADERSHIP).

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The general officers of the Primary, 1896–1905. Louie B. Felt, president (center); Aurelia S. Rogers (standing, left); May Anderson, secretary (standing, right); Lillie T. Freeze, first vice president (front, left); Josephine R. West, second vice president (front, right).

maries used a hymnbook, a tune book, and a catechism of Old and New Testament questions and answers prepared by Eliza R. Snow in 1881. In many localities, children remained in Primary through their early teens and often served as Primary secretaries.

**1890–1939.** During this period, Primary general officers assumed the leading role in Primary development. Louie B. Felt (1880–1925), the first Primary general president, and her counselor and successor, May Anderson (1925–1939), sought professional training in education. Exposed to the ideas of progressive education, they initiated curriculum development and teacher training. General officers encouraged local Primaries to establish age-graded classes with lessons appropriate to the children's development. They began publication of the *CHILDREN'S FRIEND* (1902), at first with lessons and instructions for leaders and, within a few years, with stories, handiwork, and music for children. In 1913 the Primary established a children's ward in the Grove's Latter-day Saint Hospital in

Salt Lake City, the first in a series of Primary efforts to provide pediatric hospital care. When religion classes, instituted in 1890 for weekday religious instruction for children, were discontinued in 1929, the Primary assumed greater responsibility for children's spiritual education. Lessons were scheduled three weeks each month, and activities were reduced to one per month, except during the summer program. Stake boards held monthly training meetings for ward leaders; general board members visited regularly.

**1940–1974.** Spiritual education remained the focus of Primary programs under presidents May Green Hinekley (1940–1943) and Adele Cannon Howells (1943–1951). Mission lessons were written for the growing number of Primaries in Church missions throughout the world and, during World War II, for the hundreds of home and neighborhood Primaries developed because of wartime travel restrictions. Under President LaVern Watts PARMLEY (1951–1974), the Primary lessons were made applicable to all units in the growing



Louie B. Felt (1850–1928), first general president of the Church organization for children, the Primary Association. She was sustained in 1880 and served for forty-five years. She initiated the *Children's Friend* magazine in January 1902, established a hospital fund in 1911, and oversaw the construction of a hospital for children in 1922. Courtesy Utah State Historical Society.

Church, including mission Primaries. When a comprehensive Church correlation program was begun in the 1960s, responsibility for Primary lesson materials was transferred to priesthood leaders and professional departments.

The Primary Children's Hospital, authorized by Church leaders in 1949, was completed in 1952, and President Parmley became the first chair of the hospital's board of trustees (*see* HOSPITALS). While the majority of patients were from the intermountain region, others came from many areas of the world. Children of all races and creeds were welcomed. Patients' families usually paid for their medical costs, but charitable funds assisted many. The hospital, transferred to private ownership in

1975, made possible some of the most important contributions that the Primary has made to the lives of individual children.

In 1952 the Primary was given responsibility for Cub Scouting for LDS boys eight, nine, and ten years of age and Boy Scouting for eleven-year-old boys. Since that time, a close working relationship has existed between the Primary and the Boy Scouts of America. Primary is also involved with Scouts in Canada, throughout the United Kingdom, and in New Zealand.

Until 1952, women could serve only as den mothers in Cub Scouting. That year the Primary obtained permission from the National Scout Committee for women to serve as leaders of the eleven-year-old Scouts. Since then, women have become registered Scouters and serve on local and national boards.

1974–1990. With the growth of a more geographically widespread Church, annual general conferences of Church auxiliaries were discontinued in 1975. Under presidents Naomi M. Shumway (1974–1980), Dwan J. Young (1980–1988), and Michaelene P. Grassli (1988–), communication with local leaders continued through materials prepared for regional conferences, a *Primary Handbook*, information published in the BULLETIN, and periodic visits to regional training sessions. Responsibility for planning lesson concepts for Primary manuals was returned to the Primary General Board in 1977.

In the consolidated Sunday meeting schedule (1980), Primary meetings were moved from midweek to Sunday, junior Sunday Schools were discontinued, and Primary was given responsibility for all formal religious classroom instruction of children in the Church. With that change, callings to teach in the Primary began to be extended to men as well as women, although only women serve in Primary presidencies. Weekday activities involving all Primary children were reduced to four per year, and spiritual education was further emphasized. Children were encouraged to read the scriptures regularly, and Primary lessons taught gospel principles from their scriptural foundations. Music and activities culminating in the yearly children's sacrament meeting presentation (e.g., "The Book of Mormon—A Witness of Jesus Christ," 1988; "I Am a Child of God," 1989; and "I Belong to The Church of Jesus Christ of Latter-day Saints," 1990) focused on scriptures and gospel principles.





This group from the South Davis Stake, located a few miles north of Salt Lake City, were Trail Builders, the forerunners of today's Valiant B and Blazer classes, Primary boys of ages nine through eleven (photo, c. 1940).

**CURRENT STRUCTURE.** As of 1990, Primaries serve over a million and a half children with lessons taught in many languages. Primary meetings are held each Sunday for approximately an hour and a half. A nursery program is provided for children between eighteen months and three years of age. Children between the ages of three and eleven meet as a group under the direction of the ward Primary presidency. The children offer prayers, read from the scriptures, and give short gospel-related talks. They learn gospel principles through role playing, readers' theaters, choral readings, buzz sessions, panel discussions, and other activities. They also learn and sing music selected from a children's songbook.

The children divide according to age for small group classroom sessions. Age-appropriate lesson materials are selected to help children grow in understanding gospel principles; learn that the Heavenly Father and Jesus love them; and prepare to be baptized, receive the HOLY GHOST, and keep their BAPTISMAL COVENANTS. Classroom presentations and discussions help girls prepare to fulfill their roles as righteous young women and to live lives of service. Classes help boys prepare to receive the PRIESTHOOD and be worthy to use this power to bless the lives of others.

In addition to Sunday Primary meetings, twice-a-month weekday activities are held for ten-

and eleven-year-old boys and girls. In some countries, eleven-year-old boys use Scouting activities for their weekday activities. A quarterly activity is



The Primary Children's Hospital in Salt Lake City was completed in 1953, and its size was doubled in 1966. Construction of the hospital culminated a series of Primary efforts to provide pediatric hospital care begun in 1913. Annual "Penny Days" and contributions by Primary children on their birthdays supported charity care at the facility. The Church transferred ownership of its hospitals to a private nonprofit organization in 1975. Courtesy University of Utah Libraries.



Children in the Trollhättan, Sweden, Primary (1990). Singing time is a standard part of Primary meetings. Songs are usually selected from the *Children's Songbook* or the Church hymnal. While most have gospel themes, some are just for fun. Courtesy Peggy Jellinghausen.

held for all Primary children. The weekday and quarterly activities encourage children to interact with each other and have wholesome fun involving them in physical, creative, cultural, and service activities.

Children with disabilities are nurtured in Primary and are given opportunity to participate in the full program. Leaders assess their needs individually and tailor programs to meet specific needs. They are integrated into the regular program whenever possible by giving additional support and training to their teachers, leaders, and peers.

Church leaders call and set apart lay officers and teachers to oversee the Primary; and Primary general officers and Church curriculum committees prepare handbooks, teaching guides, visual aids, lesson manuals, and a variety of training videos for their use. Monthly in-service lessons help teachers improve their teaching skills and relate appropriately to children. Periodically, the Primary general presidency and board members conduct multistake or regional training sessions. Leaders and teachers seek and receive inspiration in their Primary service.



Michaelene P. Grassli served as second counselor in the general presidency of the Primary from 1980 until she was sustained as president in 1988.

The Primary's mission, the impetus for its historical development, and the purpose for its current structure are summarized in the scripture that has become the Primary's theme: "All thy children shall be taught of the Lord; and great shall be the peace of thy children" (3 Ne. 22:13).

[See also Auxiliary Organizations; Children, Roles of.]

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NAOMI M. SHUMWAY

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## PROBATION

See: Disciplinary Procedures

## PROCLAMATIONS OF THE FIRST PRESIDENCY AND THE QUORUM OF THE TWELVE APOSTLES

In performance of their calling as apostles, prophets, seers, revelators, and spokesmen for The Church of Jesus Christ of Latter-day Saints, the First Presidency and the Quorum of the Twelve Apostles have from time to time issued formal written proclamations, declarations, letters, and various public announcements. These have been addressed sometimes to the members of the Church (as a type of general epistle) and sometimes to the public at large. All such declarations have been solemn and sacred in nature and were issued with the intent to bring forth, build up, and regulate the affairs of the Church as the kingdom of God on the earth. Subject matter has included instruction on doctrine, faith, and history; warnings of judgments to come; invitations to assist in the work; and statements of Church growth and progress.

Only a few of the many formal declarations have been labeled "Proclamations." Others have been characterized "Official Declarations," "Doctrinal Expositions," or "Epistles." Some have the signature of the First Presidency, some of the First Presidency and the Twelve, and some of the Twelve only. This article considers four documents: (1) Proclamation of the First Presidency on January 15, 1841, at Nauvoo, Illinois; (2) Proclamation of the Twelve Apostles on April 6, 1845, in New York City, and on October 22, 1845, in Liverpool, England; (3) Proclamation of the First Presidency and the Twelve Apostles on October 21, 1865, in Salt Lake City, Utah; and (4) Proclamation from the First Presidency and the Quorum of the Twelve Apostles, April 6, 1980, issued from Fayette, New York.

### 1. A Proclamation of the First Presidency of the Church to the Saints Scattered Abroad (January 15, 1841, Nauvoo, Illinois)

[*This document, signed by Joseph Smith, Sidney Rigdon, and Hyrum Smith, reviews the progress of the Church in spite of hardships and persecution, and speaks at length on the prospects of the settlement of Nauvoo, as the following excerpts illustrate.*]

BELOVED BRETHREN:—The relationship which we sustain to The Church of Jesus Christ of Latter-day Saints, renders it necessary that we should make known from time to time, the circumstances, situation, and prospects of the Church,

and give such instructions as may be necessary for the well being of the Saints, and for the promotion of those objects calculated to further their present and everlasting happiness.

We have to congratulate the Saints on the progress of the great work of the "last days," for not only has it spread through the length and breadth of this vast continent, but on the continent of Europe, and on the islands of the sea, it is spreading in a manner entirely unprecedented in the annals of time. This appears the more pleasing when we consider, that but a short time has elapsed since we were unmercifully driven from the state of Missouri, after suffering cruelties and persecutions in various and horrid forms. . . .

It would be impossible to enumerate all those who, in our time of deep distress, nobly came forward to our relief, and, like the good Samaritan, poured oil into our wounds, and contributed liberally to our necessities, and the citizens of Quincy *en masse*, and the people of Illinois, generally, seemed to emulate each other in this labor of love. . . .

We would likewise make mention of the legislators of this state, who, without respect to parties, without reluctance, freely, openly, boldly, and nobly, have come forth to our assistance, owned us as citizens and friends, and took us by the hand, and extended to us all the blessings of civil, political, and religious liberty, by granting us, under date of December 16, 1840, one of the most liberal charters, with the most plenary powers ever conferred by a legislative assembly on free citizens, "The City of Nauvoo," the "Nauvoo Legion," and the "University of the City of Nauvoo." . . .

The name of our city (Nauvoo) is of Hebrew origin, and signifies a beautiful situation, or place, carrying with it, also, the idea of rest; and is truly descriptive of the most delightful location. It is situated on the east bank of the Mississippi river, at the head of the Des Moines rapids, in Hancock county, bounded on the east by an extensive prairie of surpassing beauty, and on the north, west, and south, by the Mississippi. . . .

Having been instrumental, in the hands of our heavenly Father, in laying a foundation for the gathering of Zion, we would say, let all those who appreciate the blessings of the Gospel, and realize the importance of obeying the commandments of heaven, who have been blessed with the possession of this world's goods, first prepare for the general gathering; let them dispose of their effects as

fast as circumstances will possibly admit, without making too great sacrifices, and remove to our city and county; establish and build up manufactures in the city, purchase and cultivate farms in the county. This will secure our permanent inheritance, and prepare the way for the gathering of the poor. This is agreeable to the order of heaven, and the only principle on which the gathering can be effected. Let the rich, then, and all who can assist in establishing this place, make every preparation to come on without delay, and strengthen our hands, and assist in promoting the happiness of the Saints. . . .

The Temple of the Lord is in process of erection here, where the Saints will come to worship the God of their fathers, according to the order of His house and the power of the Holy Priesthood, and will be so constructed as to enable all the functions of the Priesthood to be duly exercised, and where instructions from the Most High will be received, and from this place go forth to distant lands. Let us then concentrate all our powers, under the provisions of our *magna charta* granted by the Illinois legislature, at the “City of Nauvoo” and surrounding country, and strive to emulate the action of the ancient covenant fathers and patriarchs, in those things which are of such vast importance to this and every succeeding generation. . . .

The greatest temporal and spiritual blessings which always flow from faithfulness and concerted effort, never attended individual exertion or enterprise. The history of all past ages abundantly attests this fact. In addition to all temporal blessings, there is no other way for the Saints to be saved in these last days [than by the gathering], as the concurrent testimony of all the holy Prophets clearly proves, for it is written—“They shall come from the east, and be gathered from the west; the north shall give up, and the south shall keep not back.” “The sons of God shall be gathered from far, and His daughters from the ends of the earth.”

It is also the concurrent testimony of all the Prophets, that this gathering together of all the Saints, must take place before the Lord comes to “take vengeance upon the ungodly,” and to be glorified and admired by all those who obey the Gospel.” The fiftieth Psalm, from the first to the fifth verse inclusive, describes the glory and majesty of that event.

The mighty God, and even the Lord hath spoken, and called the earth from the rising of the sun

unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth (that He may judge the people). Gather my Saints together unto me; those that have made covenant with me by sacrifice.

We might offer many other quotations from the Scriptures, but believing them to be familiar to the Saints, we forbear.

We would wish the Saints to understand that, when they come here, they must not expect perfection, or that all will be harmony, peace, and love; if they indulge these ideas, they will undoubtedly be deceived, for here there are persons, not only from different states, but from different nations, who, although they feel a great attachment to the cause of truth, have their prejudices of education, and, consequently, it requires some time before these things can be overcome. . . . Therefore, let those who come up to this place be determined to keep the commandments of God, and not be discouraged by those things we have enumerated, and then they will be prospered—the intelligence of heaven will be communicated to them, and they will eventually, see eye to eye, and rejoice in the full fruition of that glory which is reserved for the righteous.

In order to erect the Temple of the Lord, great exertions will be required on the part of the Saints, so that they may build a house which shall be accepted by the Almighty, in which His power and glory shall be manifested. Therefore let those who can freely make a sacrifice of their time, their talents, and their property, for the prosperity of the kingdom, and for the love they have to the cause of truth, bid adieu to their homes and pleasant places of abode, and unite with us in the great work of the last days, and share in the tribulation, that they may ultimately share in the glory and triumph.

We wish it likewise to be distinctly understood, that we claim no privilege but what we feel cheerfully disposed to share with our fellow citizens of every denomination, and every sentiment of religion; and therefore say, that so far from being restricted to our own faith, let all those who desire to locate themselves in this place, or the vicinity, come, and we will hail them as citizens and friends, and shall feel it not only a duty, but a privilege, to reciprocate the kindness we have received

from the benevolent and kind-hearted citizens of the state of Illinois.

Joseph Smith,  
Sidney Rigdon,  
Hyrum Smith,  
Presidents of the Church  
[HIC 4:267–73].

## 2. Proclamation of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints (April 6 and October 22, 1845)

*[The Proclamation of 1845 was issued by the Twelve only, because at that time there was no First Presidency due to the martyrdom of the Prophet Joseph Smith on June 27, 1844, and a new First Presidency was not organized until December 1847. The Proclamation was apparently made in response to a revelation given January 19, 1841 (D&C 124:1–11). It was first printed in a sixteen-page pamphlet in New York City on April 6, 1845, and again in Liverpool, England, October 22, 1845. It was addressed to the rulers and people of all nations. This document was an announcement that God had spoken from the heavens and had restored the gospel of Jesus Christ to the earth. It spoke of blessings and of punishments to come, issued a warning voice, and invited all who were interested to assist in the building of the kingdom of God on the earth in preparation for the Savior's second coming. On October 3, 1975, President Ezra Taft Benson, president of the Quorum of the Twelve Apostles, spoke of this Proclamation and quoted portions of it in his general conference address (Ensign 15 [Oct. 1975]:32–34).*

*Extracts from the 1845 Proclamation follow.]*

TO ALL THE KINGS OF THE WORLD, TO THE PRESIDENT OF THE UNITED STATES OF AMERICA; TO THE GOVERNORS OF THE SEVERAL STATES, AND TO THE RULERS AND PEOPLE OF ALL NATIONS.

Greeting.

Know ye that the kingdom of God has come, as has been predicted by ancient prophets, and prayed for in all ages; even that kingdom which shall fill the whole earth, and shall stand for ever. . . .

Therefore we send unto you, with authority from on high, and command you all to repent and humble yourselves as little children before the majesty of the Holy One; and come unto Jesus with a broken heart and a contrite spirit, and be baptized in his name for the remission of sins (that is, be buried in the water, in the likeness of his burial, and rise again to newness of life in the likeness of his resurrection), and you shall receive the gift of

the Holy Spirit, through the laying on of the hands of the apostles and elders, of this great and last dispensation of mercy to man.

This Spirit shall bear witness to you of the truth of our testimony, and shall enlighten your minds, and be in you as the spirit of prophecy and revelation; it shall bring things past to your understanding and remembrance, and shall show you things to come. . . .

By the light of this Spirit, received through the ministration of the ordinances—by the power and authority of the Holy Apostleship and Priesthood, you will be enabled to understand, and to be the children of light; and thus be prepared to escape all the things that are coming on the earth, and so stand before the Son of Man.

We testify that the foregoing doctrine is the doctrine or gospel of Jesus Christ in its fulness; and that it is the only true, everlasting, and unchangeable gospel; and the only plan revealed on earth whereby man can be saved. . . .

And we further testify that the Lord has appointed a holy city and temple to be built on this continent, for the endowment and ordinances pertaining to the priesthood; and for the Gentiles, and the remnant of Israel to resort unto, in order to worship the Lord, and to be taught in his ways and walk in his paths; in short, to finish their preparations for the coming of the Lord. . . .

The Latter-day Saints, since their first organization in the year 1830, have been a poor, persecuted, abused, and afflicted people. They have sacrificed their time and property freely, for the sake of laying the foundation of the kingdom of God, and enlarging its dominion by the ministry of the gospel. They have suffered privation, hunger, imprisonment, and the loss of houses, lands, home, and political rights for their testimony.

And this is not all. Their first founder, Mr. Joseph Smith, whom God raised up as a prophet and apostle, mighty in word and in deed, and his brother Hyrum, who was also a prophet, together with many others, have suffered a cruel martyrdom in the cause of truth, and have sealed their testimony with their blood; and still the work has, as it were, but just begun.

A great, a glorious, and a mighty work is yet to be achieved, in spreading the truth and kingdom among the Gentiles—in restoring, organizing, instructing, and establishing the Jews—in gathering, instructing, relieving, civilizing, educating, and administering salvation to the remnant of Israel on

this continent—in building Jerusalem in Palestine, and the cities, stakes, temples, and sanctuaries of Zion in America; and in gathering the Gentiles into the same covenant and organization—instructing them in all things for their sanctification and preparation, that the whole Church of the Saints, both Gentile, Jew and Israel, may be prepared as a bride for the coming of the Lord. . . .

Again, we say, by the word of the Lord, to the people as well as to the rulers, your aid and your assistance is required in this great work; and you are hereby invited, in the name of Jesus, to take an active part in it from this day forward.

Open your churches, doors, and hearts for the truth; hear the apostles and elders of the Church of the Saints when they come into your cities and neighbourhoods; read and search the scriptures carefully, and see whether these things are so; read the publications of the Saints, and help to publish them to others; seek for the witness of the Spirit, and come and obey the glorious fulness of the gospel, and help us to build the cities and sanctuaries of our God. . . .

To this city [Zion or New Jerusalem], and to its several branches or stakes, shall the Gentiles seek, as to a standard of light and knowledge; yea, the nations, and their kings and nobles shall say—Come, and let us go up to the Mount Zion, and to the temple of the Lord, where his holy priesthood stand to minister continually before the Lord; and where we may be instructed more fully, and receive the ordinances of remission, and of sanctification, and redemption, and thus be adopted into the family of Israel, and identified in the same covenants of promise. . . .

The city of Zion, with its sanctuary and priesthood, and the glorious fulness of the gospel, will constitute a *standard* which will put an end to jarring creeds and political wranglings, by uniting the republics, states, provinces, territories, nations, tribes, kindred, tongues, people, and sects of North and South America in one great and common bond of brotherhood; while truth and knowledge shall make them free, and love cement their union.

The Lord also shall be their king and their lawgiver; while wars shall cease and peace prevail for a thousand years. . . .

We say, then, in life or in death, in bonds or free, that the great God has spoken in this age.—*And we know it.*

He has given us the holy priesthood and apostleship, and the keys of the kingdom of God, to bring about the restoration of all things as promised by the holy prophets of old.—*And we know it.*

He has revealed the origin and the records of the aboriginal tribes of America, and their future destiny.—*And we know it.*

He has revealed the fulness of the gospel, with its gifts, blessings, and ordinances.—*And we know it.* . . .

He has commanded us to gather together his Saints, on this continent, and build up holy cities and sanctuaries.—*And we know it.*

He has said, that the Gentiles should come into the same gospel and covenant, and be numbered with the house of Israel, and be a blessed people upon this good land for ever, if they would repent and embrace it.—*And we know it.* . . .

He has said, that the time is at hand for the Jews to be gathered to Jerusalem.—*And we know it.*

He has said, that the ten tribes of Israel should also be revealed in the north country, together with their oracles and records, preparatory to their return, and to their union with Judah, no more to be separated.—*And we know it.*

He has said, that when these preparations were made, both in this country and in Jerusalem, and the gospel in all its fulness preached to all nations for a witness and testimony, he will come, and all the Saints with him, to reign on the earth one thousand years.—*And we know it.*

He has said, that he will not come in his glory and destroy the wicked, till these warnings were given, and these preparations were made for his reception.—*And we know it.* . . .

Therefore, again we say to all people, repent, and be baptized in the name of Jesus Christ, for remission of sins, and you shall receive the Holy Spirit, and shall know the truth, and be numbered with the house of Israel. . . .

*New York, April 6th, 1845*

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#### TO THE ENGLISH READER.

It will be borne in mind that the foregoing was written in the United States of America, therefore the language, which we have not altered, will be understood as emanating from thence. . . .

W. WOODRUFF.

*Liverpool, October 22nd, 1845* [Liverpool pain-



phlet, BYU Library, Provo, Utah: see also MFP 1:252–66].

### 3. Proclamation of the First Presidency and the Twelve Apostles (October 21, 1865)

[This document was issued to members of the Church to correct certain theories about the nature of God that had been published by one of the Twelve in official Church literature, without having those statements cleared and verified by the First Presidency and the Twelve.

An apparent major purpose of this Proclamation was to emphasize the established order of the Church, that new doctrine is to be announced only by the First Presidency. A paragraph near the end of the Proclamation states:]

It ought to have been known, years ago, by every person in the Church—for ample teachings have been given on the point—that no member of the Church has the right to publish any doctrines, as the doctrines of the Church of Jesus Christ of Latter-day Saints, without first submitting them for examination and approval to the First Presidency and the Twelve. There is but one man upon the earth, at one time, who holds the keys to receive commandments and revelations for the Church, and who has the authority to write doctrines by way of commandment unto the Church. And any man who so far forgets the order instituted by the Lord as to write and publish what may be termed new doctrines, without consulting with the First Presidency of the Church respecting them, places himself in a false position, and exposes himself to the power of darkness by violating his Priesthood (MFP 2:239).

[The Proclamation is signed by Brigham Young, Heber C. Kimball, Orson Hyde, John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon (MFP 2:235–40).]

### 4. Proclamation of the First Presidency and the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints (April 6, 1980)

[This document was put forth in commemoration of the 150th anniversary of the organization of the Church. On Sunday, April 6, 1980, a portion of the Sunday morning session of General Conference was broadcast from the newly reconstructed Peter Whitmer, Sr., home in Fayette, New York. President Spencer W. Kimball spoke briefly of the organization of the Church that had occurred on that very spot of ground. He then announced

that the Church had a proclamation to declare. President Kimball's concluding words were:

Now, my brothers and sisters, with the future before us, and sensing deeply the responsibilities and divine mission of the restored Church on this sacred occasion, the First Presidency and the Quorum of the Twelve Apostles declare to the world a proclamation. We have felt it appropriate to issue this statement from here, where the Church began. Accordingly, I shall ask Elder Gordon B. Hinckley of the Quorum of the Twelve Apostles, to speak in my behalf and in behalf of my brethren, to read this proclamation to you and to the world (CR, Apr. 1980, p. 74).

Elder Gordon B. Hinckley then read the Proclamation from the Whitmer home in Fayette, New York, which was broadcast by satellite to the Tabernacle in Salt Lake City, and published in the April 12, 1980 Church News, in the May 1980 Ensign, and in the April 1980 Conference Report. The full text of the proclamation follows.]

The Church of Jesus Christ of Latter-day Saints was organized 150 years ago today. On this sesquicentennial anniversary we issue to the world a proclamation concerning its progress, its doctrine, its mission, and its message.

On April 6, 1830, a small group assembled in the farmhouse of Peter Whitmer in Fayette Township in the State of New York. Six men participated in the formal organization procedures, with Joseph Smith as their leader. From that modest beginning in a rural area, this work has grown consistently and broadly, as men and women in many lands have embraced the doctrine and entered the waters of baptism. There are now almost four and a half million living members, and the Church is stronger and growing more rapidly than at any time in its history. Congregations of Latter-day Saints are found throughout North, Central, and South America; in the nations of Europe; in Asia; in Africa; in Australia and the islands of the South Pacific; and in other areas of the world. The gospel restored through the instrumentality of Joseph Smith is presently taught in forty-six languages and in eighty-one nations. From that small meeting held in a farmhouse a century and a half ago, the Church has grown until today it includes nearly 12,000 organized congregations.

We testify that this restored gospel was introduced into the world by the marvelous appearance of God the Eternal Father and His Son, the resurrected Lord Jesus Christ. That most glorious mani-



festation marked the beginning of the fulfillment of the promise of Peter, who prophesied of “the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began,” this in preparation for the coming of the Lord to reign personally upon the earth (Acts 3:21).

We solemnly affirm that The Church of Jesus Christ of Latter-day Saints is in fact a restoration of the Church established by the Son of God, when in mortality he organized his work upon the earth; that it carries his sacred name, even the name of Jesus Christ; that it is built upon a foundation of Apostles and prophets, he being the chief cornerstone; that its priesthood, in both the Aaronic and Melchizedek orders, was restored under the hands of those who held it anciently: John the Baptist, in the case of the Aaronic; and Peter, James, and John in the case of the Melchizedek.

We declare that the Book of Mormon was brought forth by the gift and power of God and that it stands beside the Bible as another witness of Jesus the Christ, the Savior and Redeemer of mankind. Together they testify of his divine sonship.

We give our witness that the doctrines and practices of the Church encompass salvation and exaltation not only for those who are living, but also for the dead, and that in sacred temples built for this purpose a great vicarious work is going forward in behalf of those who have died, so that all men and women of all generations may become the beneficiaries of the saving ordinances of the gospel of the Master. This great, selfless labor is one of the distinguishing features of this restored Church of Jesus Christ.

We affirm the sanctity of the family as a divine creation and declare that God our Eternal Father will hold parents accountable to rear their children in light and truth, teaching them “to pray, and to walk uprightly before the Lord” (D&C 68:28). We teach that the most sacred of all relationships, those family associations of husbands and wives and parents and children, may be continued eternally when marriage is solemnized under the authority of the holy priesthood exercised in temples dedicated for these divinely authorized purposes.

We bear witness that all men and women are sons and daughters of God, each accountable to him; that our lives here on earth are part of an eternal plan; that death is not the end, but rather a transition from this to another sphere of purposeful activity made possible through the Atonement of

the Redeemer of the world; and that we shall there have the opportunity of working and growing toward perfection.

We testify that the spirit of prophecy and revelation is among us. “We believe all that God has revealed, all that He does now reveal; and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God” (Articles of Faith 1:9). The heavens are not sealed; God continues to speak to his children through a prophet empowered to declare his word, now as he did anciently.

The mission of the Church today, as it has been from the beginning, is to teach the gospel of Christ to all the world in obedience to the commandment given by the Savior prior to his ascension and repeated in modern revelation: “Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost” (D&C 68:8).

Through the Prophet Joseph Smith the Lord revealed these words of solemn warning:

Hearken ye people from afar; and ye that are upon the islands of the sea, listen together. For verily, the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed. And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days [D&C 1:1–4].

It is our obligation, therefore, to teach faith in the Lord Jesus Christ, to plead with the people of the earth for individual repentance, to administer the sacred ordinances of baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost—all of this under the authority of the priesthood of God.

It is our responsibility to espouse and follow an inspired program of instruction and activity, and to build and maintain appropriate facilities for the accomplishment of this, that all who will hear and accept may grow in understanding of doctrine and develop in principles of Christian service to their fellowmen.

As we stand today on the summit of 150 years of progress, we contemplate humbly and gratefully the sacrifices of those who have gone before us,

many of whom gave their lives in testimony of this truth. We are thankful for their faith, for their example, for their mighty labors and willing consecrations for this cause which they considered more precious than life itself. They have passed to us a remarkable heritage. We are resolved to build on that heritage for the blessing and benefit of those who follow, who will constitute ever enlarging numbers of faithful men and women throughout the earth.

This is God's work. It is his kingdom we are building. Anciently the prophet Daniel spoke of it as a stone cut out of the mountain without hands, which was to roll forth to fill the whole earth (see Dan. 2:31–45). We invite the honest in heart everywhere to listen to the teachings of our missionaries who are sent forth as messengers of eternal truth, to study and learn, and to ask God, our Eternal Father, in the name of his Son, the Lord Jesus Christ, if these things are true.

And if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things [Moro. 10:4–5].

We call upon all men and women to forsake evil and turn to God; to work together to build that brotherhood which must be recognized when we truly come to know that God is our Father and we are his children; and to worship him and his Son, the Lord Jesus Christ, the Savior of mankind. In the authority of the Holy Priesthood in us vested, we bless the seekers of truth wherever they may be and invoke the favor of the Almighty upon all men and nations whose God is the Lord, in the name of Jesus Christ, amen [CR, Apr. 1980, pp. 75–77; see also *Ensign* 10 (May 1980):51–53].

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ROBERT J. MATTHEWS

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## PROCREATION

Latter-day Saints have an exceptionally positive view of procreation. After God commanded Adam and Eve to “multiply and replenish the earth” (Gen. 1:28), he pronounced all of his creation, in-

cluding the power of procreation, “very good” (Gen. 1:31). President Joseph F. SMITH noted, “The lawful association of the sexes is ordained of God, not only as the sole means of race perpetuation, but for the development of the higher faculties and nobler traits of human nature, which the love-inspired companionship of man and woman alone can insure” (IE 20:739).

Mankind existed in a premortal life as spirit children of God (see FIRST ESTATE). This earth was created to provide physical life and experience in a SECOND ESTATE. The divine plan of procreation provides physical bodies for premortal spirits. Thus, “children are an heritage of the Lord” (Ps. 127:3). To beget and bear children is central to God's plan for the development of his children on earth. The powers of procreation therefore are of divine origin. An early LDS apostle, Parley P. Pratt, noted that the desires and feelings associated with procreation are not evil, but are ordained of God for sacred purposes:

The fact is, God made man, male and female; he planted in their bosoms those affections which are calculated to promote their happiness and union. That by that union they might fulfill the first and great commandment . . . “To multiply and replenish the earth, and subdue it.” From this union of affection, springs all the other relationships, social joys and affections diffused through every branch of human existence. And were it not for this, earth would be a desert wild, an uncultivated wilderness [Pratt, pp. 52–54].

Procreation is a divine partnership with God, and Church leaders counsel husbands and wives to seek his inspiration as they use their AGENCY to bring children into the world even in difficult situations and circumstances (see BIRTH CONTROL). The responsibilities of procreation include providing for the child's temporal well-being (1 Tim. 5:8), as “children have claim upon their parents for their maintenance until they are of age” (D&C 83:4). By seeking spiritual guidance and by following other divine laws, such as TITHING and making FAST OFFERINGS, parents are blessed of the Lord to provide the daily necessities for their children (cf. Mal. 3:3–10).

The abuse of the divine privilege and power of procreation in licentious indulgence has serious consequences. First is the loss of the Spirit to direct one's life (cf. Ex. 20:14; Prov. 6:32; D&C 42:22–24; 63:14–16). In addition, when the creative powers are prostituted, they become a detri-

many of whom gave their lives in testimony of this truth. We are thankful for their faith, for their example, for their mighty labors and willing consecrations for this cause which they considered more precious than life itself. They have passed to us a remarkable heritage. We are resolved to build on that heritage for the blessing and benefit of those who follow, who will constitute ever enlarging numbers of faithful men and women throughout the earth.

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## PROCREATION

Latter-day Saints have an exceptionally positive view of procreation. After God commanded Adam and Eve to “multiply and replenish the earth” (Gen. 1:28), he pronounced all of his creation, in-

cluding the power of procreation, “very good” (Gen. 1:31). President Joseph F. SMITH noted, “The lawful association of the sexes is ordained of God, not only as the sole means of race perpetuation, but for the development of the higher faculties and nobler traits of human nature, which the love-inspired companionship of man and woman alone can insure” (IE 20:739).

Mankind existed in a premortal life as spirit children of God (see FIRST ESTATE). This earth was created to provide physical life and experience in a SECOND ESTATE. The divine plan of procreation provides physical bodies for premortal spirits. Thus, “children are an heritage of the Lord” (Ps. 127:3). To beget and bear children is central to God's plan for the development of his children on earth. The powers of procreation therefore are of divine origin. An early LDS apostle, Parley P. Pratt, noted that the desires and feelings associated with procreation are not evil, but are ordained of God for sacred purposes:

The fact is, God made man, male and female; he planted in their bosoms those affections which are calculated to promote their happiness and union. That by that union they might fulfill the first and great commandment . . . “To multiply and replenish the earth, and subdue it.” From this union of affection, springs all the other relationships, social joys and affections diffused through every branch of human existence. And were it not for this, earth would be a desert wild, an uncultivated wilderness [Pratt, pp. 52–54].

Procreation is a divine partnership with God, and Church leaders counsel husbands and wives to seek his inspiration as they use their AGENCY to bring children into the world even in difficult situations and circumstances (see BIRTH CONTROL). The responsibilities of procreation include providing for the child's temporal well-being (1 Tim. 5:8), as “children have claim upon their parents for their maintenance until they are of age” (D&C 83:4). By seeking spiritual guidance and by following other divine laws, such as TITHING and making FAST OFFERINGS, parents are blessed of the Lord to provide the daily necessities for their children (cf. Mal. 3:3–10).

The abuse of the divine privilege and power of procreation in licentious indulgence has serious consequences. First is the loss of the Spirit to direct one's life (cf. Ex. 20:14; Prov. 6:32; D&C 42:22–24; 63:14–16). In addition, when the creative powers are prostituted, they become a detri-

ment to one's emotional, physical, social, and spiritual well-being (*see* ABORTION; ABUSE, SPOUSE AND CHILD; ADULTERY; CHASTITY).

Using the power of procreation does not alienate one from God. Rather, properly used, it enables mortals to become cocreators with him in the divine PLAN OF SALVATION, which stretches across the eternities and includes the opportunity for the faithful to participate in family life and eternal increase (*see* ETERNAL LIVES).

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Profanity has become a common practice among both young and old, both male and female, in today's society. Some may be inclined to say that the commandment "Thou shalt not take the name of the Lord thy God in vain" (Ex. 20:7) is outdated. However, the wide use of profanity in contemporary society does not excuse Latter-day Saints from using any form of profanity or other blasphemous speech: "The Lord will not hold him guiltless that taketh his [God's] name in vain" (Ex. 20:7). President Spencer W. KIMBALL told the Church, "We, as good Latter-day Saints . . . do not use foul language. We do not curse or defame. We do not use the Lord's name in vain" (1981, p. 5).

To strip profanity and vulgarity from one's vocabulary not only is commendable and a mark of refinement but it is also a commandment from God. Early members of the Church were told in a general epistle that "the habit . . . of using vulgarity and profanity . . . is not only offensive to all

well-bred persons, but it is a gross sin in the sight of God, and should not exist among the children of the Latter-day Saints" (*MFP* 3:112–13). Profanity makes the holy profane, the sacred commonplace, the serious flippant, and the precious cheap.

To refrain from profane and vulgar speech also shows self-control. H. Burke Peterson, of the Seventy and former First Counselor in the PRESIDING BISHOPRIC, said, "We might consider vulgarity in a couple of ways: first, *as an expression* of personal weakness, and second, *as a contribution* to personal weakness" (Peterson, p. 38). Similarly, President Kimball described profanity as "the effort of a feeble brain to express itself forcibly" (1974, p. 7).

Instead of using profane speech, Latter-day Saints should "enlighten, edify, lift, motivate, elevate, build and uplift" others through their words (Brewerton, p. 73). By doing so, they will not forfeit the multitude of blessings promised them if they "bridle [their] tongues" (James 1:26).

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GRANT VON HARRISON

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## PROHIBITION

Partly because belief in the WORD OF WISDOM supported abstinence from alcoholic beverages, Prohibition was an important political and moral issue for LDS leaders and members in the early twentieth century. Although LDS voters were naturally inclined to support legislation that limited the consumption of liquor, Utah, the state most affected by LDS votes, differed little from other western states in its position on Prohibition, with a variety of moral, political, and social issues influencing the position.

In 1908, when four states had already passed statewide prohibition laws, 600 saloons were operating in Utah. That year the national Anti-Saloon League began to recruit Prohibition supporters

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In 1910 President Smith instructed the Quorum of the Twelve to ignore statewide prohibition and work for local option. After a local option bill passed the state legislature in March 1911, Church leaders encouraged members to vote their communities "dry" in statewide elections. Most communities did so, but Salt Lake City, Ogden, and other cities with large non-LDS populations continued to allow the sale of alcohol.

Statewide prohibition again became a major political issue in 1915, with Elder Grant leading the supporters. Although Senator Smoot was no longer opposed to Prohibition, Governor Spry was. A prohibition bill easily passed the Utah legislature, but not in time to avoid the governor's pocket veto. During 1916 many LDS leaders were chagrined that Utah had not yet voted for Prohibition, particularly since Idaho, Colorado, Arizona, Washington, and Oregon had already done so.

Utah joined the ranks of the "dry" states on February 8, 1917, when newly elected Governor Simon Bamberger signed a law making Utah the twenty-third state to adopt statewide prohibition. In 1919 Utah joined other states in ratifying the Eighteenth Amendment to the federal Constitution, making Prohibition national in scope.

After the depression began in 1929, anti-Prohibition forces gained strength in Utah and the rest of the country. Nevertheless, led by Grant, who had become President of the Church in 1918, LDS leaders continued to support national Prohibition. Despite this support, the citizens of Utah voted in November 1933 for both national and state repeal. One month later Prohibition ended in Utah and the rest of the nation.

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BRENT G. THOMPSON

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### PROLONGING LIFE

Medical science has made it possible to sustain physical life by artificial support systems under circumstances where functional and productive life may be no longer feasible. Prolonging life in these situations presents a moral and ethical dilemma for the medical profession and the family of the afflicted individual. On the one hand is the emotion of hope for recovery of useful function in a situation where the science of prognosis is imperfect and based to a certain extent on probability analysis, while on the other hand is the reality that physical death is imminent without life-support measures. Members of the medical profession deal with this dilemma by calculated evaluation of the data presented in the clinical situation and may present recommendations to the family and other concerned individuals as regards prognosis and what should be done. The family must analyze these recommendations in a situation clouded by the intense emotion of anticipated separation from a loved one.

Latter-day Saints are sustained during these trying times by their faith in Jesus Christ, whose teachings provide the strength, reason, and hope to guide one in making difficult decisions regarding life and death. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

Jesus Christ presented himself as the Savior of mankind through the atonement and the resurrection: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And he that liveth and believeth in me shall never die" (John 11:25–26).

Belief in everlasting life after mortal death should allow faithful Latter-day Saints to make wise and rational decisions regarding artificially prolonging life when medical means to restore useful and functional existence have been exhausted. This is reflected in Church policy regarding prolonging life:



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DONALD B. DOTY

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## PROMISED LAND, CONCEPT OF A

In the Book of Mormon, the prophet LEHI spoke of a particular promised land as "choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed" (2 Ne. 1:5). Because the earth belongs to the Lord (Ps. 24:1), those who inherit a promised land must covenant to "serve the God of the land," who will then keep them "free from bondage, and from captivity" (Ether 2:12); otherwise they will "be swept off" (Ether 2:10; cf. Deut. 27-28).

From the beginning, the Lord has reserved choicest lands for righteous followers. They include the GARDEN OF EDEN for Adam and Eve (Gen. 2:9), a "land of promise" for Enos (Moses 6:17), and Zion for Enoch and his people (Moses 7:19). Notably, God received up Zion's inhabitants (Moses 7:69), who will return to earth to the NEW JERUSALEM during the LAST DAYS (Moses 7:62-64; Rev. 21:2). Moreover, God gave the land of Canaan "unto [Abraham's] seed . . . for an everlasting possession" if "they hearken to [God's] voice" (Abr. 2:6). This promise was partially fulfilled when Moses led the Israelites out of Egypt to Canaan.

The BOOK OF MORMON PEOPLES, including the family of Lehi and the JAREDITES, were given a promised land in the hemisphere now called the Americas, on condition of keeping God's commandments (1 Ne. 2:20; Ether 1:42-43). The prophet MORONI<sup>2</sup> warned future inhabitants of this land: "Behold, this is a choicest land, and whatso-

ever nation shall possess it shall be free . . . if they will but serve the God of the land, who is Jesus Christ" (Ether 2:12). This admonition applies to all lands that the Lord has promised to any of his peoples.

Latter-day Zion, a "promised land" for members of The Church of Jesus Christ of Latter-day Saints, includes the city New Jerusalem that will be built in the Americas (A of F 10) and, in another sense, the STAKES of the Church in all the world. Members also believe that the New Jerusalem is where the "lost ten tribes" will first come (D&C 133:26).

Through the Prophet Joseph SMITH, the Lord promised in 1831 to lead the Saints to a "land of promise" (D&C 38:18; cf. Ex. 3:8). Because of persecution by enemies and sin among Church members, Joseph Smith was unsuccessful in establishing a permanent community (D&C 101:1-8). After his death, the Saints migrated to the Rocky Mountains, "a land of peace" (D&C 136:16), and still anticipate fulfillment of the Lord's promises to open the way for building New Jerusalem in the designated place (D&C 42:9; 57:1-5; 101:9-22).

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## PROPHECY

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The term "prophecy" encompasses the entire range of divinely inspired utterances of a PROPHET, both as a "forth-teller" and as a "fore-teller." The predominant assumption by many readers is that this term in the scriptures refers usually to foretelling—the prophetic power to reveal events in the future—but it is not so limited. Prophecy is a diverse spiritual gift bestowed by the HOLY GHOST (2 Pet. 1:21; 1 Ne. 22:2; Moro. 10:8; D&C 20:26; 68:4). Prophecy is firmly grounded in

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The term "prophecy" encompasses the entire range of divinely inspired utterances of a PROPHET, both as a "forth-teller" and as a "fore-teller." The predominant assumption by many readers is that this term in the scriptures refers usually to foretelling—the prophetic power to reveal events in the future—but it is not so limited. Prophecy is a diverse spiritual gift bestowed by the HOLY GHOST (2 Pet. 1:21; 1 Ne. 22:2; Moro. 10:8; D&C 20:26; 68:4). Prophecy is firmly grounded in

When severe illness strikes, Church members should exercise faith in the Lord and seek competent medical assistance. However, when dying becomes inevitable, death should be looked upon as a blessing and a purposeful part of an eternal existence. Members should not feel obligated to extend mortal life by means that are unreasonable. These judgments are best made by family members after receiving wise and competent medical advice and seeking divine guidance through fasting and prayer [*General Handbook of Instruction*, 11-6].

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## PROMISED LAND, CONCEPT OF A

In the Book of Mormon, the prophet LEHI spoke of a particular promised land as "choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed" (2 Ne. 1:5). Because the earth belongs to the Lord (Ps. 24:1), those who inherit a promised land must covenant to "serve the God of the land," who will then keep them "free from bondage, and from captivity" (Ether 2:12); otherwise they will "be swept off" (Ether 2:10; cf. Deut. 27-28).

From the beginning, the Lord has reserved choicest lands for righteous followers. They include the GARDEN OF EDEN for Adam and Eve (Gen. 2:9), a "land of promise" for Enos (Moses 6:17), and Zion for Enoch and his people (Moses 7:19). Notably, God received up Zion's inhabitants (Moses 7:69), who will return to earth to the NEW JERUSALEM during the LAST DAYS (Moses 7:62-64; Rev. 21:2). Moreover, God gave the land of Canaan "unto [Abraham's] seed . . . for an everlasting possession" if "they hearken to [God's] voice" (Abr. 2:6). This promise was partially fulfilled when Moses led the Israelites out of Egypt to Canaan.

The BOOK OF MORMON PEOPLES, including the family of Lehi and the JAREDITES, were given a promised land in the hemisphere now called the Americas, on condition of keeping God's commandments (1 Ne. 2:20; Ether 1:42-43). The prophet MORONI<sup>2</sup> warned future inhabitants of this land: "Behold, this is a choicest land, and whatso-

ever nation shall possess it shall be free . . . if they will but serve the God of the land, who is Jesus Christ" (Ether 2:12). This admonition applies to all lands that the Lord has promised to any of his peoples.

Latter-day Zion, a "promised land" for members of The Church of Jesus Christ of Latter-day Saints, includes the city New Jerusalem that will be built in the Americas (A of F 10) and, in another sense, the STAKES of the Church in all the world. Members also believe that the New Jerusalem is where the "lost ten tribes" will first come (D&C 133:26).

Through the Prophet Joseph SMITH, the Lord promised in 1831 to lead the Saints to a "land of promise" (D&C 38:18; cf. Ex. 3:8). Because of persecution by enemies and sin among Church members, Joseph Smith was unsuccessful in establishing a permanent community (D&C 101:1-8). After his death, the Saints migrated to the Rocky Mountains, "a land of peace" (D&C 136:16), and still anticipate fulfillment of the Lord's promises to open the way for building New Jerusalem in the designated place (D&C 42:9; 57:1-5; 101:9-22).

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## PROPHECY

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history, and prophets as spokespersons for the Lord have the power to reveal things relevant to the past, present, and future. The gift of prophecy, as demonstrated by Miriam, Deborah, Huldah, and others, is not limited to any special ordination in the priesthood (*AF*, pp. 228–29) but can be given to all as Moses understood when he cried: “Would God that all the Lord’s people were prophets, and that the Lord would put his spirit upon them!” (Num. 11:29; cf. 1 Cor. 14:1–5, 29, 31, 39). In the restored Church all are baptized, confirmed, and provided with the gift of the Holy Ghost, through which all can enjoy prophetic gifts pertinent to their STEWARDSHIPS.

The possession of spiritual gifts, including the gift of prophecy, is one of the vital means of guiding the true Church (A of F 7; *see GIFTS OF THE SPIRIT*). Paul elaborated upon the gift of prophecy in the early Church (1 Cor. 12, 14). Moroni<sub>2</sub> similarly explained, “All these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men” (Moro. 10:8–19); and the Lord included the gift of prophecy among the spiritual gifts in the restored Church as declared in a revelation to Joseph SMITH (D&C 46:7–29).

Through his prophets the Lord reveals the plan of salvation and the gospel, full appreciation of which requires a correct understanding of significant events from the past as well as the present and future. Thus, prophetic guidance provides the eternal perspective necessary for individuals to understand their roles in the time in which they live and urges all to repent and prepare for what lies ahead. It is when people need hope that prophets become predictive.

Because knowledge of God’s gracious plan of redemption has been so helpful to all mortals, all of the prophets have spoken about the coming of Christ (Luke 24:44–48; Jacob 4:4; Mosiah 13:33; D&C 20:26), and ancient prophecies demonstrate that people before his advent had a detailed knowledge of the events of the mission of Christ as well as a profound doctrinal understanding of his atonement (2 Ne. 2, 9; Mosiah 3; Alma 34; *see also JESUS CHRIST: PROPHECIES ABOUT JESUS CHRIST*). Enoch, for example, foresaw the coming of the Messiah, his death on the cross, and his resurrection and ascension into heaven (Moses 7:53–59); Isaiah described Christ as a suffering servant (Isa. 53; cf. Abinadi’s explanation in Mosiah 14–15);

Lehi saw Christ’s coming and noted the meaning of his baptism (1 Ne. 10:4–11); Nephi<sub>1</sub> prophesied that Christ’s mother would be a virgin from Nazareth (1 Ne. 11:13–20); and both king Benjamin and Alma<sub>2</sub> noted that her name would be Mary (Mosiah 3:7; Alma 7:10). In addition, Nephi cited prophecies of Zenos, Zenock, and Neum, ancient prophets whose works are not extant in the Old Testament, giving details of the Crucifixion and Resurrection and the events that would accompany his death along with a foretaste of the atoning benefits to humankind wrought thereby (1 Ne. 19:10–21).

Many biblical prophets, including Isaiah, Jeremiah, Ezekiel, Malachi, and Christ himself, foresaw events in fulfillment of the Lord’s plan for the latter days. The Pearl of Great Price and the Book of Mormon contain prophecies from the biblical and Book of Mormon periods specifically preserved to give hope and guidance in later times. For example, “The Lord showed Enoch all things, even unto the end of the world” (Moses 7:67), including the restoration of the gospel, the building of Zion, the coming of Christ, and the ushering in of the Millennium (Moses 7:62–66); Nephi and Moroni foresaw the spiritual conditions of pride, wickedness, unbelief, and false doctrine prevalent in the world at a time propitious to the restoration of the gospel, with the coming forth of the Book of Mormon as an instrument in the ensuing conversion and gathering of Israel (2 Ne. 26–30; Morm. 8–9).

The Doctrine and Covenants, like the ancient scriptures, contains divine admonitions, instructions, and reproofs, and also gives guidance through many prophetic predictions of events yet to transpire. A prophecy of civil war in the United States and of ultimate worldwide strife has already been partly fulfilled (D&C 87; 130:12–13; *see also CIVIL WAR PROPHECY*). Other prophecies still to be fulfilled include predictions of the signs of ultimate times (D&C 29:14–21; 45:16–47; 88:86–93), the preparatory preaching of the gospel to all nations, the latter-day gathering of Israel (D&C 133), the building of Zion (D&C 84:1–5), the second coming of Christ (D&C 45:48–53; 133:17–25), the Millennium (D&C 63:49–52; 101:22–31), and the resurrection of the dead and final judgment (D&C 29:22–30; 76; 88:95–116). The stated purposes of such prophecies are to warn and inform the inhabitants of the earth of the urgent need to repent and to share the gospel in all the earth and thus: “Be

prepared in all things against the day when tribulation and desolation are sent forth" (D&C 29:8); therefore, "labor ye, labor ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth" (D&C 43:28–29; cf. 133:4–5).

The scriptures address the problem of distinguishing true and false prophecies (Matt. 7:15–20; *TPJS*, p. 365). The Old Testament criterion, "If the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken" (Deut. 18:22), is of course not always a practicable test for the prophet's contemporaries to discern the validity of the call and message.

Joseph Smith noted that "a prophet [is] a prophet only when he [is] acting as such" (*TPJS*, p. 278), and Brigham Young taught that the responsibility of discernment lies with individual members of the Church (*JD* 9:150). When Nephi's brothers wanted to know the truth of his prophecies, he told them that the Lord says, "If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you" (1 Ne. 15:11). These modes of evaluating a prophet's teachings are still valid. Jesus promised his disciples, "When he, the Spirit of truth, is come, he will guide you into all truth . . . and he will shew you things to come" (John 16:13). These prophetic gifts of the Holy Ghost have been restored and are available to all worthy individuals. Paul wrote to the Corinthians, "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3). Indeed, the SPIRIT OF PROPHECY was, and is, "the testimony of Jesus" (Rev. 19:10). Moroni<sup>2</sup> promised all who will believe and partake of the spiritual gifts available that the truthfulness of spiritual things can be ascertained through serious intent, study, reflection, and prayer: "And by the power of the Holy Ghost ye may know the truth of all things" (Moro. 10:3–5; 1 Ne. 10:17–19; Moro. 7:12–18; D&C 9). The validity and value of prophetic teachings, past and present, may thus be known.

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DAVID R. SEELY

## PROPHECY IN BIBLICAL TIMES

From Adam (Moses 6:8) to John the Revelator, the Lord has revealed his word to prophets: "The Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7; cf. Num. 12:6–8; Jer. 23:18). Prophecy refers to God's word received by prophets acting as authorized intermediaries between God and humans.

The Lord called men from the course of their normal lives to be prophets and revealed his word in various ways: by face-to-face encounters, his voice alone, divine messengers, dreams, and inspiration. Often prophets received the Lord's word through symbolic object lessons, visions of councils in heaven and scenes of judgment, and views of past, present, and future events, and hence, they were also called "foretellers" and "forth-tellers." Occasionally expressed poetically, biblical prophecy is rich in imagery, metaphor, symbolism, allusion, and other literary figures. Besides the prophecies in the Bible, others from the biblical period are preserved in the Pearl of Great Price, the Book of Mormon, and the Doctrine and Covenants.

Biblical prophets acted frequently as mediators of covenants. Prophets such as Adam, Enoch, Noah, the BROTHER OF JARED, Abraham, and Moses acted as agents through whom the Lord established his COVENANTS among men and women. These prophets proclaimed the gospel and called their contemporaries to repent and join in a covenantal relationship with the Lord, providing inspired descriptions of future blessings and cursings that depended on obedience to the conditions of the covenants. Prophets who followed, such as Lehi, Ether, Isaiah, Jeremiah, King Benjamin, and John the Baptist, renewed the covenant and warned the covenant people, in varying states of apostasy, that they must repent and keep their covenantal obligations or face the consequences of disobedience—judgment, destruction, and scattering.

Biblical prophets often addressed the present by looking into the future, and prophecies of destruction were balanced by those of hope. Prophets foresaw apostasy and RESTORATION, the scattering and gathering of Israel, the coming of Jesus Christ and his atonement (Jacob 4:4; Mosiah 13:33; D&C 20:26), and times of tribulation preceding his return (Acts 3:21). Along with their indictments of COVENANT ISRAEL, many prophets delivered oracles directed to foreign nations, affirming the universal scope of their message (Amos 9:7). Most

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prophets in biblical times directed their unpopular message of repentance toward individuals or the community, thus placing the prophet in opposition to the prevailing social, political, and religious values, practices, and institutions of his time and place. Some prophets were killed or persecuted by those whose beliefs and behavior they condemned.

From the beginning, the Lord has set no limit on his ability to send prophets at his discretion. "And I do this that I may prove unto many that I am the same yesterday, today, and forever; . . . and because that I have spoken one word ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever" (2 Ne. 29:9). Biblical prophecy did not end with MALACHI but continued with the coming of John the Baptist (Matt. 13:57; Luke 7:39; 1 Ne. 10:4). In addition, the prophetic tradition continued in the Western Hemisphere until the destruction of the NEPHITES around A.D. 400. Joel prophesied the future restoration of prophecy: "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:28). The fulfillment of this prophecy was acknowledged by PETER on the day of Pentecost (Acts 2:16–18) and again by the angel MORONI to the Prophet Joseph SMITH (JS—H 1:41).

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During his visit to the Americas, the risen Jesus attested to the authenticity of these prophecies by stating that "the scriptures concerning my coming are fulfilled" (3 Ne. 9:16). Later, he reminded NEPHI<sub>3</sub> of a prophecy of his resurrection, the fulfillment of which had not been recorded. The details were promptly added to Nephite records (3 Ne. 23:6–13; cf. Hel. 14:25).

The Book of Mormon relates the fulfillment of other prophecies foretelling events among Book of Mormon peoples. Besides many Messianic prophecies, examples include ALMA<sub>2</sub> prophesying that the Nephites, dwindling in unbelief, would eventually become extinct (Alma 45:9–14; Morm. 6:11–

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15) and ABINADI forecasting the destiny of his captors and their descendants (Mosiah 11:20–25; 17:15–18). Other prophecies anticipated more immediate events. For example, on the eve of Jesus' birth, when lives of believers were threatened by unbelievers, Nephi<sub>3</sub> received divine assurance that "on the morrow" the signs of Christ's birth would be seen (3 Ne. 1:9–15).

Book of Mormon prophets also forecast events of the latter days. They foretold the European exploration of America (1 Ne. 13:12–15), the American Revolution (1 Ne. 13:16–19), and the gathering of Israel (1 Ne. 22; 3 Ne. 20–22). They warned of deceptive practices among religionists, including priestcraft, secret combinations, and neglect of the poor. They foretold the impact of the Book of Mormon on latter-day people and the destruction of the wicked. The prophecies of MORONI<sub>2</sub> included admonitions addressed to those who would live in the last days: "Behold, I speak unto you as if ye were present, . . . behold, Jesus Christ hath shown you unto me, and I know your doing" (Morm. 8:35).

Under inspiration, prophets in the Book of Mormon frequently quoted previous prophets in support of their teachings. They warned that in rejecting the living prophet's witness, their hearers were rejecting the testimonies of such revered prophets as Isaiah, Moses, and ZENOS (Hel. 8: 11–20).

Prophesying falsely was viewed as a crime among the Nephites (W of M 1:15–16). Agreement with past prophets was a test of a prophet's authenticity. For instance, during a debate, JACOB exposed Sherem as a false prophet by showing that his testimony contradicted previous prophecy. Jacob then demonstrated that his own teachings agreed with former prophets, thus sealing Sherem's conviction as a false prophet (Jacob 7: 9–12).

Prophecy sometimes came in dreams or visions after pondering and prayer. Lehi and NEPHI<sub>1</sub> were caught up in the Spirit (1 Ne. 1:7–8, 11:1). King BENJAMIN and Samuel the Lamanite were visited by angels (Mosiah 3:2; Hel. 13:7). Prophecy was delivered variously, as in a psalm by Nephi<sub>1</sub> (2 Ne. 4:20–35), in Zenos' allegory (Jacob 5), or in Jacob's chastisements (2 Ne. 9:30–38).

Besides their service to God, as his messengers, prophets served as religious leaders (ALMA<sub>1</sub>), kings (Benjamin; MOSIAH<sub>2</sub>), military leaders (Helaman<sub>1</sub>), and historians (Nephi<sub>3</sub>). They were

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CAMILLE FRONK

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## PROPHET

[This entry consists of two articles: Prophets presents the LDS belief in prophets, both past and present, as an integral part of the Church, and Biblical Prophets discusses the phenomenon of prophets and prophecy as a distinctive feature of biblical religion.]

### PROPHETS

A belief in prophets and their messages lies at the heart of LDS doctrine (A of F 4, 5, 6, 7, 9). Latter-day Saints recognize the biblical and Book of Mormon prophets, as well as latter-day prophets, as servants of Jesus Christ and accept as scripture the Bible, the Book of Mormon, the Pearl of Great Price, and the Doctrine and Covenants. They believe that Joseph SMITH and all subsequent PRESIDENTS OF THE CHURCH were and are prophets and representatives of Jesus Christ.

The word "prophet" comes from the Greek *prophetes*, which means "inspired teacher." Although neither the Greek term nor its Hebrew equivalent, *nabi*, initially required the function of foretelling (Smith, p. 3), all prophecy looks to the future. Since the Lord has chosen some of his servants to be foretellers—to disclose, sometimes in specific terms, momentous events that are to occur—the predictive element often overshadows

15) and ABINADI forecasting the destiny of his captors and their descendants (Mosiah 11:20–25; 17:15–18). Other prophecies anticipated more immediate events. For example, on the eve of Jesus' birth, when lives of believers were threatened by unbelievers, Nephi<sub>3</sub> received divine assurance that "on the morrow" the signs of Christ's birth would be seen (3 Ne. 1:9–15).

Book of Mormon prophets also forecast events of the latter days. They foretold the European exploration of America (1 Ne. 13:12–15), the American Revolution (1 Ne. 13:16–19), and the gathering of Israel (1 Ne. 22; 3 Ne. 20–22). They warned of deceptive practices among religionists, including priestcraft, secret combinations, and neglect of the poor. They foretold the impact of the Book of Mormon on latter-day people and the destruction of the wicked. The prophecies of MORONI<sub>2</sub> included admonitions addressed to those who would live in the last days: "Behold, I speak unto you as if ye were present, . . . behold, Jesus Christ hath shown you unto me, and I know your doing" (Morm. 8:35).

Under inspiration, prophets in the Book of Mormon frequently quoted previous prophets in support of their teachings. They warned that in rejecting the living prophet's witness, their hearers were rejecting the testimonies of such revered prophets as Isaiah, Moses, and ZENOS (Hel. 8: 11–20).

Prophesying falsely was viewed as a crime among the Nephites (W of M 1:15–16). Agreement with past prophets was a test of a prophet's authenticity. For instance, during a debate, JACOB exposed Sherem as a false prophet by showing that his testimony contradicted previous prophecy. Jacob then demonstrated that his own teachings agreed with former prophets, thus sealing Sherem's conviction as a false prophet (Jacob 7: 9–12).

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other implications of the word in the minds of some (*see* REVELATION; JESUS CHRIST: PROPHECIES ABOUT).

But the gift of prophecy is not restricted to those whose words have been recorded in scripture. By scriptural definition, a prophet is anyone who has a testimony of Jesus Christ and is moved by the Holy Ghost (Rev. 19:10; cf. *TPJS*, pp. 119, 160). Moses, voicing his approval of two men who had prophesied, exclaimed, “Would God that all the LORD’s people were prophets, and that the LORD would put his spirit upon them!” (Num. 11:26–29). Schools of prophets and “sons” (followers) of prophets, some false and some true, existed in large numbers in Old Testament times. In modern times, speaking of Brigham YOUNG, Elder Wilford WOODRUFF said, “He is a prophet, I am a prophet, you are, and anybody is a prophet who has the testimony of Jesus Christ, for that is the spirit of prophecy” (*JD* 13:165; *see* SPIRIT OF PROPHECY). It follows that this spirit does not operate in every utterance of its possessor. The Prophet Joseph Smith explained that “a prophet [is] a prophet only when he [is] acting as such” (*HC* 5:265).

In 1820 a passage in James (1:5) led to Joseph Smith’s First Vision (*JS—H* 1:11–20). Three years later the angel-prophet-messenger MORONI<sub>2</sub>, while instructing Joseph Smith, quoted from the prophets Malachi, Joel, and Isaiah, who told of the forthcoming mission of the Messiah and of the role of prophets, including Elijah, in the latter-day RESTORATION of the gospel. Subsequent revelations given to Joseph Smith make frequent reference to the prophets of the Old and New Testaments. Most frequently cited, in addition to those mentioned above, are Enoch, Noah, Abraham, Isaac, Jacob, Moses, Peter, James, John, and John the Baptist. In April 1836, the prophets Moses, Elias, and Elijah appeared to Joseph Smith and Oliver COWDERY and committed to them the KEYS OF THE PRIESTHOOD (*see* D&C 110:11–16). Other angelic messengers, all prophets, had been instrumental in restoring the Aaronic and Melchizedek priesthoods, beginning in 1829 (*JS—H* 1:68–73).

Joseph Smith had the spirit of prophecy after he and Oliver Cowdery were baptized in May 1829 (*JS—H* 1:73–74), and his prophetic office was officially recognized when the Church was organized on April 6, 1830. A revelation to him says, “Thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church . . .

being inspired of the Holy Ghost to lay the foundation thereof” (D&C 21:1–2). In March 1836, under the prophetic leadership of Joseph Smith, the membership of the Church sustained the FIRST PRESIDENCY and the QUORUM OF THE TWELVE APOSTLES as PROPHETS, SEERS, AND REVELATORS (*HC* 2:417). Their successors have been similarly sustained.

An unbroken series of prophets have led the Church since the death of Joseph Smith in 1844: Brigham YOUNG (1844–1877); John TAYLOR (1877–1887); Wilford Woodruff (1887–1898); Lorenzo SNOW (1898–1901); Joseph F. SMITH (1901–1918); Heber J. GRANT (1918–1945); George Albert SMITH (1945–1951); David O. MCKAY (1951–1970); Joseph Fielding SMITH (1970–1972); Harold B. LEE (1972–1973); Spencer W. KIMBALL (1973–1985); and Ezra Taft BENSON (1985–). Since 1847, these prophets have administered the affairs of the Church from Church headquarters in Salt Lake City. They have dedicated themselves to their appointed mission of helping the people of the world prepare for eternal life, and for the second coming of Jesus Christ. They have provided leadership for the international missionary program of the Church and for the building of temples. The living prophet continues to receive revelations, select and ordain leaders by the spirit of prophecy, and serve as the principal teacher of the Church, instructing its members in doctrine and in righteous living.

Prophets and their messages have occupied a central place in God’s dealings with his children from the beginning. Elder Bruce R. McConkie, an apostle, has written that a foreordained prophet has stood at the head of God’s church in all dispensations of the gospel from the time of Adam (*see* Moses 5:9, 10) to the present, including, for example, Noah, Abraham, Moses, Peter, and Joseph Smith (*A New Witness for the Articles of Faith*, Salt Lake City, 1985, p. 2).

Prophets are always witnesses of Jesus Christ, a fact that is particularly evident in the Book of Mormon. The experience common to all its prophets is the witness they bore of Jesus Christ, the Messiah—of his divine sonship and his earthly mission. A number of them, including Lehi, Nephi<sub>1</sub>, Jacob, Benjamin, Abinadi, Alma<sub>2</sub>, and Samuel the Lamanite, foretold his coming (1 Ne. 1:19; 10:4; 19:7–8; Jacob 4:4–5; Mosiah 3:5–8). They foresaw his atoning sacrifice and his resurrection (Mosiah 3:10–11; 15). Nephi wrote earlier of

ancient prophets, Zenos, Neum, and Zenock (1 Ne. 19:10; 3 Ne. 10:14–16), who also foretold the visitation of Jesus Christ to the Americas after his resurrection (3 Ne. 11–26). Because Latter-day Saints identify Jesus Christ as Jehovah, they recognize that Old Testament prophets bore this same witness (see JEHOVAH, JESUS CHRIST).

The Book of Mormon, apart from its function as history, is essentially a record of the dealings of God with a long series of prophets, from Lehi, in the sixth century before Christ, to Moroni<sub>2</sub>, a thousand years later. As witnesses of Jesus Christ, all were called to be teachers of righteousness. Though their teachings were all based in the gospel of Jesus Christ and they taught the same essential things, the record we have preserves some individual points of emphasis: ABINADI stressed living the Mosaic law with the proper spirit (Mosiah 12, 13); Nephi<sub>1</sub> and Alma<sub>2</sub> preached baptism and repentance (2 Ne. 31; Mosiah 18), as did Alma's sons (Alma 17–29). Many, including Nephi<sub>1</sub>, Enos, Ether, and Moroni, were prompted to write and speak of faith and the gift of the Holy Ghost (e.g., 2 Ne. 26:13; 32:2–3). In counsel to his son Jacob, Lehi taught the principles of “opposition in all things” and of agency (2 Ne. 2). King Benjamin urged his people to serve God by serving one another (Mosiah 2:17). He and other Book of Mormon prophets, like their Old Testament counterparts, warned against vanity, greed, sexual immorality, materialism, and similar sins; but they also counseled love, kindness, patience, humility, and all peaceable things.

The Hebrew prophets spoke for God for many centuries until the post-apostolic era, from the second to the nineteenth centuries, when faith in continuing prophecy had vanished in that part of the world and when people assumed, even as did some in Jesus' day, that the prophets were dead (John 8:53) and their offices abolished. To believe that God had spoken to people of one's own time was “the test that Christ's generation could not pass” (CWHN 3:7).

“He that prophesieth,” wrote Paul, “speaketh unto men to edification, and exhortation, and comfort” (1 Cor. 14:3)—such a person teaches, admonishes, and gives assurance of God's love. The prophets have proclaimed those God-given messages in many ways and with varying emphases. Their messages, though timeless in import, have been relevant to the immediate life of communities

and nations. Some have combined their functions as prophets with other activities, such as being judges, military leaders, historians, poets, and church and civic administrators.

Some prophets have been popular figures and charismatic leaders—Moses, Samuel, and ALMA<sub>2</sub>, for instance. But many have suffered abuse and betrayal. For every prophet who has been honored during earth life, many have suffered persecution and even martyrdom (2 Chr. 36:15–16; Matt. 5:11–12; Mosiah 17:20; D&C 135). Clearly, prophetic messages have not been designed to gain popular favor. A fundamental, common theme in all these messages is the call to repentance. Though prophets have counseled mercy, brotherhood, and humility, and though they have promised life and joy to those who have sought to love God and to receive his love, they have foreseen sorrow and despair as the unavoidable consequences of immorality, greed, idolatry, malice, pride, and other sins. They have yearned for peace, but they have condemned false prophets who have cried, “Peace, peace; when there is no peace” (Jer. 6:14). Unwarranted complacency, obsessive materialism, and the worship of other gods were main attributes of false prophets and their followers.

The messages of the prophets have taken many forms. Foremost are direct instructions and commandments from God to his children, as in much of the Pentateuch and the Doctrine and Covenants. Many have come as sermons and covenant renewal ceremonies, such as those of Moses and Joshua (Deut. 4–11; Josh. 24). Important truths are found in the counsel of the prophets to their own families, as in the words of LEHI and Alma<sub>2</sub> to their children (2 Ne. 1–4; Alma 36–42). Some prophetic messages have been recorded in letters, such as the epistles of Paul, James, Peter, and John in the New Testament and those of Joseph Smith in Doctrine and Covenants 127 and 128. Some are expressed as prayer—such as David's prayer of thanksgiving (2 Sam. 7:18–29)—and some are couched in symbol and poetry: the symbolism of Ezekiel and John the Revelator, the songs of David, the poetic passages of Isaiah and Jeremiah, the figurative language of Paul (Eph. 6:10–18), and such poetic utterances as the “new song” in Doctrine and Covenants 84:98–102.

No true prophets, ancient or modern, have ever called themselves to their positions. Some, such as Moses, Amos, and Jeremiah, have even

accepted the calling reluctantly. Some, including John the Baptist, Samuel, Nephi<sup>1</sup>, and Joseph Smith, were called in childhood or youth.

The calls made to individual prophets and God's further communications with and through them have been accomplished in various ways: through the ministering of angels; in dreams; in day or night visions; by prophetic inspiration, an intense conviction verified by subsequent events; by the literal voice of God; and in face-to-face visitations such as those experienced by Moses (Ex. 33:11), Enoch (Moses 7:4), and Joseph Smith (JS—II 1:17). Sometimes the call has come with blinding intensity, as in those of Paul and ALMA<sup>2</sup>; sometimes, as with Elijah, the prophet has heard "a still small voice" (1 Kgs. 19:12). God has often spoken to his prophets in answer to prayer, but true prophets have not been mystics who try to make contact with the unseen by self-induced trances or similar means.

The calling of a prophet has always been made, and his messages have been written or spoken, through the power of the Holy Ghost, sometimes called the Spirit of the Lord (Acts 2:1–4, 37–42). Ananias put his hands on Paul that he might receive his sight and be filled with the Holy Ghost. "And straightway he preached Christ . . . that he is the Son of God" (Acts 9:17–20). So, too, did the prophets before Paul, and so have all of them since. In close conjunction with the gift of the Holy Ghost is the priesthood power that has been exercised by God's representatives throughout all dispensations.

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#### BIBLICAL PROPHETS

The phenomenon of PROPHECY is a distinctive feature of biblical religion. In its fully developed char-

acter, it sets biblical religion apart from other religions of the ancient Near East. As in other related matters, such as worship, sacrifice, ethical principles, and practices, ISRAEL shared much with its neighbors. But often, and specifically in matters of religion, the people of the Bible formed and forged something distinctive and different from all that came before or continued side by side. And this is particularly true of biblical prophecy.

With few exceptions the surviving materials of pagan antiquity command now only marginal academic interest—quaint reminders of a distant past—whereas the prophets of the Bible speak across the centuries with words, and out of experiences, that have direct bearing on modern lives and meaning for modern civilization.

Prophets in the Bible claim to be both foretellers and forth-tellers and base their claims upon their private access to the God of Israel, who is the ruler of history—past, present, and future. Prophecy as an essential part of Israel's theopolitical structure and the prophetic movement as an actual historical phenomenon had their beginnings with Samuel and his band of followers in the eleventh century B.C., at the point of transition from the era of the judges to the beginnings of the monarchy with the installation of Saul as royal head of the Israelite Confederation, or League of Tribes. Prophets, beginning with Samuel, played a significant, if not decisive, part in establishing but also censuring the monarchy and remained an integral part of Israelite society as long as the monarchy survived, and even beyond, when there was still thought or hope of restoring the kingship of the house of David. While God generally speaks to prophets through VISIONS, auditions, and even dreams, with MOSES he spoke face to face (Deut. 34) or mouth to mouth (Ex. 33). And whereas other prophets often only sense the presence of deity, Moses saw his actual form and person (Num. 12; cf. Ex. 33–34).

From the biblical records of the prophets and their experiences, one can piece together a picture of prophets and their calling.

**THE CALL.** The divine call and commission mark the beginning of the prophet's career. In all recorded cases, the details are striking and distinctive; no two prophetic situations are exactly the same, although all share important elements. We have sufficient data for people like Moses, Samuel,



Elisha (but not ELIJAH), and the great literary prophets such as Amos, Hosea, ISAIAH, JEREMIAH, and EZEKIEL to fill out a composite picture. But we lack information about the call of such prophets as Nathan and Ahijah. Typically, the call is initiated by God and is often accompanied by one or more visions, along with some unusual or miraculous occurrence (e.g., the burning bush). It is the combination of circumstances that persuades the prophet (or prophetess) that he (or she) is not hallucinating but is having contact with the living God.

**THE COMMISSION.** The call is always accompanied by a commission. The purpose is to enlist or draft the prophet to carry out a mission or duty—to do something in response to the call. Some prophets are reluctant to take on such responsibility, and therefore make excuses or otherwise try to evade their calling (e.g., Moses, Jeremiah, and, above all, Jonah). Other prophets are eager to carry out their task and hasten to do so (e.g., Isaiah, Ezekiel, perhaps Hosea). The basic rules for the prophet—the marching orders, as it were—are given succinctly and eloquently in the book of Jeremiah: “Wherever I send you you shall go, and what I tell you, you shall say” (Jer. 1:7 [author translation]). In brief, the prophet is the ambassador or messenger of God, and his (or her) sole duty is to deliver the message as given.

**THE MESSAGE.** In most cases, the message is for others and especially for the nation, its leaders, and the people generally. Often it contains warnings and threats, sometimes promises and encouragement. Inevitably there is a predictive element, as messages are mostly oriented to the future but rooted in the past. For the most part, predictions are morally conditioned, based upon the COVENANT between God and Israel, offering the choice between life and death, with success as the result of obedience and failure as the consequence of disobedience and defiance. Occasionally the oracles are pronounced absolutely, guaranteeing the future, whether of destruction or restoration. Occasionally they are timebound—that is, within a specified period the events described will occur, but often no time frame is specified. Even when moral or temporal conditions are not articulated, they may be implied by the speaker or inferred by the hearers. A notable case is the flat prediction by Micah (Micah 3:12) that Jerusalem will be destroyed. A century later, Jeremiah quotes the pas-

sage not to show that the prophecy was unfulfilled (Jerusalem had not been destroyed and was still standing), or much less to indict Micah as a false prophet, but rather to argue that as a result of the prophecy, the king (Hezekiah) and the people repented, and hence Yahweh (Jehovah) forgave them and spared the city (Jer. 26:16–19). It was the prophet’s message that produced the result, and therefore both he and his message were vindicated as coming from God.

**THE PROPHET AS WONDER-WORKER.** MIRACLES are clearly and strongly associated with prophets such as Moses, Samuel, and especially Elijah and Elisha—as well as Isaiah among the so-called writing prophets—but there are many prophets with little or no such connection (e.g., Jeremiah, Amos, Hosea, Micah, etc.). Miracles seem to be attached to unusual charismatic individuals who were also prophets but not necessarily to the role or office of prophet. In the case of Moses, they were designed to strengthen and confirm his claims to have received an authentic and authoritative message from God, and they served to augment the function and purpose of visions and similar experiences of other prophets.

**SUCCESS AND FAILURE.** On the whole, the results of the prophetic experience are themselves unpredictable, and success or failure on the part of individual prophets hardly affects their status as true prophets of God. Prophets such as Samuel and Elisha are reported to have met with much success in carrying out their missions. With Elijah and perhaps Isaiah, the results are mixed, as also with Amos, Hosea, and Micah. Ultimately, they were all recognized as true prophets, not because the leaders and the people heeded their words (often they did not), but because they faithfully reported what they heard from the mouth of God, regardless of consequences for themselves or the people to whom they delivered the message. The survival of the nation was seen to be at stake, and it was of the greatest importance to distinguish true from false prophets. This was no mere academic exercise, but required the best judgment of leaders and people alike.

**TESTS OF TRUE PROPHETS.** The book of DEUTERONOMY offers rules of procedure to decide the issue of truth and falsehood. There are two basic principles, both practical and applicable: (1) if the prophet speaks in the name of, and delivers

messages from, another god or other gods, then he is automatically condemned for APOSTASY and must be put to death (Deut. 13:1-5); (2) if the prophet makes a prediction and in due course the prediction is not fulfilled—that is, what is predicted does not come to pass—then the prophet is judged to be false and is to be executed (Deut. 18:20-22).

But the Deuteronomic rules will not work in many situations, and the jury is thrown back on other resources. In the end, the decision cannot wait until all the evidence is in, and must be based on other factors. The chief factor (after the basic test of orthodoxy: in the name of which god does the prophet speak?) must be the impact the prophet makes on his audience: his honesty, his courage, his reliability—the ability to make real to the listeners the experience of God and his messages to the prophet and through him to the people. Later there can be confirmation and vindication.

**THE PROPHET AS CUSTODIAN OF COVENANT AND COMMUNITY.** From beginning to end, the emphasis in prophetic utterance is on the ethical dimension of biblical religion and how it affects the well-being of the nation and its individual members. In contrast to the cultic concerns of the priests, the prophets stress the moral demands of deity and the ethical requirements of the covenant. The survival and success of the community depend more on the righteousness of the nation than on either the cultic activities of the priests or the military, political, social, and economic exploits of the king and his coterie. The battle against idolatry and apostasy was waged unremittingly through the whole biblical period, and the leaders in the struggle were the prophets. Second to that and equally difficult and important was the obligation to one's neighbor and to the community as a whole. On these two foundations, the prophetic message was constructed, and the prophets never ceased to propound the elementary and basic truths about biblical religion and the relationship of God to his people.

**PROPHETS AND UNIVERSALISM.** With the great prophets of the eighth and following centuries B.C., there was an important shift, although the basic truths remained untouched. The same requirements and the same standards were upheld and applied even more sharply to an Israel prone to defection and default. With the appearance of

the great world powers—Assyria in the eighth and seventh centuries B.C. and Babylonia toward the end of the seventh and on into the sixth—the question of the survival of the little kingdoms of Israel and Judah (and their neighbors) became acute. The prophets raise the issue sharply and in a new way for the first time since the time of the patriarchs, with a larger perspective on the world scene and the role of Yahweh in ruling over the nations. The place of Israel and Judah in the larger picture is defined, and a theory of world order and time frame is foreshadowed. The implications of a single God ruling the universe but with special ties to one small nation (or two kingdoms) are developed. The danger and threats to the people of God are defined more sharply, but so also are the hopes and promises of the future. Ultimately, the God of the world, who is also the God of his particular way, and a restored and revealed Israel will take their place among the nations in a harmonious resolution of conflicts—to form the Peaceable Kingdom. The ultimate vision encompasses all nations and peoples, with a special place for Israel, still obligated by essential covenant stipulations, but a leader and model for all the others. Personal FAITH and morality are at the core of prophetic religion, but the implications and ramifications are social, national, and ultimately worldwide.

**THE PROPHET AS SPOKESMAN FOR THE PEOPLE OF GOD.** Normally one thinks of the priests as offering up prayers and sacrifices to God in behalf of the people, and especially of the role of the High Priest on the Day of Atonement. In the same manner, prophets may exercise the role of intercessor, but in a different context. Jeremiah mentions two intercessors, Moses and Samuel, while confirming that God himself has denied that role to Jeremiah. The most dramatic case is that of Moses in the episode of the golden calf (Ex. 32). Only Moses has the audacity and the closeness to God to demand a change of heart and mind on the part of the deity. Only Moses can command REPENTANCE on the part of God (but see JST, Ex. 32:14). And he succeeds, as the text reports. Israel is spared. A different poetic version of the same event is Psalm 90:13. It is not accidental or incidental that this is the only psalm in the Bible directly attributed to Moses.

Moses remains the unique model of a prophet of Israel because of his inspiration, his leadership, and ultimately his intercessory powers. The clos-

ing words of the book of Deuteronomy reflect this singularity: “Not has arisen a prophet in Israel like Moses, whom God knew face to face” (Deut. 34:10 [author translation]; cf. Ex. 33:11). And Yahweh would talk to Moses face to face, as men and women talk to their companions (cf. also Num. 12:8): “Mouth to mouth I speak to him . . . and the shape of Yahweh he beholds” (author translation).

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### PROPHET JOSEPH SMITH

[Joseph Smith, Jr., *Prophet and first President of The Church of Jesus Christ of Latter-day Saints*, is the primary subject of several entries and is mentioned prominently in many more. For a brief biography and articles on his teachings and writings, see Smith, Joseph: The Prophet. See also History of the Church: c. 1820–1831 and c. 1831–1844 and numerous articles relating to Joseph Smith cross-referenced there. For a history of Joseph Smith’s prophetic ministry prepared under his direction, see History of the Church.

Regarding Joseph Smith’s early prophetic experiences, see First Vision; Moroni, Visitations of; and Sacred Grove. During one of Moroni’s visits in 1827, Joseph Smith received the Gold Plates from which he translated by the “gift and power of God” the Book of Mormon; see Book of Mormon Translation by Joseph Smith. For other visions and visitations, see Visions of Joseph Smith.

In company with Oliver Cowdery, Joseph Smith received divine authority; see Aaronic Priesthood: Restoration of, and Melchizedek Priesthood: Restoration of. Thus authorized, they proceeded with the Organization of the Church, 1830. Numerous Revelations given through Joseph Smith guided the infant organization; see Book of Commandments and Doctrine and Covenants. For other scripture that came through the Prophet Joseph Smith, see Book of Abraham; Book of Mormon; Book of Moses; Joseph Smith Translation of the Bible (JST); and Pearl of Great Price.

Joseph Smith’s mission focused on the Restoration of the Gospel of Jesus Christ, including the First Principles of the Gospel and its Ordinances; he encouraged the

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While Latter-day Saints share with Protestants a conviction of the importance of the scriptures, an extensive lay priesthood (but given only by the LAYING ON OF HANDS by those having proper priesthood authority), and the primacy of faith in Jesus Christ as Lord and Savior as the first principle of the gospel, they differ from them by affirming a centralized authority headed by a latter-day PROPHET and by a number of other doctrines unique to the Church, i.e. temple ordinances for the living and the dead, and the eternal nature of the marriage covenant. Despite some important differences, Latter-day Saints actually share much in doctrine, heritage, and aspiration with Roman Catholics, Eastern Orthodox, and Protestants. Even so, they view themselves as embodying an independent Christian tradition standing on its own apart from these other traditions. The Church of Jesus Christ of Latter-day Saints is not a *reformation* of a previously existing ecclesiastical body but is instead a RESTORATION through heavenly ministrations of authority and of truths, structures, and scriptures that God returned to the earth through the Prophet Joseph Smith and his successors.

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declaring that salvation comes not by human works but by the grace of God alone through faith in Jesus Christ, he set in motion a complex series of events that not only broke the religious stronghold of the Catholic church but also had a profound impact on political, social, and cultural events as well.

LDS perspective regards the Protestant Reformation as a preparation for the more complete restoration of the gospel that commenced with Joseph SMITH. Thus, the Protestant Reformation initiated a return to pure Christianity, a work that could not be completed without divine revelation and restoration. The leaders of the Reformation are honored as inspired men who made important progress, but without direct revelation they could not recover the true gospel or the priesthood authority to act in God's name. That was the mission of the Prophet Joseph Smith.

Perhaps the greatest legacy of the Reformation was the increased attention to freedom, one's own freedom more than that of others. This concern eventually grew into religious toleration and the desire for greater political self-determination. The ending of the single, "universal" church and the proliferation of new churches and sects had echoes in the political arena, most notably in the independence of the United States of America. A great many factors contributed to the establishment of the United States, but the political and religious heritage of the Protestant reformers was certainly among them.

The restoration of the gospel through Joseph Smith took place within the context of this post-Reformation world. Yet Joseph Smith is not considered a successor to the reformers in the sense of building on their teachings. He claimed to receive his knowledge and priesthood authority directly by revelation, not by the study of other writers, thus initiating a new dispensation of the gospel rather than a continuation of the Reformation.

The religious environment of early-nineteenth-century America was predominantly Protestant. That environment encouraged religious differences and resulted in many rival churches. Among the characteristics of that religious revivalism was an emphasis on the Bible and Bible reading, a feature that was first promoted by the sixteenth-century humanists and reformers. The Bible used by Joseph Smith and others of his day was the English King James Version of 1611. It was his own reading of the Bible (in particular James



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Especially important in relation to the Restoration was the concept that religion is personal, a one-on-one relationship between God and the individual worshiper. This was a key feature of the Reformation Anabaptists, who believed, much as Latter-day Saints do, in personal revelation and individual responsibility. The Anabaptists rejected infant baptism, teaching instead that baptism was a cleansing covenant with God, entered into only after the exercise of faith and repentance. Many other Anabaptist doctrines are remarkably similar to Latter-day Saint beliefs, including the concept of restoration itself, which the Anabaptists called Restitution—meaning the restitution of the apostolic Church of the New Testament.

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Citations from Psalms contribute 116 of the 283 Old Testament quotations in the New Testament. Of these, a number are clearly messianic. For instance, Psalm 2:7 is referred to in Acts 13:33; and Hebrews 1:5 and 5:5 specifically apply the affirmation “Thou art my Son” to Jesus. Nearing death on the cross, Jesus himself quoted Psalm 22:1 (Matt. 27:46) and much of the rest of that Psalm characterizes his suffering. His disciples recalled the zeal mentioned in Psalm 69:9 during Jesus’ cleansing of the temple (John 2:17); and the same verse is applied to Christ by Paul in Romans 15:3. Jesus credits the HOLY GHOST with inspiring David in Psalm 110:1, and applies the passage to himself (Mark 12:35–37; Luke 20:41–44). Hebrews 5:6 quotes Psalm 110:4 concerning Christ and the MELCHIZEDEK PRIESTHOOD.

The JST revision of Psalm 10:15–16 alludes to the kingly role of the MESSIAH: “O Lord, thou wilt break the arm of the wicked. . . . And the Lord shall be king . . . for the wicked shall perish out of his land.”

Psalm 11:1–5 similarly becomes more messianic by specifying the LAST DAYS rather than a contemporary Davidic event: “In that day thou shalt come, O Lord; and I will put my trust in thee. Thou shalt say unto thy people . . .” (JST Psalm 11:1). Referring to the Messiah’s overcoming of evil, verse 3 is changed to read, “But the foundations of the wicked shall be destroyed, and what can they do?” The JST also casts verse 4 into the future, emphasizing a future deliverance from evil and speaking of the Lord “when he shall come into his holy temple.” Verse 5 is doubled in length and adds a key messianic clause, “and he shall redeem the righteous.”

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JST Psalm 24:7–10 proclaims a future redeemer. Verse 8 reads, “And he will roll away the heavens; and will come down to redeem his people; to make you an everlasting name; to establish you upon his everlasting rock.” The future redeemer is also noted in verse 10: “Even the king of glory shall come unto you; and shall redeem his people, and shall establish them in righteousness.”

Latter-day Saints may thus see more messianic prophecies in the Psalms because Joseph Smith revealed a more messianically oriented Psalter than was found in his King James text. They also accept a tradition of prophecy during the Israelite period and its fulfillment either with the coming of Christ or with the latter-day RESTORATION of the gospel in preparation for the Messiah’s millennial reign.

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## PSEUDEPIGRAPHIA

See: Apocrypha and Pseudepigrapha

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## PUBLICATIONS

From its inception in 1830, The Church of Jesus Christ of Latter-day Saints has been a diverse and prolific publisher of the printed word. The varied publications have included scriptures, doctrinal treatises, missionary tracts, newspapers, magazines, histories, accounts of persecutions and petitions for redress, proclamations and warnings to the world, hymnals and books of poetry, and replies to anti-Mormon attacks. While the history of the Mormon press is unique, it does fit into the context of American religious printing in general. The period from 1800 to 1865 saw the printing of religious literature in America reach a high point—the result of the Second Great Awakening and the activities of various interdenominational Bible and tract societies. It was in this environment of vigorous printing activity that the Church emerged and grew.

Church publishing in the years 1830–1844 is best described as informal and quasi-official because the Prophet Joseph SMITH was occupied with more pressing concerns and left much of the business of printing and disseminating literature to others. After 1844, President Brigham YOUNG and the QUORUM OF THE TWELVE APOSTLES assumed more control over Church publishing. As the main body of Saints made their permanent move to the Great Basin (1846–1852), the responsibility for publishing Church literature moved to Great Britain until the late 1870s because of the unavailability of suitable presses and inexpensive paper in the intermountain area.

**SCRIPTURES.** To Latter-day Saints, the most important publications are the four STANDARD WORKS of scripture: the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. As Christians, Latter-day Saints accept the Holy Bible as sacred scripture from God (the Church endorses the King James Version for English-speaking members). However, they get their popular nickname, Mormons, from their acceptance of the Book of Mormon as additional scripture from God. Since its first printing (Palmyra, New York, 1830), the Book of Mormon has had scores of editions published in many languages. Subsequent English-language editions of significance include those printed in Kirtland, Ohio, 1837; Nauvoo, Illinois, 1840; Liverpool, England, 1841, and 1879; and Salt Lake City, Utah, 1871, 1920, and 1981.

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Latter-day Saints have a long and extensive publication history. This bold masthead of John Taylor's newspaper, *The Mormon*, printed in New York, expresses many LDS sentiments about the freedom of the press, including: "U.S. Constitution Given by the Inspiration of God"; "It is better to represent ourselves than to be represented by others," "Truth will prevail," and "Mormon creed, Mind your own business." *The Mormon* was published weekly from February 1855 until September 1857. Courtesy Rare Books and Manuscripts, Brigham Young University.

lished first in Liverpool in 1851, with other editions printed in Liverpool in 1879 and in Salt Lake City in 1878, 1902, 1921, 1976, and 1981.

**PERIODICALS.** Periodical literature has been used extensively by Church leaders to disseminate information to members. Early on, it was the pattern to publish two papers, one religious and the other secular. The first of these pairs, *The Evening and the Morning Star* and *The Upper Missouri Advertiser*, commenced publication in Independence, Missouri, in June 1832. The *Star* was printed monthly to provide members of the Church with appropriate reading material and included the text of many revelations given to the Prophet Joseph Smith. The *Advertiser* was a weekly single-sheet paper intended for the community. Both were printed from June 1832 to July 1833, when the press at Independence was destroyed. Other early periodicals include *Latter-day Saints' Messenger and Advocate* (Kirtland, Ohio, 1834–1837) and *The Northern Times* (Kirtland, e. 1835–1836); *Elders' Journal of the Church of Latter Day Saints* (Kirtland, Ohio, and Far West, Missouri, 1837–1838); *Times and Seasons*

(Nauvoo, 1839–1846) and *The Wasp* (1842–1843), which was replaced by *Nauvoo Neighbor* (1843–1846).

The longest-published periodical was the *MILLENNIAL STAR* (full name, *Latter Day Saints' Millennial Star*, Manchester, Liverpool, and London, England, 1840–1970). First issued for the fast-growing British membership, it later served American Saints as the most substantial Church periodical between their Nauvoo exodus in 1846 and the commencement of the weekly newspaper *DESERET NEWS* (Salt Lake City, 1850–); from 1850 to 1971, it continued as a substantial missionary periodical read worldwide. Another important periodical printed in England, *JOURNAL OF DISCOURSES* (Liverpool, 1854–1886), provided Latter-day Saints on both sides of the Atlantic with reports of sermons given at several places, including the Church's semiannual general conferences. After the Church formally announced the practice of PLURAL MARRIAGE in 1852, President Brigham Young assigned different brethren to establish periodicals in the large cities to counter the increased attacks on the Church that resulted from that announcement. The following journals were responses to his request: *The Seer* (Orson Pratt, ed.,



Washington, D.C., 1853–1854); *The St. Louis Luminary* (Erastus Snow, ed., 1854–1855); *The Mormon* (John Taylor, ed., New York, 1855–1857); and *The Western Standard* (George Q. Cannon, ed., San Francisco, 1856–1857). Much of what would eventually be published in book or pamphlet form was first issued in one of these journals.

After the Church became established in Utah Territory, other periodicals (issued from Salt Lake City unless otherwise noted) included: *Juvenile Instructor* (1866–1929), which became *The Instructor* (1929–1970); *Contributor* (1879–1896); *Young Woman's Journal* (1889–1929); *The Improvement Era* (1897–1970); *The Elders' Journal* (Chattanooga, Tennessee, 1903–1907), which became *Liahona the Elders' Journal* (Independence, 1907–1945); *The Children's Friend* (1902–70); *Utah Genealogical and Historical Magazine* (1910–1940); and *Relief Society Magazine* (1915–1970).

As the Church expanded into other lands, its missions often established periodicals in their respective languages. The earliest was the Welsh *Prophwyd y Jubili* (1846–1848), and the longest running was the Danish *Skandinaviens Stjerne* (1851–1956). Other early journals were *Der Stern* (German, 1869–), *Nordstjärnan* (Swedish, 1877–), and *De Ster* (Dutch, 1896–).

Current English language periodicals include three monthly magazines (published since 1971): *Ensign*, for adults (over 18); *New Era*, for young adults and youth (ages 12 to 18); and *The Friend*, for children (to 12). Selected articles from these periodicals are gathered into *International Magazines*, which in 1990 was printed with local additions in some twenty non-English languages. *BYU Studies* (1959–), a scholarly quarterly, is produced at Brigham Young University. (For a fuller list of most of the major LDS periodicals, see Appendix 3.)

**DOCTRINAL WORKS.** Following the formal organization of the Church on April 6, 1830, a rigorous missionary effort began that ultimately became the impetus for much early publishing in the Church. The successes of a number of Protestant tract societies in early nineteenth-century England and America provided LDS writers an effective model for disseminating the restored gospel through the printed word. A sizable portion of early LDS printing took the form of doctrinal and missionary tracts and pamphlets.

Early influential tracts of a doctrinal nature included Orson Hyde's *A Prophetie Warning to All*

*the Churehes, of Every Seet and Denomination*, published in Canada in 1836. Although only a short treatise, this broadside was the first tract to be used for proselytizing purposes. Elder Hyde, a member of the Quorum of the Twelve Apostles, suggested that the Christian world must prepare for the SECOND COMING of the Savior. He asserted the LDS claim that the New Testament prophecy of future apostasy from primitive Christianity had already occurred and that men and women need baptism performed by someone with proper authority from Jesus Christ.

Other early doctrinal works were written by several LDS writers. The Church's most notable early author was Parley P. Pratt, also an apostle, whose *A Voice of Warning* (New York, 1837) was arguably the most influential nineteenth-century nonscriptural book of LDS literature. Its descriptions of the unique doctrines of the Church would be repeated and imitated by others in many publications that followed. He also produced *Mormonism Unveiled* (New York, 1838), the first LDS tract responding to anti-Mormon criticisms; *The Millennium and Other Poems* (New York, 1840), a book of poetry expressing LDS ideas; and *Key to the Science of Theology* (Liverpool, 1855), the first comprehensive treatment of the doctrines of the Church.

Another writer who made significant doctrinal contributions in print was Orson Pratt, Parley's younger brother, also an apostle, whose important tracts include *A[n] Interesting Aeeount of Several Remarkable Visions* (Edinburgh, Scotland, 1840); *A Series of Sixteen Pamphlets* (Liverpool, 1851) containing sixteen doctrinal tracts which formed a book later published under the title *Orson Pratt's Works* (1945); and a second series of tracts [*Eight Pamphlets on the First Principles of the Gospel*] (Liverpool, 1856–1857).

Yet other important early doctrinal works include Lorenzo SNOW's *The Only Way To Be Saved* (London, 1841); Orson Spencer's *Correspondence Between the Rev. W. Crowel, A.M., and O. Speneer, B.A.* (Liverpool, 1847), later known as *Spencer's Letters*; and Franklin D. Richards's *A Compendium of the Faith and Doctrines of the Chureh of Jesus Christ of Latter-day Saints* (London, 1857).

Examples of influential doctrinal works from the twentieth century include James E. Talmage's *Artieles of Faith* (1899) and *Jesus the Christ* (1915), B. H. Roberts' *Seventy's Course in Theology* (5



volumes, 1907–1912), Joseph Fielding SMITH's compilation *Teachings of the Prophet Joseph Smith* (1938) and *Doctrines of Salvation* (3 volumes, 1954–1956), Bruce R. McConkie's *Mormon Doctrine* (1958), and Spencer W. KIMBALL's *Miracle of Forgiveness* (1969).

**HISTORICAL WORKS.** During the Church's early years, Latter-day Saints experienced intense and extensive religious persecutions, which resulted in forced moves for the entire Church on several occasions. Important published histories that document the Saints' difficulties in Missouri include John P. Greene's *Facts Relative to the Expulsion of the Mormons or Latter Day Saints, from the State of Missouri* (Cincinnati, 1839); Parley P. Pratt's *Late Persecution of the Church of Jesus Christ of Latter Day Saints* (Detroit, 1839; enlarged ed., New York, 1840); and Sidney RIGDON's *An Appeal to the American People* (Cincinnati, 1840). In Illinois the persecutions continued, culminating in the martyrdom of the Prophet Joseph Smith and his brother Hyrum. An important history of that dark day is William M. Daniels' *A Correct Account of the Murder of Generals Joseph and Hyrum Smith, at Carthage* (Nauvoo, 1845). Other nineteenth-century histories of note include *Biographical Sketches of Joseph Smith the Prophet* (Liverpool, 1853), by Joseph's mother, Lucy Mack SMITH, and *The Autobiography of Parley Parker Pratt* (New York, 1874).

Significant historical works published in the twentieth century include the seven-volume *History of the Church* (1901–1932, formerly referred to as the Documentary History of the Church), edited by B. H. Roberts, and his six-volume *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints* (1930); Joseph Fielding Smith's *Essentials in Church History* (1922); John Henry Evans' *Joseph Smith, an American Prophet* (1933); Leonard J. Arrington's *Great Basin Kingdom* (1958); and James B. Allen and Glen M. Leonard's *The Story of the Latter-day Saints* (1976). The years 1960–1990 saw a virtual explosion of monographs and professional journal articles documenting the history of the Church. This same period saw the publication of several independent, non-Church periodicals, including *Dialogue* (1966–), *Journal of Mormon History* (1974–), *Sunstone* (1975–), and *This People* (1979–).

**HYMNALS.** Music and hymns have always been an important part of Latter-day Saint worship ser-

vices. As early as July 1830, Emma SMITH was instructed to select a group of hymns for publication. The first LDS hymnal, though dated 1835, was not published until March 1836 in Kirtland. Entitled *A Collection of Sacred Hymns, for the Church of the Latter Day Saints*, this first hymnal, that printed the texts of the hymns without music, served as a model for several subsequent editions compiled by Church members. Another early hymnal was the first British edition, *A Collection of Sacred Hymns, for the Church of Jesus Christ of Latter-day Saints, in Europe, Selected by Brigham Young, Parley P. Pratt, and John Taylor* (Manchester, 1840). This hymnal was the basis for more than a dozen subsequent editions. Other significant hymnals include the first Salt Lake City edition (1871), the first edition to add music to the texts (Salt Lake City, 1889), and revised editions in 1927 and 1948. The current 1985 edition was a major revision of the Church's hymnal.

**OTHER PUBLICATIONS.** The Church has also issued ALMANACS printed independently from 1845–1866, and by the Church since 1974. The Church also printed emigrant guidebooks, a multivolume biographical encyclopedia, and many historical works.

**CURRENT PUBLICATIONS.** In addition to official publications such as scriptures, hymnals, and monthly periodicals, the Church produces a large body of educational curriculum material, including instructional manuals for the study of the scriptures, doctrine, and Church history for all organizations within the Church—the priesthood, Relief Society, Sunday School, Young Men, Young Women, and Primary. The Church Education System produces materials for use in the secondary school seminaries and college and university institutes of religion.

In addition, numerous independent publishers serve the LDS market.

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For a comprehensive bibliographic listing of pre-1930 publications relating to the Church, see Chad J. Flake, *A Mormon Bibliography, 1830–1930* (Salt Lake City, 1978), and its companion volume, *Ten-Year Supplement* (Salt Lake City, 1989), compiled by Flake and Larry W. Draper. These two publications list approximately 12,000 books, pamphlets, and broadsides that contain discussions of LDS doctrine, history, and culture during the Church's first century. Lengthier discussions of specific early LDS publications include Peter Crawley, "A Bibliography of The Church of Jesus Christ of

Latter-day Saints in New York, Ohio, and Missouri" (*BYU Studies* 12 [Summer 1972]:465-537); David J. Whittaker, "Early Mormon Pamphletting" (Ph.D. diss., Brigham Young University, 1982); Crawley and Flake, *A Mormon Fifty* (Provo, Utah, 1984); and Crawley and Whittaker, *Mormon Imprints in Great Britain and the Empire, 1836-1857* (Provo, Utah, 1987). For a bibliography listing more recent publications on LDS subjects, see "Mormon Bibliography," a serial article appearing in one issue annually of *BYU Studies* since 1960.

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## PUBLIC COMMUNICATIONS

The Public Affairs Department of The Church of Jesus Christ of Latter-day Saints was organized in 1972 in response to a long-felt need for channeling and coordinating information about the growing Church throughout the world. The department handles news-media relations, hosts visiting dignitaries, and maintains liaison with volunteer public communications representatives called to serve in STAKES and MISSIONS. Originally, the department also produced radio and television public service announcements and exhibits for TEMPLE SQUARE and other VISITORS CENTERS, but these functions were later transferred to the Missionary Department of the Church. In 1983 the department's name was expanded to Public Communications/Special Affairs after the original department merged with Special Affairs, the Church's government and community relations office.

Forerunners to the department were the Church Radio, Publicity, and Mission Literature Committee, organized in 1935 with recently returned missionary Gordon B. Hinckley (later an apostle and counselor in the FIRST PRESIDENCY) as its director, and the Church Information Service, organized in 1957 with Theodore Cannon as director. Wendell J. Ashton was the first managing director of the Public Communications Department. Subsequent managing directors have been Heber G. Wolsey (1978-1983), Richard P. Lindsay (1983-1989), and Bruce L. Olsen (1989-).

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## PUBLIC RELATIONS

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Making Christ's gospel known throughout the world has been central to the Church's purpose from the beginning. Sharing the gospel requires Church members to reach out to others (*see JOINING THE CHURCH; MISSION; TOLERANCE*). Various approaches have been used over the years to attract interest and to introduce and explain the Church, its people, and their beliefs. Now, as at first, personal communication and distribution of

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## PUBLIC RELATIONS

Many public relations programs, activities, and services exist in The Church of Jesus Christ of Latter-day Saints to support its public ministry. These efforts are coordinated by the Church Public Affairs Department and are grounded in Christ's instruction to his disciples, "Go ye therefore, and teach all nations" (Matt. 28:19). This instruction was repeated in revelations to the Prophet Joseph SMITH (D&C 1:4-5; 49:11-14; 71:1-2; 84:62).

Making Christ's gospel known throughout the world has been central to the Church's purpose from the beginning. Sharing the gospel requires Church members to reach out to others (*see JOINING THE CHURCH; MISSION; TOLERANCE*). Various approaches have been used over the years to attract interest and to introduce and explain the Church, its people, and their beliefs. Now, as at first, personal communication and distribution of

printed materials, especially the Book of Mormon, are the principal methods of sharing the gospel. Joseph Smith's brother Samuel undertook the first formal missionary journey shortly after the Church was organized in April 1830. Soon, other missionaries went to the eastern United States, to Canada, and to England, taking with them the Book of Mormon as their primary teaching tool and preaching to local congregations and in homes and at street meetings. In 1831 the Church purchased a printing press and began producing newspapers, books, and broadsides (*see* MAGAZINES; PUBLICATIONS).

Organized missionary work is a major part of Church public relations. Since 1830, more than half a million members of the Church have served as full-time missionaries. As of 1990, they were serving in eighty-eight countries and twenty-two territories, teaching in sixty-seven languages and providing printed materials in more than fifty languages. In addition to scriptures, tracts, and other reading material, missionaries have added videotapes and other modern visual aids to their presentations.



The Mormon Tabernacle Choir, under the direction of Richard P. Condie, sang in Carnegie Hall, New York City, November 5, 1958, as part of an expanded public relations effort launched by the Church in the 1950s.

The Church fosters cultural and social relationships with the general public through concerts, theatrical performances, and making Church buildings available for civic and educational events. For example, before its own facility was built, the Utah Symphony used the Salt Lake Tabernacle for its performances free of charge for thirty-two years. Church buildings also have been used as polling places and for town meetings and other noncommercial gatherings.

The MORMON TABERNACLE CHOIR is prominent in the Church's public relations image. In early recognition of its appeal, the choir was invited to perform at the World's Columbian Exposition in 1893 (*see* EXHIBITIONS AND WORLD FAIRS). The choir's radio broadcast, presented weekly since 1929, is the longest-running network program in broadcasting history (*see* BROADCASTING). The choir has made more than 150 recordings, has performed at U.S. presidential inaugurations and world fairs, and has gone on many concert tours.

In 1935 the Church formed a Radio, Publicity, and Mission Literature Committee to develop ways to use the latest communications media in missionary work. The committee produced film strips, pamphlets, tracts, books, recordings, radio programs, and exhibits and supervised translations of the Book of Mormon. Under President David O. MCKAY, the Church began to use professional public relations consultants, who recommended that the Tabernacle Choir make recordings with the Philadelphia Symphony Orchestra and worked to obtain press coverage of the CUMORAH PAGEANT in New York. In 1957 the Church Information Service was begun, with a primary purpose to distribute accurate information about Church activities of interest to the general public.

In 1972 the Church formed a Department of Public Communications. In 1974 President Spencer W. KIMBALL stated: "When we have used the satellite and related discoveries to their greatest potential, and all the media—papers, magazines, television, radio— . . . to their greatest power, . . . then and not until then shall we approach the insistence of our Lord and Savior to go into all the world and preach the Gospel to every creature" ("When the World Will Be Converted," Regional Representatives' seminar, Apr. 4, 1974). Accordingly, the Public Affairs Department, headquartered in Salt Lake City (with smaller offices in twelve other cities), and staffed by full-time public-relations professionals, focuses on serving the

media and effectively using modern communications technology.

The Church makes regular use of network and cable television, radio, telephones, print, and electronic exhibits for programming and public-service advertising in many countries.

Services to the media include recorded newscasts; radio, television, and print releases; features and interviews; magazine pieces; and broadcast-quality public affairs programs. Church news regarding doctrines and activities is available through official releases. Also, Church positions on public issues such as pornography, drugs, and parenting are announced.

The Public Affairs Department coordinates the volunteer service of 3,500 local public communications directors in the stakes and missions of the Church. These individuals, many of them business and professional leaders, interact with local media and arrange coverage of Church events of local interest. They report to the Church on public reactions in their local areas and, as directed, respond to commendations and criticism.

When the Church is criticized (*see* ANTI-MORMON LITERATURE) or involved in controversy, the Public Affairs Department may provide responses and position statements. The standard Church response to criticism is to deal respectfully but not to debate with critics. When controversy arises, the Church strives to keep its comments within the scope of its activities, so as not to interfere with the jurisdiction of other entities.

Under the direction of the Missionary Department, the Church maintains some thirty-seven volunteer-staffed VISITORS CENTERS and HISTORICAL SITES. Volunteers also conduct tours of new and remodeled TEMPLES before they are dedicated. About ten million people annually tour Church places of interest. Distinguished visitors to Church headquarters in Salt Lake City are hosted by volunteers who arrange tours, visits to members' homes, interviews with Church leaders or directors of WELFARE SQUARE, and visits to the FAMILY HISTORY LIBRARY, the Museum of Church History and Art (*see* MUSEUMS), and other sites.

In 1988 the Church became a charter member of the Vision Interfaith Satellite Network, a project of twenty-two faith groups. A milestone in interdenominational cooperation, VISN provides people of faith with original, value-based cable television programs. The Church's programs appear in the schedule fourteen or more times weekly.

## BIBLIOGRAPHY

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ELIZABETH M. HAGLUND

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## PUBLIC SPEAKING

The Church of Jesus Christ of Latter-day Saints encourages its members at all ages to express publicly not only their FAITH and TESTIMONY but also their wisdom, humor, and gratitude. Anyone may be invited to speak in an LDS meeting, whether man, woman, or child. Children begin their public speaking experience by sharing two or three sentences learned at home; later, talks of original construction and longer duration are given. Subject matter may be assigned or left to the selection of the speaker. Although some Latter-day Saints write out and read their speeches aloud, that practice is less common as members mature in their gospel experience and become more confident in their speaking ability. Experienced speakers, such as Church officers, often "take no thought" beforehand (Matt. 10:19) as to precisely what they will say, but "study the word of the Lord" and then speak "as they [are] directed by the Spirit" (D&C 42:12–14). Thousands of young people who serve on MISSIONS for the Church become adept at public speaking.

Typically, an LDS speaker addresses the congregation as "brothers and sisters" and may introduce the topic by using a story, humorous event, or personal experience. The speaker then presents the substance of the speech, sometimes in traditional rhetorical form, giving general thesis statements with supporting data for each, and sometimes very informally. The information is usually based on observation, logic, authority of the SCRIPTURES, personal experience, writings of Church leaders, and sometimes comparative social or religious approaches (e.g., why Mormons may live longer than others). In summary, the speaker often declares faith in the principles discussed and testifies to their truthfulness, generally concluding



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the talk invoking the name of Jesus Christ and saying AMEN. The audience affirms agreement by uttering an audible “Amen.”

Latter-day Saints believe that admission to the Kingdom of Heaven is achieved through obedience to ORDINANCES and the development of personal perfection. Such spiritual growth comes in part from individual enlightenment, which is reason to receive the spoken or written word. Inspiration often derives from hearing the oral testimony of others, for if people do not nourish the word, they “can never pluck of the fruit of the tree of life” (Alma 32:40).

Thus, public speaking is a basic LDS exercise, for “how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” (Rom. 10:14–17). As opportunity allows, a speaker introduces the restored gospel to others and, significantly, preaches the gospel in the Church’s meetings. Speaking in church carries the responsibility of teaching and inspiring others. The speaker becomes a voice for GOD and is expected to prepare so that the word of God can effectively be expressed. The speaker is therefore admonished to use “great plainness of speech” (2 Cor. 3:12) and to speak as “moved upon by the Holy Ghost” (D&C 68:3).

Public speaking is periodically encouraged on a local level through speech festivals and contests. These events focus on the art of speaking, involve members in refining their speaking abilities in a Church context, and provide an appropriate arena for the enjoyment and appreciation of public speaking.

LAEL J. WOODBURY

## PURPOSE OF EARTH LIFE

*[This entry consists of two articles: LDS Perspective discusses the Mormon understanding of life’s purposes, and Comparative Perspective contrasts the LDS understanding with that of the major world religions.]*

### LDS PERSPECTIVE

Latter-day Saint prophets have affirmed the purpose of life within the framework of three questions: (1) Whence did we come? (2) Why are we here? (3) What awaits us hereafter? The scriptural context of these questions is assurance of the eternal character of the SOUL and of the creation of the earth as a place for the family of God.

All men and women have lived as spirit beings in a premortal state, and all are the spiritual offspring of God (Abr. 3:21–22). In that world all the family of God were taught his plans and purposes. “At the first organization in heaven we were all present, and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it” (TPJS, p. 181). All the spirit children of God developed various degrees of intelligence and maturity. Those who voluntarily subscribed to the conditions of mortality were embodied and made subject to the light of Christ “that lighteth every man that cometh into the world” (D&C 93:2). So that earth life may be a probation, a veil of forgetfulness has been drawn over the former life.

In mortality, at least six purposes are opened to mankind:

1. To be given a body, whose experiences and maturation, and eventual permanent resurrection, are essential to the perfecting of the soul. “We came to this earth that we might have a body and present it pure before God in the celestial kingdom” (TPJS, p. 181; *see* PHYSICAL BODY; RESURRECTION).
2. To grow in knowledge, and develop talents and gifts (*see* INTELLIGENCE). “If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from Him and drawing towards the devil” (TPJS, p. 216).
3. To be tried and tested. “We will prove them herewith,” says the record of Abraham, “to see if they will do all things whatsoever the Lord their God shall command them” (Abr. 3:25). Through mortality one experiences contrasts and opposites—health and sickness, joy and sadness, blessings and challenges—and thus comes to know to prize the good. “Adam fell that men might be; and men are, that they might have joy” (2 Ne. 2:23). Such joy, as Elder B. H. Roberts of the Seventy wrote, can come only from “having sounded the depths of the soul, from experiencing all emotions of which mind is susceptible, from testing all the qualities and strength of the intellect” (Roberts, p. 439; *see* JOY; MORTALITY; SUFFERING IN THE WORLD).
4. To fill and fulfill the missions and callings that were conferred or preordained (*see* FOREORDINATION; PREMORTAL LIFE). Latter-day Saints often speak of earth life as a second estate and al-

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lude to the promise given to and through Abraham that “they who keep their second estate [i.e., fulfill the purposes of mortality] shall have glory added upon their heads for ever and ever” (Abr. 3:26).

5. To exercise agency without memory of the premortal existence, thus to “walk by faith” and have the “realities anticipated in the spirit world renewed and confirmed” (see AGENCY; FAITH).

6. To establish the foundations of eternal family relationships, first as sons and daughters, then as fathers and mothers. The united family is the epitome of the fulfilled and saintly life (see MARRIAGE: ETERNAL).

The life to come is the extension and fulfillment of the mortal sojourn: to enter into and live forever in the presence of God. But probation does not end with death. Nor do opportunities to hear, accept, and apply the truths and powers of Christ. Indeed, Joseph SMITH taught that even for the faithful, “it is *not all* to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave” (TPJS, p. 348). He added that when the spirit is separated from the body, the process is somewhat impeded, hence the importance of using the time while in mortality, for redemption, and the folly of procrastination of repentance and renewal.

In all this, the continuity of the former life with this one, and in turn this life with the next, is clearly taught. The tendency of much religion, Eastern and Western—to divide life into two worlds and to hold that they are utterly distinct and unlike—is reversed. Life is change, transformation, and exaltation. Mortality is a dress rehearsal for the next world. There, light, glory, and dominion will be conferred in fulness on those who have fulfilled the words of eternal life in this world, and are therefore prepared for eternal life in the world to come.

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JAMES P. BELL

#### COMPARATIVE PERSPECTIVE

Religions tend to present life as meaningful when it conforms to a cosmic plan—a plan that is either

intentionally instituted by God or is grounded in the nature of a cosmos that is divine in origin. For Latter-day Saints, the divinely ordered cosmos is the tenor of all scripture. Within this context, latter-day scripture affirms the interrelated themes of the crucial importance of the PHYSICAL BODY, of trials, of the experience of opposition, of the eternality of family, and of the vision of joy and glory in the likeness of God (see PURPOSE OF EARTH LIFE: LDS PERSPECTIVE).

Alternative views move in two directions. Some hold that if there is no God and if the ultimate end of all human life is personal annihilation, life has no meaning. This is the position, for example, of Arthur Schopenhauer. Existentialists, who generally assert that humans create their own meaning in a godless and objectively absurd universe, take a similar stance. Others, including some naturalists and humanists, hold that life is worthwhile even if the claims of supernatural religion are false. Marxists, for instance, hold that a purposive society, if not a meaningful cosmos, emerges as an objective entity through the inexorable processes of history.

Some thinkers affirm that life has purpose even if that purpose is shrouded in mystery. Hedonism typically maintains that questions of ultimate meaning cannot be answered and hence should be ignored in favor of calculating maximum pleasure and minimum pain. Confucianism tends not to speak to this issue. It asserts the existence of a spiritual order that is prior to, and superior to, the social order, but focuses on issues of a this-worldly character. Many strands of Judaism take the same approach, believing that the life to come is secondary to the task of establishing and maintaining a sanctified community in this world and looking to a day when, in the words of a venerable Hebrew prayer, “the world shall be perfected under the reign of the Almighty.”

Latter-day Saints see life as a three-stage process—a premortal, mortal, and postmortal existence. All stages are essential to the unfolding and perfecting of the self, which is the work and glory of God. The process can be characterized as both this-worldly and other-worldly (see GOD: WORK AND GLORY OF; MORTALITY; PRE-EXISTENCE; RESURRECTION).

Plato’s “myth of the cave” depicts the human condition as bondage to false beliefs and illusions, which the true philosopher aims to transcend. In the *Phaedo*, Socrates argues that the philosopher

“is always pursuing death and dying.” The wise man longs for the separation of his soul from his body; for freedom from illness, fatigue, and the deceptions of the senses; and for release into a realm of intuitive contemplation. Gnosticism, a movement akin to Platonism, shared the notion of the fall and hoped-for ascent of a divine soul, but frequently denied the goodness of both the physical universe and the deity who had made it. In the thirteenth century Thomas Aquinas offered a classical enunciation of the Catholic position that man’s highest goal, even in this material world, is the “contemplative life,” which will be perfected after death. The happiness of the saints will consist in an intellectual “seeing” of the divine essence, vision not in the eye but in the mind. Latter-day scripture affirms both the life of intelligence, defined as light and truth, and the redemption of the soul, defined as both spirit and body. The purpose of life is not escape but transformation—of man, of community, and of the cosmos.

In the major religious traditions of eastern and southern Asia, God (or the gods) sometimes has a marginal role. Hinduism teaches that the deepest human desire is for infinitude, for infinite being, knowledge, and joy. One must therefore seek *mukti*, liberation, from the finitude and limitations that seem to be humanity’s natural condition. The word “seem” is crucial because Hinduism insists that behind individual and finite personalities lies Atman-Brahman, the Godhead itself. Men and women are already infinite; liberation consists simply—although it is not so simple!—in recognizing that fact. Buddhism, springing from Hindu soil and often considered a kind of reformation of the older religion, essentially concurs in this diagnosis of the human condition, although its nontheistic forms differ in the way it explains human nature. The Buddha (the title comes from a word meaning roughly “to be enlightened”) held that the fundamental human problem is a desire to be separate and that life’s purpose is the extinction of that desire, thus enabling men and women to overcome, in this or a series of lives, the selfish cravings that are the chief source of their sufferings and woe. LDS thought rejects both reincarnation and the theory of human suffering as illusory (see REINCARNATION; SUFFERING IN THE WORLD).

The notion of soul liberation as the purpose of life is not uncongenial to religions of the Abrahamic tradition, including that of the Latter-day Saints, although it has seldom if ever become

the dominant paradigm. The declaration of the Hebrew scriptures that God pronounced the material cosmos “good” has remained normative. For this and other reasons, Jewish, traditional Christian, Muslim, and LDS thought unite in the view that the supremely good God is directly responsible for the general situation in which human beings find themselves. But no tradition emphasizes more than does the LDS that the conditions of mortality were “voluntarily subscribed to” by each individual (*TPJS*, p. 325; cf. D&C 93:30–31; see also THEODICY). Latter-day Saints likewise agree that eventual union with God implies no loss of finite individual identity, but rather a relationship with him.

A pervasive Christian view is expressed in the Westminster Shorter Catechism of 1647, which declares that “man’s chief end is to glorify God, and to enjoy him forever.” God created us to bring glory to himself—which was not vanity on his part, since he fully deserves that glory, whereas human beings do not—and will reward those whom he saves with the enjoyment of himself. This can be compared with the position of Islamic tradition that attributes to God the words “I was a hidden treasure but wished to be known, and therefore I created the world.” The aim of human beings in Islam is therefore to submit (*aslama*) themselves to the will of God and to glorify him through their actions. Judaism and Islam are closely related in their emphasis upon law and right behavior and in their declaration that obedience to the commandments of God is the purpose of life. Judaism, however, differs from Islam in its belief that the full range of the divine commandments (*mitzvot*) is incumbent only upon Jews, with non-Jews subject to the few basic “Noahian precepts.” Islam, on the other hand, insists that God’s demands are identical for all human beings. “I did not create the jinn and mankind,” the Koran quotes Allah as saying, “except to serve me.”

Some Protestant thinkers have affirmed that human beings exist to manifest the divine attributes, to embody in their own imperfect lives something of God’s glory. A similar view occurs in the statement of the Catholic Baltimore Catechism that “God made us to show forth His goodness and to share with us His everlasting happiness in heaven.” Latter-day scripture affirms that God will share not only his gifts and blessedness but also his divine nature (see DEIFICATION). Catholic and Protestant forms of Christianity, however, part

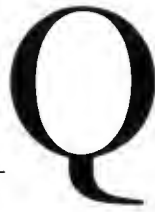
company; the former holds that God's aims for mankind are ideally realized in a life of sacramental and liturgical worship, whereas the latter emphasizes acceptance of the free grace of Christ. Latter-day Saints affirm that saintly life is impossible without access to the grace of Christ; freely chosen obedience to divinely given covenants, laws, and ordinances in which the atonement and grace of Christ are manifest; and then the giving of oneself in whole-souled discipleship.

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DANIEL C. PETERSON  
HUSTON SMITH





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## QUORUM OF THE TWELVE APOSTLES

Twelve men ordained to the MELCHIZEDEK PRIESTHOOD office of APOSTLE constitute the Quorum of the Twelve Apostles, the second-highest presiding quorum in the government of The Church of Jesus Christ of Latter-day Saints. The highest presiding quorum is the FIRST PRESIDENCY, three HIGH PRIESTS who have generally been apostles who hold all keys (AUTHORITY) pertaining to the spiritual and temporal affairs of the Church. The Twelve serve under the direction of the First Presidency. Latter-day Saints sustain these fifteen men as PROPHETS, SEERS, AND REVELATORS for the Church, who receive “a special spiritual endowment in connection with their teaching of the people. . . . Others of the General Authorities are not given this special spiritual endowment and authority covering their teaching” (J. Reuben Clark, Jr., *Church News* [July 31, 1954]:9).

Several titles refer to the body of the twelve apostles: the Quorum of the Twelve, the Council of the Twelve, or simply the Twelve. The designation Quorum of the Twelve is the scriptural title and the formal name used by the First Presidency in presenting the Twelve to Church members for their sustaining vote. The designation Council of the Twelve is used commonly in Church publica-

tions and in communicating with persons of other faiths.

**HISTORY.** The first members of the Quorum of the Twelve in modern times were ordained on February 14, 1835. This type of quorum has its roots in New Testament precedent (Matt. 10:1) and in modern REVELATION (D&C 18:26–39). After the ZION’S CAMP expedition of 1834, the Prophet Joseph SMITH called together in 1835 those who had participated and revealed that “it was the will of God that those who went to Zion, with a determination to lay down their lives, . . . should be ordained to the ministry” (HC 2:182). He then directed the three witnesses of the Book of Mormon (Oliver COWDERY, David WHITMER, and Martin HARRIS) to prayerfully choose the Twelve in harmony with an earlier revelation (D&C 18:37). The Presidency then laid hands on the Three Witnesses, empowering them to make the selection (HC 2:186–87). Those chosen were Thomas B. Marsh, David W. Patten, Brigham YOUNG, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, Luke S. Johnson, William B. Smith, Orson Pratt, John F. Boynton, and Lyman E. Johnson. These twelve men were then ordained apostles by the Three Witnesses and given the keys pertaining to their holy calling. The First Presidency also laid their hands on them and confirmed these blessings and ordinations (T&S 2





Quorum of the Twelve Apostles (1944): Front (left to right): George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill. Back (left to right): Charles A. Callis, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen. Courtesy University of Utah.

[Apr. 15, 1845]:868). Oliver Cowdery then gave to the Twelve a charge to “preach the Gospel to every nation” (*HC* 2:195).

A month later, the Twelve requested further divine guidance as they prepared to preach. The response was a revelation that defined their duties and the duties of the newly formed Quorum of the Seventy (see *D&C* 107:21–39). Primary duties of the Quorum of the Twelve are to be “special witnesses of the name of Christ in all the world,” “to officiate in the name of the Lord, under the direction of the Presidency of the Church,” “to build up the Church, and regulate all the affairs of the same,” and “to open the door [of all nations] by the proclamation of the gospel of Jesus Christ” (*D&C* 107:23, 33, 35; cf. 112:16–21; 124:128).

Joseph Smith assigned the members of the Quorum of the Twelve to regulate the scattered branches of the Church. Later, he sent them on proselytizing missions to foreign lands. In 1840–1841 nine of the Twelve served special missions to the British Isles. When they left Great Britain after twelve months, more than 4,000 new members had joined the Church. These nine brethren also established procedures for a continuing program of immigration of the British convert Saints to America (see *BRITISH ISLES, THE CHURCH IN; MISSIONS OF TWELVE TO BRITISH ISLES.*)

Missionary success in Britain bonded members of the Twelve into a united quorum under the leadership of the quorum president, Brigham Young, who was appointed January 19, 1841. When they returned to Church headquarters at Nauvoo, Illinois, Joseph Smith expanded their duties to include regulating the affairs of the *STAKE* there.

In late March 1844, Joseph Smith conferred on the Quorum of the Twelve all of the *ORDINANCES*, keys, and authority that he possessed. Describing this event, Wilford WOODRUFF said Joseph Smith “lived until every key, power and principle of the holy Priesthood was sealed on the Twelve and on President Young, as their President.” He further quoted the Prophet’s explanation and injunction to the Twelve: “I have lived until I have seen this burden, which has rested on my shoulders, rolled on to the shoulders of other men; . . . the keys of the kingdom are planted on the earth to be taken away no more for ever. . . . You have to round up your shoulders to bear up the kingdom. No matter what becomes of me” (*JD* 13:164).

After a mob assassinated Joseph Smith on June 27, 1844, and the First Presidency was dissolved, the Church faced the question of *SUCCESSION IN THE PRESIDENCY* for the first time.

The resulting confusion was resolved when the Quorum of the Twelve, as the next highest presiding quorum, stepped forward and was sustained to succeed the First Presidency. From June 1844 to December 1847, the Twelve governed the Church under their president, Brigham Young. In their presiding capacity, they published an 1845 proclamation to the kings of the world and the President of the United States of America (see PROCLAMATIONS OF THE FIRST PRESIDENCY AND THE QUORUM OF THE TWELVE APOSTLES). President Young was sustained as PRESIDENT OF THE CHURCH on December 5, 1847, by the Twelve and by the Saints in conference on December 27, 1847.

This transition of leadership established the precedent and order that have been followed in all subsequent reorganizations of the First Presidency. Upon the death of a Church President, the First Presidency is dissolved and the Quorum of the Twelve becomes the presiding council of the Church. The President of the Twelve who is the senior apostle on the earth becomes the presiding

officer of the Church and remains in that capacity until a new First Presidency is organized.

An event that was highly significant to the Twelve occurred at the close of the administration of President Lorenzo SNOW in 1901. For more than five decades preceding this time, the Twelve had spent less time taking the gospel to other nations because of the need to preside over the Saints at home. Also, U.S. government prosecution of polygamists had driven some of them into exile. Shortly before the October 1901 General Conference, President Snow reminded the Twelve that they had a scriptural duty to preach the gospel to all the world; presiding over the STAKES was not sufficient (*Juvenile Instructor* 36 [Nov. 1901]:689–90.)

At the final session of that conference, President Snow defined the duties of the apostles, seventies, high priests, and ELDERS. The Twelve were “to look after the interests of the world” (CR [Oct. 1901]:61). President Snow died four days after the conference, but the Twelve recognized the impor-



Quorum of the Twelve Apostles (October 1988). Front row (left to right): Howard W. Hunter, Boyd K. Packer, Marvin J. Ashton, L. Tom Perry. Back row (left to right): David B. Haight, James E. Faust, Neal A. Maxwell, Russell M. Nelson, Dallin H. Oaks, M. Russell Ballard, Joseph B. Wirthlin, Richard G. Scott.



The room in the Salt Lake Temple (1991) where the Quorum of the Twelve Apostles meets regularly to plan, pray, and take counsel together. Quorum action requires unanimity.

tance of his instruction. The Quorum president, Joseph F. SMITH, wrote that “we accept what [President Snow said] on the duties of the Twelve . . . as the word of the Lord to us all” (*Juvenile Instructor* 36 [Nov. 1901]:690). Consequently, the Twelve renewed their international missionary effort. Since that time, by direction of the First Presidency, the Twelve have dedicated many nations for preaching the gospel and continue to supervise missionary work throughout the Church.

**APPOINTMENT.** A member of the Quorum of the Twelve is selected by the First Presidency, which may consider several candidates. The Presidency then chooses one person by revelation and calls him to the position. This involves essentially the same principles as the selection of Matthias to fill the vacancy that resulted from the death of Judas Iscariot (Acts 1:15–26).

When a new appointment to the Quorum is to be announced (usually at a general conference), a member of the First Presidency presents the names of **GENERAL AUTHORITIES**, including the new apostle, and other general Church officers to be sustained by Church members. The sustaining complies with the principle of **COMMON CONSENT** (D&C 26:2).

After Church members sustain the newly called person, the First Presidency and Quorum of the Twelve ordain him to the office of apostle and give him all the keys of the holy apostleship. These

are the same keys Jesus Christ conferred on the Twelve he called in New Testament times, and also the same keys restored by Peter, James, and John to Joseph Smith and Oliver Cowdery in this dispensation. The keys given to the new apostle include the authority to preach the gospel in all the world and to seal ordinances on earth that will be sealed eternally (Matt. 16:19; 28:19–20; John 20:22–23).

Callings to the Quorum of the Twelve are for life. The date on which a person becomes a member of the Quorum (usually the date he is sustained as an apostle) establishes his position of seniority in the Quorum relative to other quorum members. Seniority within the Quorum determines who will be the next President of the Church, for that office passes to the senior apostle. This divinely revealed order identifies the most experienced apostle as the future president and prevents any striving for office or vying for power or position (see **SUCCESSION IN THE PRESIDENCY**).

**DUTIES.** Consistent with earlier revelations, the Twelve today are commissioned to open the nations of the world to the preaching of the gospel (D&C 107:35). By assignment from the First Presidency, members of the Twelve meet with heads of state to obtain official permission for the Church to teach the gospel consistent with the laws of those countries.

When the Twelve act under direction of the First Presidency, they have authority to receive revelation for their assignments, which include supervising the Seventy, overseeing the stakes, and training leaders (D&C 107:33). Only the President of the Church, however, has the right and authority to receive revelation for the whole Church (D&C 28:2–3).

Members of the Twelve serve on committees established by the First Presidency and those within the Quorum. Committee assignments are rotated periodically.

The Quorum of the Twelve directs the work of the Seventy. The Twelve are to “call upon the Seventy, when they need assistance . . . instead of any others” (D&C 107:38). The presidents of the Quorums of the Seventy report to the Twelve.

The Twelve meet in the **SALT LAKE TEMPLE**, usually weekly, to transact all business that requires decisions by the Quorum. The Quorum normally brings the decisions it reaches to its meetings with the First Presidency. These two bodies

together constitute the Council of the First Presidency and the Quorum of the Twelve Apostles. This council takes final action on all matters that affect the Church, including new Church leadership callings; establishment of policies, procedures, and programs; creation, division, and reorganization of missions and stakes. Church PRIESTHOOD QUORUMS strive for unanimity in their decisions, in accordance with revelation (D&C 107:27). Until agreement is reached, the Quorum of the Twelve takes no action. Instead, the President of the Twelve usually defers the matter for reconsideration. Unanimity among the presiding quorums of the Church provides Church members with an assurance that "the united voice of the First Presidency and the Twelve" will never "lead the Saints astray or send forth counsel to the world that is contrary to the mind and will of the Lord" (Joseph Fielding Smith, *Ensign* 2 [July 1972]:88).

The First Presidency assigns members of the Twelve and other General Authorities to speak at semiannual general conferences of the Church, but normally does not assign a topic. Members of the First Presidency and the Twelve speak at every general conference; other General Authorities speak periodically as assigned. Church members regard messages of the First Presidency and the Twelve as inspired (D&C 68:4).

Each stake has semiannual stake conferences. A General Authority or a Regional Representative usually presides at one of these conferences each year, as assigned by the President of the Quorum of the Twelve. Because of the large and increasing number of stakes, members of the Twelve are generally assigned to attend stake conferences only to

organize new stakes, divide existing stakes, or reorganize STAKE PRESIDENCIES.

The President of the Quorum also assigns Quorum members to attend conferences where several stakes meet together. These multiregional conferences give Church members a more frequent opportunity to see and hear members of the First Presidency and the Twelve.

Members of the Twelve are "special witnesses" of the name of Jesus Christ in all the world; they possess a KNOWLEDGE, by revelation, of the literal RESURRECTION of Christ and a knowledge that he directs the affairs of his Church today. That shared conviction unites the Twelve in a bond of unity and love.

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WILLIAM O. NELSON



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## RACE, RACISM

The Church of Jesus Christ of Latter-day Saints teaches that all humans are literally the spirit offspring of the eternal Heavenly Father (Acts 17:26, 29). The concept of race refers to populations identifiable by the frequency with which a selected number of genetically determined traits appear in that population. While all human groups belong to the same species (*Homo sapiens*), they may be differentiated into various races by such traits as skin pigmentation, hair color, head shape, and nose form. A negative concept of racism implies that one set of racial characteristics is superior to others. The Church denounces this viewpoint.

In 1775, Johann Friedrich Blumenbach established five human races differentiated by skin color. Later anthropologists used other characteristics of the human body and arrived at a different number of racial subdivisions, from a minimum of two to a maximum of several dozen. By limiting criteria, most anthropologists now agree on the existence of three distinct groups: the Caucasoid, the Mongoloid, and the Negroid.

The apostle Paul taught in the New Testament that God “hath made of one blood all nations of men for to dwell on all the face of the earth” (Acts 17:26). In the sight of God, race, color, and nationality make no difference, an idea stressed in the Book of Mormon: “He inviteth them all to come

unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile” (2 Ne. 26:33).

Spencer W. KIMBALL, in speaking of race and racism as President of the Church, said: “We do wish that there would be no racial prejudice. . . . Racial prejudice is of the devil. . . . There is no place for it in the gospel of Jesus Christ” (pp. 236–37).

Latter-day Saints believe that Jesus Christ came to earth to die for all mankind and to teach them how to live. He taught two great commandments: first, to love God with all one’s heart, might, mind, and strength; second, to love one’s fellow men as one loves oneself (Matt. 22:36–39). Throughout his life, Jesus showed how to obey these two commandments.

Prior to June 1978, priesthood denial to blacks within the Church aroused both concern about, and accusations of, racism in the Church, especially during the civil rights movement of the 1960s in the United States. For more than a century Presidents of the Church had taught that blacks were not yet to receive the priesthood, for reasons known only to God, but would someday receive it. As made clear in Official Declaration—2 (appended to the Doctrine and Covenants in September 1978), there had long been an anticipation that

the priesthood would be made available to all worthy men—an anticipation realized and announced June 9, 1978.

In the October 1978 Semiannual General Conference of the Church, President Spencer W. Kimball restated to the world that he had received a revelation making all worthy male members of the Church eligible for the priesthood without regard for race or color (*see* DOCTRINE AND COVENANTS: OFFICIAL DECLARATION—2).

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## RAISING THE DEAD

God has the power to raise the dead. This truth is confirmed by ancient scripture and reaffirmed by revelations in the RESTORATION OF THE GOSPEL in this dispensation. When asked if the "Mormons" could raise the dead, the Prophet Joseph SMITH replied, "No, . . . but God can raise the dead, through man as an instrument" (*TPJS*, p. 120).

Raising the dead is the act of restoring to life one whose eternal spirit has departed from its mortal body. Restoration to mortal life, however, is not to be equated or confused with resurrection of the body from death to immortality. A person raised from the dead is not thereby made immortal; in such cases, the individual becomes mortal a second time and must die again before being raised in the resurrection to immortality (Bruce R. McConkie, *Doctrinal New Testament Commentary*, Vol. 1, p. 256, Salt Lake City, 1965).

The scriptures report that on three separate occasions during his mortal ministry Jesus raised individuals from the dead. The daughter of Jairus was called back to life within hours of her death (Mark 5:22–43). The lifeless body of the widow's son in the village of Nain was being carried to the cemetery when Jesus intervened and commanded

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The priesthood authority by which miracles were performed in ancient times by the servants of God has been restored and is functional in the latter days. The power to raise the dead, if the Lord wills, is inherent in the exercise of priesthood authority by righteous priesthood holders and in the restoration of the gospel of Jesus Christ.

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## REASON AND REVELATION

LDS teaching affirms the supreme authority of divine REVELATION. However, revelation is not understood as an impediment to rational inquiry but as the framework within which the natural human desire to know can most vigorously and fruitfully be exercised. In traditional Judaism and Islam, revelation is mainly seen as law, and the orthodox life of pious obedience is incompatible with the questioning spirit of philosophic life (*see* WORLD RELIGIONS [NON-CHRISTIAN] AND MORMONISM). The Christian view of religion as belief or FAITH and of revelation as teachings or DOCTRINE has encouraged a perennial interest in reconciling the



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authority of revealed religion with that of reason. Thus, among revealed religions, Christianity has been the most open—and the most vulnerable—to the claims of reason.

The theological tradition of medieval Christianity viewed the Gospels as a supernatural fulfillment of the brilliant but partial insights of natural reason as represented by Greek philosophers, especially Plato and Aristotle. The Christian philosophers Augustine and Aquinas agreed with their pagan predecessors that reason is the noblest natural human faculty, but argued that it cannot reach God, its true end, without the aid of revelation. Thus, revelation was held to be superior, but even this superiority was to some extent defined by a view of the good inherited from pre-Christian PHILOSOPHY.

The founders of the Protestant tradition attacked this alliance between classical philosophy and the gospel, and tended to limit reason to an instrumental status. So limited, however, the Protestants viewed the exercise of reason as redounding to the glory of God. In this way, the Reformation laid the foundation for the later alliance between faith and technological science.

The LDS understanding of this issue rests upon foundations equally distinct from Protestant and Catholic traditions. LDS doctrine emphasizes the continuity between the natural and the divine realms, a continuity founded in part on the eternal importance of human understanding. But Latter-day Saints do not see the dignity of the mind as the sole basis of this continuity. Rather, they look to the exaltation of the whole person—not only as a knower of truth but also as a servant of the Lord and a source of blessings to one's fellow beings and one's posterity. In contrast to other Christian and Jewish traditions, moreover, LDS teaching emphasizes the necessity of present and future revelation, both to the individual and to the Church, in the pursuit of all these ends.

Warnings against the arrogance of human reason are common and founded in scripture. Thus, the Book of Mormon prophet Jacob decries “the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. But to be learned is good if they hearken unto the counsels of God” (2 Ne. 9:28–29). He thus an-

nounces a theme—the goodness of learning—that is almost as prominent in LDS teaching as the necessity of revelation, especially in the Doctrine and Covenants, where the Saints are enjoined to pursue learning of all kinds by “study” as well as by “faith” (D&C 88:78–79, 118).

Though one purpose of rational inquiry is to enhance missionary work (D&C 88:80), the goodness of learning transcends any practical applications. Indeed, this intellectual goodness is linked directly and intrinsically with the exaltation of the individual, whose nature must conform to the “conditions” or “law” of the kingdom he or she attains: “For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light” (D&C 88:38–40). Such perfections also pertain to natural human faculties, directed and aided by general and personal revelation, for ultimately the light that “enlighteneth your eyes” and “quick- eneth your understandings” is the “light of Christ,” the “light of truth . . . which is in all things” (D&C 88:6, 7, 11, 13; cf. Moro. 7:16–25).

Revealed light and natural light are not completely distinct categories. Revelation engages natural reason and indeed may build upon it. It is sometimes described in LDS teaching as “a still voice of perfect mildness” able to “pierce unto the very soul” (Hel. 5:21–31) or as a spirit that resonates with the mind to produce a feeling of “pure intelligence” or “sudden strokes of ideas” (*TPJS*, p. 151). It is thus appropriate to seek and prepare for revelation by the effort of reason: “You must study it out in your mind; then you must ask me if it be right” (D&C 9:8).

LDS teaching encourages a distinct openness to the intrinsic as well as instrumental goodness of the life of the mind, an openness founded on the continuity between the human and divine realms. The full exercise of human reason under the direction of revelation holds a high place among the virtuous and praiseworthy ends to be sought by the Saints (A of F 13), for the scripture promises that “whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection,” and the more “knowledge and intelligence” one gains through “diligence and obedience,” the greater “the advantage in the world to come” (D&C 130:18–19). This emphasis on intellectual development in human progress toward GODHOOD accords with the fundamental doctrine that is the official motto of Brigham Young University—

namely, that “the glory of God is intelligence” (D&C 93:36).

Equated with “light and truth,” such intelligence by nature “forsake[s] that evil one” (D&C 93:37). It cannot be simply identified with conventional measures of “intelligence” or with the Greek philosophic idea of a pure, immaterial, and self-directed intelligence, a concept that was very influential in medieval theology. For Latter-day Saints, the attainment of INTELLIGENCE must be integrated with the labor of shaping the material world and binding together families and generations, for “the elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy” (D&C 93:33). To the doctrine that “the glory of God is intelligence,” one must add God’s statement to Moses that “this is my work and my glory—to bring to pass the immortality and eternal life of man” (Moses 1:39).

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RALPH C. HANCOCK

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## REBAPTISM

Once a person joins The Church of Jesus Christ of Latter-day Saints, circumstances requiring rebaptism are unusual. In current policy and practice, a person would be rebaptized only in two cases: (1) if membership records were irretrievably lost and no other proof of membership could be established; or (2) if an excommunicated person qualified for reentry into the Church. As members partake of the SACRAMENT weekly, repenting of sin, their baptis-

mal COVENANTS are renewed and rebaptism is unnecessary.

One enters into membership in the Church only through BAPTISM by immersion for the REMISSION OF SINS by one holding the appropriate priesthood, regardless of any prior baptism or initiation ordinance. Latter-day scriptures refer to baptism as a NEW AND EVERLASTING COVENANT. It is the ordinance received by one who accepts the gospel of Jesus Christ, with the promise that proper baptism opens onto the path that leads to eternal life. But baptisms performed outside the framework of the restored priesthood are of no avail for one who wishes to enter in at the strait gate and onto that path (D&C 22:1–2).

Rebaptism is rare among Latter-day Saints in modern times. Historically, however, many members were rebaptized as an act of rededication. This was first practiced in Nauvoo and was continued in the Utah Territory. Rebaptism served as a ritual of recommitment but was not viewed as essential to salvation. Members often sought rebaptism when called to assist in colonization or to participate in one of the UNITED ORDERS. On some occasions, the Saints were rebaptized as they prepared for marriage or entrance into the temple. Early members also rebaptized some of the sick among them as an act of healing. Because of misuse by some Church members, all such practices of rebaptism were discontinued in 1897.

II. DEAN GARRETT

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## RECORD KEEPING

The keeping of records is done in response to a direct commandment from the Lord and is considered a sacred trust and obligation. “The matter of record keeping is one of the most important duties devolving on the Church,” said Elder Joseph Fielding SMITH (p. 96). Indeed, the very day the LDS Church was organized, the Prophet Joseph SMITH received a revelation: “Behold, there shall be a record kept among you” (D&C 21:1). This requirement apparently has been the same in every DISPENSATION. The Pearl of Great Price states that a BOOK OF REMEMBRANCE was first kept in the ADAMIC LANGUAGE, and Adam’s children were taught to read and write, “having a language that was pure and undefiled”; therefore, it was given unto many “to write by the spirit of inspira-

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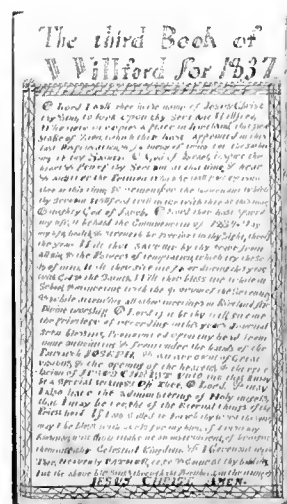
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tion" (Moses 6:5–6). ENOCH, seventh in descent from ADAM and the father of Methuselah, also kept a record and commented upon the divine prototype of it: "For a book of remembrance we have written among us, according to the pattern given by the finger of God" (Moses 6:46). Abraham continued the practice, affirming that "records of the fathers" had come into his hands and stating, "I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me" (Abr. 1:31). Such records are of three types: (1) accounts of God's dealings with his children (the scriptures, for example); (2) records of religious ORDINANCES; and (3) histories of nations and peoples, including personal histories.

**SCRIPTURES.** Prophets have been commanded to write scripture. For example, Moses in his time received a great revelation concerning the creation of heaven and earth with the divine imperative, "Write the words which I speak" (Moses 2:1). Those words are largely preserved in Genesis in the Bible. During Jeremiah's difficult mission a king desecrated a scroll containing some of God's revelations and the word of the Lord came to Jeremiah saying, "Take thee again another roll, and write in it all the former words that were in the first roll" (Jer. 36:27–32). Jeremiah and his scribe did so, and those words are in the book of Jeremiah.

Near the time of Jeremiah's vicissitudes, the Book of Mormon prophet LEHI took his family and fled from Jerusalem into the wilderness in 600 B.C. He was commanded by the Lord to send his sons back to Jerusalem to obtain certain plates of brass that had been kept by his forebears. The plates were engraved with the genealogy of Lehi's family, the five books of Moses, and writings of the prophets down to Jeremiah (1 Ne. 5:11–14). LAMAN and NEPHI<sub>1</sub>, two of the sons of Lehi, tried to get Laban, the keeper of the plates, to give them the plates or to exchange them for certain other treasures, but Laban refused and sought to kill Lehi's sons. Eventually Laban himself was condemned of the Lord and slain (*see* SWORD OF LABAN), for "it is better that one man should perish than that a nation should dwindle and perish in unbelief" (1 Ne. 4:12–13). Thus the plates were procured and preserved, and they provided the cultural and spiritual foundation of the Nephite civilization in their promised land in the Western world (Mosiah 1:3–5; *DS* 2:198).



A page from Wilford Woodruff's journal (1837). From the earliest days of the Church, members have been exhorted to keep historical and personal records. One of the most prodigious journal writers was Wilford Woodruff, who kept copious journals for over sixty-five years.

After his resurrection at Jerusalem, Jesus Christ appeared to the Nephites and personally emphasized the importance of record keeping. He provided them some of the revelations given to MALACHI. The Lord then commanded NEPHI<sub>3</sub> (the record keeper at the time of Jesus' advent and a descendent of the first Nephi) to bring out the records kept by the Nephites. He examined them and reminded Nephi that Samuel, a Lamanite prophet, had testified that he (Christ) should arise from the dead and prophesied that at Christ's resurrection others would also arise and appear to many. Jesus then inquired, "How be it that ye have not written this thing . . . ? And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded" (3 Ne. 23:11, 13).

**RELIGIOUS ORDINANCES.** Just as the doctrines and commandments from God must be recorded, so also must the responses and actions of the children of God be written. Prophetic scriptures warn that God's children will be judged out of sacred records kept both on earth and in heaven. Those responsible for keeping the records on earth are charged to make them as accurate as possible. Ordinances such as baptisms, confirmations, ordinations to the priesthood, patriarchal blessings, en-



dowments, and sealings—all should be precisely recorded. Financial records of donations are especially carefully preserved, such as the TITHING record. Earthly and spiritual conduct is to be measured by the things written (Mal. 3:16–18; Rev. 20:12). The Prophet Joseph Smith affirmed, “Our aets are recorded, and at a future day they will be laid before us, and if we should fail to judge right and injure our fellow-beings, they may there, perhaps, condemn us; there they are of great consequence, and to me the consequence appears to be of force, beyond anything which I am able to express” (*TPJS*, p. 69).

To qualify for eternal blessings, each person must come unto God through Christ, make commitments and covenants through certain ordinances, and have them properly recorded. Those who have died without hearing the gospel of Jesus Christ must have the ordinances of salvation and exaltation performed in their behalf (*see* BAPTISM FOR THE DEAD), and record keeping is vital for all such ordinances performed in the Church. Vicarious ordinances can be performed only for individuals properly identified through dependable records. The Church sponsors programs to locate and microfilm family records worldwide and make them available to members and others in their genealogical research and FAMILY HISTORY work. Many members are involved in such research and in vicarious service in the TEMPLES of the Church in behalf of the dead. It is all done in the faith that whatsoever is done by proper authority, in the name of the Lord, truly and faithfully, and with accurate records kept, is established on earth and in heaven, and cannot be annulled, according to the decrees of the great Jehovah (cf. D&C 128:9).

**HISTORIES.** Church members are counseled to include personal histories among the records they keep. All such records are valuable in the preservation and transmission of culture within each family, and they often have an impact broader than anticipated by those who write them. Nephi, who wrote a history of his people as commanded by God, did anticipate its benefit to others, saying, “I write the things of my soul. . . . For my soul delighteth in the scriptures, and my heart pondereth them, and writeth them for the learning and the profit of my children” (2 Ne. 4:15).

President Speneer W. KIMBALL offered this challenge: “Get a notebook . . . a journal that will last through all time, and maybe the angels may

quote from it for eternity. Begin today and write in it your goings and comings, your deepest thoughts, your achievements and your failures, your associations and your triumphs, your impressions and your testimonies” (1975, p. 5). Parents may not see, in the present moment, the potential value of what they write in a personal journal, nor can they predict the response of their descendants to it, but anyone who holds the journal of an ancestor can testify of the joy in possessing it. Minimally, parents should record accurately special events such as dates of birth, marriages, ordinations, and deaths. While it is not necessary to write everything that occurs each day, things of a spiritual nature and other happenings that arouse poignant feelings should be recorded (*see* JOURNALS). One parent recounted with regret, “I remembered [a] . . . spiritual experience I had had years earlier, just before my baptism. I hadn’t written that in my journal, . . . and now I couldn’t remember enough details of the story to retell it. I wanted to share that event with my son—and because I hadn’t recorded it, I could not” (Espinosa, p. 24). President Kimball promised: “As our posterity read of our life’s experiences, they, too, will come to know and love us. And in the glorious day when our families are together in the eternities, we will already be acquainted” (1980, p. 61).

Record keeping has resulted in the creation of sacred scriptures of incalculable value; records of ordinances done and covenants made will have eternal significance; and the histories of nations and individuals have helped throughout the ages in the developments of civilization.

[*See also* Genealogical Society of Utah; Granite Mountain Record Vault; Historians, Church; World Conferences on Records.]

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## REDEEMER

See: Jesus Christ, Names and Titles of

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## REFORMATION, PROTESTANT

See: Protestant Reformation

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## REFORMATION (LDS) OF 1856–1857

A reform movement initiated by Church leaders in 1856–1857 to rekindle faith and testimony throughout the Church has long been known as the Mormon Reformation. Motivations for reform had as much to do with the lofty expectations of Church leaders as with the spiritual complacency or deficiency of the Saints. The Reformation occurred in a period of optimism and anticipation, as Church leaders hoped to create the unified society viewed as a necessary precursor to the MILLENNIUM. With the Saints now secluded in their Rocky Mountain retreat, a reemphasis of basic principles seemed especially appropriate.

The Mormon Reformation commenced in early September 1856, when President Brigham YOUNG sent his counselor Jedediah M. Grant to preach reform in settlements north of Salt Lake City. While speaking to assembled Saints, Grant was prompted to commit them to reform and to instruct them to signify that commitment through REBAPTISM. Grant's success had a contagious effect, and within days Saints in other settlements were also rebaptized.

Early reform efforts, influenced by President Grant's unbridled enthusiasm, were somewhat spontaneous. The revivalistic spirit, the anxious confession, and the mass rebaptisms, however, gradually gave way to more judicious and ordered reform. The reform became especially systematic at Church headquarters, where a policy was established to have two home missionaries assigned to each WARD. Equipped with a twenty-seven-question catechism to help measure the worthiness of the Saints, the home missionaries assisted families with everything from hygiene and church attendance to obeying the Ten Commandments. Only after some months of missionary-member visits were Saints in the Salt Lake City wards rebaptized

in early spring of 1857. In Salt Lake City, rebaptism generally marked the formal end of the Reformation, though reform fervor continued until mid-1858.

Under instructions from President Young, the Reformation was carried to settlements and missions throughout the world. While procedures differed somewhat in areas away from Utah, rebaptism was a requirement for all faithful Saints. It symbolized both forgiveness of sin and a recommitment to obey commandments. Those who refused to be rebaptized might lose their membership in the Church. In Britain, zealous application of Reformation principles resulted in trimming from Church rolls a large number of the less-committed.

The era of the Reformation is often regarded as a controversial period. Some critics have claimed that BLOOD ATONEMENT was practiced at this time. While President Young did preach that forgiveness for certain sins could come only through the sinner's shedding his blood, such comments reflect his style more than his intent. Many of Brigham Young's utterances were rhetorical and designed to encourage (or even frighten) Saints into gospel conformity. While publicly he threatened, privately he instructed Church leaders to forgive those who expressed sorrow for sin and repented.

For many Latter-day Saints, the Reformation was a period of spiritual rejuvenation. Attending meetings, paying tithing and other free-will offerings, and showing other outward indicators of renewal increased dramatically. The Reformation also had the effect of separating "wheat from chaff." Some members were disconcerted by the processes and the effects of reform and chose to leave LDS settlements. Perhaps the most damaging legacy from the point of view of Latter-day Saints was the grist the Reformation provided anti-Mormon writers who for decades would inaccurately characterize the period as a "reign of terror" (see ANTI-MORMON PUBLICATIONS).

It may be that both critics and apologists have claimed too much for the Reformation. Certainly the reform impulse was on the whole more structured and restrained than has often been believed. Conversely, it appears that the major impact was of short duration and only moderate consequence—perhaps because the UTAH EXPEDITION and impending armed conflict abruptly ended the main thrust of the movement less than a year after it began.

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PAUL H. PETERSON

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## REGION, REGIONAL REPRESENTATIVE

Regions are intermediate geographic units positioned between the STAKE and the general AREA levels of administration in The Church of Jesus Christ of Latter-day Saints. In 1990, 447 regions around the world consisted of two to six stakes per region in close geographical proximity, each stake being comprised of between four and ten local WARDs of 200 to 700 members each. Groups of ten to forty regions are organized into areas determined by geographic and administrative convenience. Each area is presided over by three seventies who constitute the area presidency.

Regional Representatives are part-time lay officers of the Church that are called by the First Presidency, receive general instructions from the Quorum of the Twelve Apostles, and serve under the direction of the area presidency. Because Regional Representatives do not preside as line officers, they serve without counselors, and stake presidencies report directly to area presidencies. A Regional Representative may preside at a stake conference when assigned.

The principal responsibility of a Regional Representative is to train stake leaders. This training may take place through personal visits, regional council meetings consisting of the stake presidencies in the region, stake CONFERENCES, or other leadership meetings. A Regional Representative has no authority to call local leaders or to counsel individual members in connection with personal matters, but serves as an organizational link providing information and feedback between local Church officers and the General Authorities at area or Church headquarters.

A Regional Representative serves for a period determined by the First Presidency, typically five years. The first Regional Representatives were called in October 1967, and with the growth of the Church, the number has increased steadily.

With the approval of the area presidency, the regional council may organize occasional conferences, special training, athletic competitions, or other events. For members who might otherwise be somewhat isolated or limited by circumstance, such occasions provide perspective, motivation, and exposure to other members and to Church leaders.

[See also Organization: Contemporary.]

DOUGLAS L. CALLISTER  
GERALD J. DAY

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## REINCARNATION

Reincarnation refers to a theory that one SPIRIT (life or soul) passes from one material body to another through repeated births and deaths, usually of the same species, often with ethical implications; thus the present life is viewed as only one of many. This theory is rejected by The Church of Jesus Christ of Latter-day Saints.

The idea of repeated return or of a continuing, exacting wheel of rebirth is based on the Eastern doctrine of karma. Karma literally means "deeds" or "actions" and, in a limited sense, may refer to a system of cause and effect. According to this belief, all inequalities of birth, society, race, and economic being are products of one's individual karma created by an accumulation of previous behavior. Karma is also seen as a cosmic law of justice. It is an eternally moving wheel of rebirth. Experience is repeatable. An individual spirit can live again and again in a wide variety of guises and forms in the mortal estate.

In Latter-day Saint doctrine, mankind is on the road to IMMORTALITY and ETERNAL LIFE. One moves from one type of existence to another along the way. But this teaching is distinguishable from reincarnation on several counts:

1. In Latter-day Saint belief, there is only one physical death for any one person (Heb. 9:27). Amulek, in the Book of Mormon, taught that man can die only once (Alma 11:45). Reincarnation posits many deaths, but in Latter-day Saint thought, the RESURRECTION (incarnation) follows death (cf. D&C 29:24–25).
2. In LDS theology, the PHYSICAL BODY is sacred, and its elements are imperishable. The body is prerequisite to becoming like God. In reincarna-

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Regional Representatives are part-time lay officers of the Church that are called by the First Presidency, receive general instructions from the Quorum of the Twelve Apostles, and serve under the direction of the area presidency. Because Regional Representatives do not preside as line officers, they serve without counselors, and stake presidencies report directly to area presidencies. A Regional Representative may preside at a stake conference when assigned.

The principal responsibility of a Regional Representative is to train stake leaders. This training may take place through personal visits, regional council meetings consisting of the stake presidencies in the region, stake CONFERENCES, or other leadership meetings. A Regional Representative has no authority to call local leaders or to counsel individual members in connection with personal matters, but serves as an organizational link providing information and feedback between local Church officers and the General Authorities at area or Church headquarters.

A Regional Representative serves for a period determined by the First Presidency, typically five years. The first Regional Representatives were called in October 1967, and with the growth of the Church, the number has increased steadily.

With the approval of the area presidency, the regional council may organize occasional conferences, special training, athletic competitions, or other events. For members who might otherwise be somewhat isolated or limited by circumstance, such occasions provide perspective, motivation, and exposure to other members and to Church leaders.

[See also Organization: Contemporary.]

DOUGLAS L. CALLISTER  
GERALD J. DAY

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## REINCARNATION

Reincarnation refers to a theory that one SPIRIT (life or soul) passes from one material body to another through repeated births and deaths, usually of the same species, often with ethical implications; thus the present life is viewed as only one of many. This theory is rejected by The Church of Jesus Christ of Latter-day Saints.

The idea of repeated return or of a continuing, exacting wheel of rebirth is based on the Eastern doctrine of karma. Karma literally means "deeds" or "actions" and, in a limited sense, may refer to a system of cause and effect. According to this belief, all inequalities of birth, society, race, and economic being are products of one's individual karma created by an accumulation of previous behavior. Karma is also seen as a cosmic law of justice. It is an eternally moving wheel of rebirth. Experience is repeatable. An individual spirit can live again and again in a wide variety of guises and forms in the mortal estate.

In Latter-day Saint doctrine, mankind is on the road to IMMORTALITY and ETERNAL LIFE. One moves from one type of existence to another along the way. But this teaching is distinguishable from reincarnation on several counts:

1. In Latter-day Saint belief, there is only one physical death for any one person (Heb. 9:27). Amulek, in the Book of Mormon, taught that man can die only once (Alma 11:45). Reincarnation posits many deaths, but in Latter-day Saint thought, the RESURRECTION (incarnation) follows death (cf. D&C 29:24–25).
2. In LDS theology, the PHYSICAL BODY is sacred, and its elements are imperishable. The body is prerequisite to becoming like God. In reincarna-

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PAUL H. PETERSON

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tion, the present physical body is of little or no consequence.

3. In LDS theology, mortality is a time to be tested and proved “to see if [people] will do all things whatsoever the Lord their God shall command them” (Abr. 3:25). In reincarnation, there are many future lives, so there is no urgent need to repent now. Reincarnation contradicts Amulek’s admonition that “this life is the time for men to prepare to meet God” (Alma 34:32). The Prophet Joseph SMITH said that transmigration of souls (spirits) was not a correct principle (*TPJS*, pp. 104–105).

4. In LDS theology, there is one single, unique historical act of redemption made by Jesus Christ. Through it, Christ becomes the only name under heaven “whereby man can be saved” (D&C 18:23). Reincarnation denies the absolute centrality of Christ’s atonement by affirming the theoretical existence of an abundance of equally miraculous deities, who appear in a variety of forms, born again and again.

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SPENCER J. PALMER

## RELIEF SOCIETY

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The motto “Charity Never Faileth” expresses the commitment of Relief Society members to love and nurture one another and to minister graciously to the needs of Church members and others. The binding sense of SISTERHOOD that characterizes the Relief Society is founded upon the women’s common faith and enhanced by the lessons, activities, and interpersonal involvements that consti-

tute the Relief Society program. Current lesson materials for a weekly Sunday class focus twice a month on spiritual themes; the other two weeks have lessons on compassionate service and on home and family education. Lessons on cultural refinement and varied interests provide an optional midweek activity for interested sisters. Once a month, a midweek homemaking meeting features instructions for visiting teachers, a short home management lesson, and miniclasses emphasizing homemaking arts, WELFARE SERVICES projects, and individual and family development. Members especially appointed as “visiting teachers” are expected to make regular contacts with each woman once a month in her home, or more often if needed.

When the Prophet Joseph Smith organized the Female Relief Society of NAUVOO in 1842, he stated that the restored Church of Jesus Christ



*Joseph and Emma Smith*, by Florence Hansen (1978, cast bronze), Nauvoo Monument to Women, LDS Church Visitors Center, Nauvoo, Illinois. Joseph Smith is shown giving a five-dollar gold piece to Emma Smith, his wife and the first general president of the Relief Society. When he organized the society, he stated: “All I have to give to the poor I shall give to this society” (*Minutes*, Mar. 17, 1842, p. 13).

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could not be perfect or complete without it. Elder Joseph Fielding SMITH later confirmed that “the Relief Society was revealed to the Prophet Joseph Smith as a fundamental part of the gospel” (J. F. Smith, p. 4). As an integral part of the Church organization, the Relief Society functions in close connection with, rather than independent of, the ecclesiastical priesthood structure. Ward Relief Society presidents work with BISHOPS, stake Relief Society presidents, with stake presidents, and the general Relief Society presidency, with designated GENERAL AUTHORITIES in what has been described as “a companionship relationship—not inferior or subordinate, but companion, side-by-side” (B. B. Smith, p. 11). Final decision-making responsibility rests with priesthood leaders.

**ORIGINS 1842–1844.** In 1842 a small group of women met at the home of Sarah M. KIMBALL in Nauvoo to organize a sewing society to aid NAUVOO TEMPLE workmen. When they sought the Prophet’s endorsement for their proposed constitution, he praised their efforts but proffered an alterna-

tive: he would “organize the sisters under the priesthood after a pattern of the priesthood” (“Story of the Organization of the Relief Society,” p. 129). Meeting with twenty women on March 17, 1842, he organized the Female Relief Society of Nauvoo. The women elected Emma SMITH president, and like presidents of priesthood quorums, she selected two counselors. The three presiding officers were SET APART for their callings by the LAYING ON OF HANDS by priesthood leaders. Joseph Smith explained that the decisions of this presidency, together with minutes of society proceedings, would serve as the group’s constitution. A secretary and treasurer were appointed, and the presidency could appoint other officers as necessary. New members were admitted individually when standing members voted to give them full fellowship. By 1844, there were 1,341 members.

The Female Relief Society of Nauvoo brought women into the formal structure of the Church and gave them significant responsibility and authority. They contributed to the Nauvoo Temple, supported moral reform, and petitioned the governor



Relief Society general board in 1916. President Emmeline B. Wells (center, seated), with counselors Clarissa S. Williams (left) and Julina L. Smith (mother of Joseph Fielding Smith, right). Courtesy Utah State Historical Society.

of Illinois on behalf of Joseph Smith. Primarily occupied with "looking to the wants of the poor," society members donated cash, commodities, housing, and labor. In July 1843 a visiting committee of four was appointed in each ward to assess needs, solicit contributions from Church members, and distribute necessities. Visiting teachers have remained part of the Relief Society's basic organizational structure ever since (*see VISITING TEACHING*).

Joseph Smith further charged members with the responsibility to "save souls." He personally instructed them in the same gospel principles he taught the men, with particular emphasis on humility, charity, and unity. He also introduced them to sacred doctrines related to TEMPLE WORSHIP. This instruction set the precedent for meetings in which women could discuss religious principles and testify of their faith in the restored gospel, a continuing aspect of the Relief Society.

1844–1866. The Nauvoo society held its last recorded meeting on March 16, 1844, apparently unable to maintain unity of purpose during the facious events preceding the June 1844 martyrdom of Joseph Smith. Brigham YOUNG, the next President of the Church, did not initially encourage women to resume formal meetings, nor did the organization function during the Saints' westward trek and early settlement of Utah, though women continued their charitable works and gathered as friends to support and minister to one another through prayer, testimony, and the exercise of the gifts of the spirit. The Female Council of Health, organized in Salt Lake City in 1851 for midwives and others interested in healing by faith and herbs, preceded the 1854–1857 renewal of collective effort.

In early February 1854, sixteen women in Salt Lake City responded to President Young's exhortation to befriend and aid the Indians by organizing "a society of females for the purpose of making clothing for Indian women and children." This charitable Indian Relief Society elected its own officers and met weekly until June 1854, when President Young explicitly encouraged women to "form themselves into societies" and meet "in their own wards" to make clothing for the LAMANITES (the Indians). Members of the initial group later disbanded to join their respective ward organizations. During 1854, some twenty-two Indian Relief Societies were organized in Salt Lake City and outlying

LDS settlements, and their members contributed enough bedding and clothing to meet the demand for such goods. Many of these societies remained organized for the long-range goal of assisting the poor within their wards, as well as for short-range projects such as meetinghouse carpets and clothing and bedding for destitute HANDCART COMPANIES.

The 1857 UTAH EXPEDITION resulted in a widespread disorganization of wards that greatly diminished Relief Society operations for several years. There had been strong local leadership in a number of the wards, but the guiding central organization that would become a permanent and stabilizing feature of Relief Society was lacking.

1866–1887. In 1866 President Young initiated Churchwide reorganization of the Relief Society, appointing Eliza R. SNOW to assist bishops in establishing the organization in each ward. The minutes that she had recorded in Nauvoo became the common "constitution" for all local units, providing continuity of name, purpose, and organizational pattern. Though not formally called and set apart as general president until 1880, Eliza R. Snow directed Relief Society work from 1867 until her death in 1887. She was aided by her counselors Zina D. H. YOUNG and Elizabeth Ann Whitney and by the RETRENCHMENT SOCIETY, which served informally as a central board.

By 1880, the Relief Society had 300 local units, and each one cared for the suffering and needy within its ward boundaries, using an expanded corps of visiting teachers to collect and distribute donations. Ward Relief Societies managed their own financial resources, and many of them built their own meeting halls.

The Relief Society engaged in a number of bold and innovative economic activities spurred by the Church's movement for economic self-sufficiency. Ward societies initiated cooperative enterprises for making and marketing homemade goods, raised silk (*see SILK CULTURE*), established a grain storage program with local granaries, and helped finance the medical training of midwives and female doctors. With the support of ward units, the central board established the DESERET HOSPITAL (1882–1895). Assuming a new political role, the Relief Society sponsored a series of "indignation meetings" to voice women's opposition to proposed antipolygamy legislation. After Utah women were enfranchised in 1870, the Relief Society encouraged women to vote. Then they actively cam-



The headquarters of the Relief Society in Salt Lake City, located between the Salt Lake Temple and the Church Office Building, was dedicated in 1954. Sheaves of wheat, symbolic of preparing for times of need, feeding the hungry, and serving others, ornament the building.

paid for woman suffrage after they were disfranchised by the federal government in 1887.

The Relief Society helped to organize and nurture the Young Ladies' Retrenchment Association (later YOUNG WOMEN) and the PRIMARY. Though separate general presidencies were appointed for these groups in 1880, President Eliza R. Snow served as their general head, and she and her board visited local congregations in Utah and Idaho to instruct all three groups. Local visits and conferences, the appointment of stake Relief Society presidents and boards (beginning in 1877), and publication of the semimonthly *Woman's Exponent* (1872–1914) strengthened women's sense of sisterhood. In assuming new responsibilities at ward, stake, and general levels, hundreds of LDS women entered the public sphere, simultaneously strengthening the community and developing their individual talents.

1888–1921. Economic and political activity continued during the administration of Zina D. H.

Young (1888–1901). During the 1895 debate over the proposed constitution for the new state of Utah, Relief Society members successfully campaigned for a provision assuring women's right to vote and hold public office. Committed to cooperating with non-Mormons for the advance of women and later for international peace, the Relief Society affiliated with the National Woman Suffrage Association and the International Council of Women (1888). It was a charter member of the National Council of Women (1891) and, as such, became incorporated in October 1892 as the National Woman's Relief Society, establishing a twenty-three-member board of directors or general board composed of its general presidency and stake Relief Society presidents. Many ward units were also incorporated to facilitate management of property.

The Relief Society's political and economic involvement in the western United States did not displace its primary concern of spiritually nurturing its members and caring for the poor. These purposes united women across cultures, as members attested at their 1892 Relief Society Jubilee celebration. "Whether the language spoken is the English, French, German, Hawaiian or whatever tongue . . . they are all partakers of the same Spirit" ("The Jubilee Celebration," p. 133).

The increase in Relief Society membership and geographical spread that accompanied Church growth prompted greater centralization to assure continuity and unity. Annual dues for members, introduced in 1898, helped to defray the general board's traveling and operating expenses. Under the direction of President Bathsheba W. SMITH (1901–1910), the general presidency and board published its initial handbook (1902) and established its first official headquarters in the newly constructed Bishop's Building in Salt Lake City (1909).

The physical housing of the Relief Society and Church AUXILIARIES with the PRESIDING BISHOPRIC was one manifestation of emerging efforts to correlate a larger and more complex Church. The building of separate stake and ward Relief Society halls was likewise discouraged, though some local units maintained their own halls into the 1940s. Effective correlation required greater communication and interdependence between priesthood and Relief Society leaders, and they began meeting together more regularly to discuss common concerns such as charity and community work.

The nineteenth-century format for local Relief Society meetings—based on charity work, sewing, testimony bearing, and scripture study—made way in the twentieth century for a more varied and extensive educational program. As the society's membership aged, leaders attempted to meet the needs of these older women as well as of the younger ones of a new generation. Mothers classes, introduced in 1902, featured a widely varied curriculum prepared by each stake. During the administration of President Emmeline B. WELLS (1910–1921), the general board introduced new standardized lessons in the *Relief Society Bulletin* (1914) and the next year commenced publication of the RELIEF SOCIETY MAGAZINE through which it regularly issued standardized monthly lesson plans on theological, cultural, and homemaking topics, designating a week each month for each topic, while still reserving time for “work” (charity projects) and testimonies. This monthly format of rotating topics has been maintained, though subject matter has varied with changing interests and needs.

The most long-lived of the society's economic enterprises was the grain storage program directed initially by Sister Wells in 1876 and continued until the close of World War I (1918), when the Relief Society sold 205,518 bushels of their storage wheat to the U.S. government at its request. The sale capped the Relief Society's intensive involvement in the war effort. A “Wheat Trust Fund” was then established that made possible the purchase and storage of more wheat in 1941. Responsibility for the wheat continued until 1978, when the Relief

Society transferred 266,291 bushels of wheat and nearly 2 million dollars in assets to the First Presidency for use in the welfare program. In 1920 the general board terminated another longstanding enterprise, and closed its Nurse School as adequate professional schools were then in place.

1921–1945. Relief efforts and community involvement reached a high point during these years. Under the innovative and businesslike administration of President Clarissa S. WILLIAMS (1921–1928), the Relief Society enlarged the professional component of its traditional charity work and increased cooperation with public and private welfare agencies. The Relief Society Social Services Department, established in 1919 by general secretary-treasurer Amy Brown LYMAN, served as the Church's professional link with other welfare agencies and trained Relief Society workers in modern methods of family casework. Between 1920 and 1942, more than 4,000 women participated in its intensive two- and six-week “institutes,” returning to their wards and stakes to aid Relief Society and priesthood leaders in welfare work. The department also provided an employment bureau for women and girls and served as the Church's licensed agency for child placement until 1963.

Beginning in 1921, at a time of national concern over high rates of maternal and infant mortality, stake and ward societies used interest from the Wheat Trust Fund to sponsor hundreds of health clinics for expectant mothers, babies, and preschool children. Two stake Relief Societies established and operated maternity hospitals, the Cottonwood (Utah) Maternity Hospital (1924–1951) and the Snowflake (Arizona) Maternity Hospital (1939–1960). Branches attached to the European missions prepared “maternity chests” for needy mothers and home deliveries.

The worldwide depression of the 1930s at first intensified the direct-aid efforts of Relief Society officers, particularly in the United States, where they cooperated with county and later with federal agencies in dispensing temporary relief to the unemployed and needy. As a new system of permanent federal aid was established, Church leaders developed their own comprehensive Church Welfare Plan (1936), in which the Relief Society had a supportive role. Priesthood leaders directed the new program, but the society was represented on the governing committees and took the main re-



The Relief Society logo is an intertwined RS, surrounded by the organization's motto, “Charity never faileth,” from 1 Cor. 13:8. Completing the circle are “1842,” when the society was founded in Nauvoo, Illinois, and two sheaves of wheat.



"Benevolence Panel" on the *Relief Society Centennial Memorial*, by Avard T. Fairbanks (cast bronze, 1942), on Temple Square, Salt Lake City. One aspect of Relief Society membership is compassion and service. The star on this commemorative sculpture symbolizes the love of Christ. The central figure is a strong, mature woman giving encouragement to a young mother, to a youth, and to an aged sister. The women bearing clothing and food extend physical, mental and spiritual comfort, guided by the inscription, "Through love serve one another."

sponsibility for preserving food, providing clothing and bedding, and teaching welfare principles to the sisters.

The Relief Society's own traditional relief efforts through the visiting teachers gradually phased out and finally terminated in 1944 when visiting teachers stopped collecting charity funds. Since 1921, ward presidents rather than visiting teachers have been assessing family needs and distributing relief to the needy, under the direction of their respective bishops. Underscoring the high degree of interdependence of the Relief Society president's and the ward bishop's two offices, Elder Harold B. LEE said in 1939, "The bishop is the father of his ward; the Relief Society is the

mother" (p. 526). Ward Relief Society presidents also supervise other charitable work, such as caring for the sick, termed "compassionate service" to distinguish it from "welfare service."

President Louise Y. ROBISON (1928–1939), who led the Relief Society through these institutional changes, made other innovations. She started MORMON HANDICRAFT (1938) in Salt Lake City to help women at home earn money by selling their handiwork on consignment. She also encouraged the formation of stake and ward Relief Society choruses known as Singing Mothers.

During World War II, President Amy Brown Lyman (1940–1945) guided the Relief Society's efforts to limit meetings, simplify activities, and strengthen homes fragmented by the demands of war. In the United States, Canada, Hawaii, New Zealand, and Australia, members sewed projects on workday for the Red Cross as well as for welfare assignments. They gave blood, saved animal fats, refurbished clothing, kept lists of registered nurses, and took nursing and first aid courses. As in World War I, some local ward Relief Societies became Red Cross units. In war-torn Europe, members shared their meager supplies, struggled to do their visiting teaching with makeshift transportation, and comforted each other. Recognizing that some of its curriculum was not relevant outside the United States, the general board began providing alternative lesson materials for the units in other countries.

The Relief Society played an important part in the Church's postwar emergency aid to the Saints in Europe, sending through the Church welfare program clothing, food, and thousands of quilts that had been made and stored by sisters in the United States and Canada. Sisters in Hawaii sent similar help to Japan.

1945–1974. By the end of 1945, Relief Society membership had reached 102,000. In the years that followed, its membership has kept pace with the accelerating worldwide growth of the Church. The first Relief Societies in Japan were organized in 1949; membership in the Far East increased from 439 in 1950 to 7,400 in 1969. Rapid growth in Mexico and South America led to the printing of the *Relief Society Magazine* in Spanish (1966). By the 1970s, most members were using the same lesson materials and learning to appreciate each other's cultures through monthly cultural refinement lessons.

President Belle S. SPAFFORD traveled widely, both as general president of the Relief Society (1945–1974) and as a two-year president of the U.S. Council of Women (1968–1970). She further professionalized the Relief Society Services Department and directed expansion of its services to include programs for INDIAN STUDENT PLACEMENT SERVICES and youth guidance. The department was housed in Salt Lake City in the Relief Society Building, which had been built in 1956 from contributions from LDS women and matching funds from the Church.

During President Spafford's long administration, the Relief Society moved toward fuller correlation within the larger Church structure. Under the comprehensive Church correlation program, the reporting and financing systems, magazine and lesson materials, and social services once managed by the Relief Society became the responsibility of priesthood leaders and professional departments, such as the new LDS SOCIAL SERVICES Department. After September 1971, Relief Society membership automatically included all LDS women and soon exceeded a million.

1974–1990. As the movement for women's liberation called into question women's traditional work as homemakers and volunteers, the Relief Society increased its support for the vital roles of women in their home and Church responsibilities. The Relief Society Building became a resource center for stake and ward officers, offering ideas, materials, and training for their Relief Society work. President Barbara B. Smith (1974–1984) joined Church officials in opposing passage of the proposed Equal Rights Amendment to the U.S. Constitution, which they were convinced would not help women. The Relief Society promoted scholarly study of women's concerns by helping to establish the Women's Research Center at Brigham Young University (1978) and rallied its members worldwide to contribute to a visible symbol of honor for women, the Monument to Women at Nauvoo, a garden park with thirteen bronze statues portraying the many-faceted contributions of women (1978).

The rapid worldwide growth of Relief Society membership encouraged accommodation for diversity. Stake boards expanded to meet a variety of options for young, single, and working women. The Church's college sorority, Lambda Delta Sigma, was incorporated into the Relief Society

structure. In 1978, under the direction of President Spencer W. KIMBALL, the first general women's fireside was held. This has become an annual event called the General Women's Meeting and is broadcast worldwide; it has also become a model for women's conferences subsequently held by stake Relief Societies.

CURRENT ADMINISTRATION. Increased simplification and correlation with priesthood leaders characterized the administration of President Barbara W. Winder (1984–1990). Her first general board had seventeen fewer members than the preceding board. And stake Relief Society boards were released. Ward Relief Society presidencies attended the quarterly (instead of monthly) stake leadership training meetings and carried the training to their own ward boards. The general board maintained contact with stake officers, while members of the general presidency visited stakes on speaking assignments; however, the focal point of Relief Society action subtly shifted to the local



Elaine L. Jack, born in Cardston, Canada, became general president of the Relief Society in March 1990, after serving on the general boards of the Relief Society and Young Women and as a counselor in the general presidency of the Young Women.



level. In the wards and branches, members continued to find the opportunities for service, learning, sisterhood, and spiritual growth.

As President Elaine L. Jack (1990–) moved Relief Society toward a sesquicentennial consideration of its Nauvoo legacy, membership reached 2,784,000. Though the Relief Society's programs have changed substantially over its 150-year history in an effort to meet the changing needs of women and the Church, its basic organizational structure and essential mission have not varied significantly. Emphasis on simplification, diversity, and worldwide sisterhood in the 1970s and 1980s resulted in a basic standard format for Relief Society that affirms common goals and programs for women around the world. Through its changes and growth, Relief Society has exemplified its motto. Sister Jack stated, "It is no minor thing that the motto of the Relief Society is 'Charity Never Faileth'" (p. 74), for "charity is the pure love of Christ, which endureth forever" (Moro. 7:47).

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JANATH RUSSELL CANNON  
JILL MULVAY DERR

## RELIEF SOCIETY MAGAZINE

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annual general Relief Society conference held in the Salt Lake Tabernacle, and with the talks of General Authorities and the Relief Society presidencies given at those conferences. It also contains articles of particular interest to the women of the Church, such as gospel topics, prose and poetry, housekeeping aids, recipes, pictures, and descriptions of Relief Society activities from near and far. Some space each month was devoted to the progress of women worldwide. It also published the Relief Society lessons, which were written by authorities in various fields such as the scriptures, art, architecture, social sciences, economics, the Constitution of the United States, world governments, and literature.

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level. In the wards and branches, members continued to find the opportunities for service, learning, sisterhood, and spiritual growth.

As President Elaine L. Jack (1990–) moved Relief Society toward a sesquicentennial consideration of its Nauvoo legacy, membership reached 2,784,000. Though the Relief Society's programs have changed substantially over its 150-year history in an effort to meet the changing needs of women and the Church, its basic organizational structure and essential mission have not varied significantly. Emphasis on simplification, diversity, and worldwide sisterhood in the 1970s and 1980s resulted in a basic standard format for Relief Society that affirms common goals and programs for women around the world. Through its changes and growth, Relief Society has exemplified its motto. Sister Jack stated, "It is no minor thing that the motto of the Relief Society is 'Charity Never Faileth'" (p. 74), for "charity is the pure love of Christ, which endureth forever" (Moro. 7:47).

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Editors of the *Relief Society Magazine* looked upon their assignments as mission calls to further the work of Relief Society and strengthen the testimonies of its members. Its first editor, Susa Young Gates (1914–1922), was followed by Alice Louise Reynolds (1923–1930), Mary Connelly Kimball (1930–1937), Belle S. Spafford (1937–1945), and Marianne Clark Sharp (1945–1970). Vesta P. Crawford was associate editor (1947–1970).

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This plate depicts the organization meeting of the Relief Society on March 17, 1842. The Prophet Joseph Smith, who formally organized the twenty women present into a society, stated: "The Church was never perfectly organized until the women were thus organized." Emma Smith was the first president, with Sarah M. Cleveland and Elizabeth Ann Whitney as counselors, and Eliza R. Snow as secretary. Church Museum of History and Art.

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Minutes of the charter meeting name twenty women and three men who were present in the upper story of Smith's red-brick store on March 17, 1842. Emma SMITH, elected president, chose Sarah M. Cleveland and Elizabeth Ann Whitney as counselors, Eliza R. Snow as secretary, and Elvira A. Cowles as treasurer.

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The society grew quickly. During its first season, 1,189 women became members. The society received and dispersed money, clothing, provisions, and services to the needy. Its meetings were held first in the upper room and then, for lack of space there, outdoors in "the Grove" until September 28, 1842. When the society reconvened in the following spring, the presidency divided the membership into four WARDS, which then met separately. Each ward had its "necessity committee," forerunner of the present visiting teachers, who canvassed their area in search of people in need (see VISITING TEACHING). Meetings again ceased for the winter of 1843–1844, but presumably the charitable works continued.

Beset with differences between its president and Church leaders—differences related to the introduction of PLURAL MARRIAGE—the society ceased to function formally after the meetings of March 1844. Aspects of its operation, however, continued through the last days of Nauvoo and the exodus of 1846–1847 in the acts of charity, the sisterly bonding, the gatherings of women in prayer meetings, and the persistence of spiritual manifestations. The leaders of a revived RELIEF SOCIETY in Utah, which President Brigham YOUNG authorized Churchwide beginning in 1867, conscientiously adhered to the patterns established in Nauvoo and resolutely maintained a continuity of operation.

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BARBARA W. WINDER

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## RELIGIOUS EXPERIENCE

In the gospel of Jesus Christ, personal religious experience is the foundation, vitality, and culmination of religious life. As in the biblical book of Acts, LDS religious experience is varied and owes as much to firsthand experience as to texts and traditions. Latter-day Saints may recognize as a religious experience feelings or impressions that build faith in Christ, show that God hears and answers prayer, manifest what is good and right, enhance personal conviction of truth, or confirm that one's life is approved of God. The sum of one's religious experiences is sometimes called a "testimony." Interpretations of these experiences are derived from cumulative personal experience, which language is often inadequate to describe. The frequency, intelligibility, coherence, and shareability of these phenomena among Latter-day Saints are relatively unique.

Regardless of individual differences in age, culture, and language, such experiences enhance the underlying unity of the members of the Church, enabling them to feel one with each other and with the prophets. They recognize familiar religious experiences in one another's words and actions and in the scriptures. While the transmission of these experiences is often oral (as in testimony meetings, classes, conversations), many are also preserved in diaries, journals, and family histories. Some of these have become widely familiar and almost normative.

At the core of a Latter-day Saint's life is CONVERSION to the gospel. First impressions are often crucial. Converts frequently testify to feeling a divine assurance, unexpected and unheralded, that truth is to be found in the Book of Mormon and in the teachings of the Church. They also commonly speak of feeling clean, of being washed of their sins, and of being spiritually reborn with an infusion of new life, peace, joy, light, warmth, and fire (see BAPTISM OF FIRE AND OF THE HOLY GHOST). The experience of finding oneself, though a sinner, accepted by the Lord, often becomes the foundation of a lifetime commitment to God, because maintaining this feeling is desired above all else. Classic examples of this are found in the conversions of Alma<sup>2</sup> (Mosiah 27; Alma 36) and Joseph Smith (*PJS* 1:5–8).

Latter-day Saints believe that the divine love they receive in individual religious experience should be reflected to others as CHARITY (Mosiah

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2:17–21; 5:2; Moro. 7:46). Rendering service to others in the name of Christ produces feelings of joy and happiness that Latter-day Saints treasure as religious experiences.

Baptized members are given the GIFT OF THE HOLY GHOST by the laying on of hands, entitling them to the companionship of the Holy Ghost. President Lorenzo Snow described his reception of this gift as “a tangible immersion in the heavenly principle or element, the Holy Ghost” (*Biography and Family Record of Lorenzo Snow* p. 8, Salt Lake City, 1884), saying that he “tasted the joys of eternity in the midst of the power of God” (Journal, p. 3, Church Archives, Salt Lake City). Alfred D. Young said it was “as if warm water was poured over me coming on my head first. I was filled with light, peace and joy” [*Autobiography (1808–1842)*, BYU Special Collection].

Individual Latter-day Saints speak of being shown righteous courses of action by the Holy Ghost, being warned of dangers and evils, and being otherwise inspired and guided. One sister, reflecting on her life, wrote that the Holy Ghost “warns, counsels, reproves, commends, instructs, and when necessary commands” (YWJ 27 [Nov. 1916]:691–92). Motivational changes are chronicled, as are infusions of energy, compassion, insight, healing power, and beauty, and also refinement of talents, faculties of communication, and Christlike love.

Impressions of the Holy Ghost often come after much preparation in FASTING, prayer, service, and study. At other times they come unbidden and arrive at unexpected moments as a “still, small voice” (1 Kgs. 19:12). The Prophet Joseph Smith observed that the word of the Lord “has such an influence over the human mind—the logical mind—that it is convincing without other testimony” (HC 5:526). Joseph Smith further remarked, “sudden strokes of ideas” from the Holy Ghost attend a flow of pure intelligence (TPJS, p. 151); “the answer comes into my mind with such a logical sequence of thought and ideas, and accompanied by such a burning feeling within, that I know it is of God” (cited in W. Berrett, “Revelation,” address to seminary and institute faculty, Brigham Young University, June 27, 1956, p. 9).

Such influences and impressions of the Holy Ghost may come as inspiration amid duties in the home, at work, or in Church callings, as well as self-knowledge in the most menial of everyday tasks. Typical reported examples include a glimpse

of celestial origins and destiny (Heber C. Kimball); impressions of impending events (Wilford Woodruff); guidance and reassurance in emotional crises such as the death of a loved one (Zina D. H. Young); or insight and strength in pressing practical needs or predicaments (Amanda Smith). Many members of the Church attest to receiving inspiration in creative processes, such as when writing religious poetry, drama, music, or scriptural commentary, or when seeking a solution to a scientific or genealogical research problem. Personal REVELATION is probably the most widely shared and unifying form of religious experience among Latter-day Saints. It also helps explain the confidence with which many Latter-day Saints make religious decisions.

Latter-day Saints may receive individual blessings from a priesthood bearer in which they seek the guidance of the Holy Spirit (see FATHER’S BLESSING; PATRIARCHAL BLESSING). Through such personal experiences most Latter-day Saints have received needed direction, restoration of spiritual and physical health, or other divine aid. One Church leader describes the giving and receiving of blessings as vitalizing and enlightening, through “an essence of force or power” inherent in the holy priesthood. Diaries commonly report experiences such as this: “He blessed me. I felt the influence and power of the Lord upon him and upon me. I have never forgotten that blessing from that day to this and I never shall” (Ezra T. Clark).

A wide range of manifestations of the Spirit—visions, dreams, visitations, contact with the dead, miraculous aid in answer to prayer—is known in every LDS community, though not generally publicly heralded (see GIFTS OF THE SPIRIT). For example, Karl G. Maeser reported experiencing the gift of interpretation where all language and cultural barriers were removed; Franklin D. Richards received the gift of prophetic dreams; James G. Marsh, the gift of visions; and Lucy Mack SMITH, the gift of faith.

LDS religious experience also includes pentecostal outpourings, dramatic and overwhelming spiritual manifestations, witnessed simultaneously by many people and recorded privately. Of the foundation experiences of the Restoration the most crucial were shared, witnessed, and recorded. Each conferral of divine priesthood authority was shared by at least two persons (see AARONIC PRIESTHOOD: RESTORATION OF; MELCHIZEDEK PRIESTHOOD: RESTORATION OF) and included visi-



tations analogous to the appearance of Moses and Elijah on the Mount of Transfiguration (Matt. 17:2–4). Here the experience was no less objective than the deliverances of sense-experience. Several hundred experienced the outpouring of spiritual gifts in the KIRTLAND TEMPLE dedication (see Backman, pp. 284–309). Several thousand, including many children, witnessed the experience in Nauvoo when the “mantle” fell upon Brigham Young and he was providentially portrayed in Joseph Smith’s likeness (see SUCCESSION IN THE PRESIDENCY). Approximately 63,000 participated in the dedicatory sessions of the SALT LAKE TEMPLE, and many reported seeing visions and hearing heavenly music.

LDS journals are replete with testimonies that the Spirit of the Lord enlivens all of the senses—seeing, hearing, smelling, tasting, and touching—and that one is more physically alive and aware when spiritually quickened. This illumination is more than an aid to physical perception; it is a medium of comprehension. Latter-day Saints sometimes speak of a “sixth sense,” interrelated with the other senses, that apprehends spiritual things. All things “are revealed to our spirits precisely as though we had no bodies at all” (TPJS, p. 355). One may be lighted up “with the glory of [his] former home” (J. F. Smith, GD, p. 14) and be led to say with Eliza R. Snow, “I felt that I had wandered from a more exalted sphere” (“O My Father,” *Hymns of The Church of Jesus Christ of Latter-day Saints*, no. 292, Salt Lake City, 1985).

Many Latter-day Saints record such experiences in the setting of TEMPLE ORDINANCES, sensing a oneness with departed friends and relatives—“they are not far from us, and know and understand our thoughts, feelings, and motions, and are often pained therewith” (TPJS, p. 326)—and “seeming to see” and “seeming to hear” the realms of the spirit world (J. Grant, JD 4:134–36).

LDS spiritual experiences are often related to scripture study. One convert had mastered the entire Bible in Hebrew, German, and English. After receiving the gift of the Holy Ghost, he found new meaning in familiar verses (O. Hyde, JD 8:23–24). Another who had memorized New Testament books found, after receiving the Holy Ghost, that “new light dawned upon” him in “bold relief,” which the Book of Mormon clarified and confirmed: “Truths were manifested to me that I had never heard of or read of, but which I afterwards heard preached by the servants of the Lord” (C. Penrose, JD 23:351). Still another, praying

through his youth for some great manifestation, learned slowly and for a lifetime, “line upon line, precept upon precept,” until he felt his whole being was a testimony of the truth (J. F. Smith, GD, pp. 501–550).

Today, psychological, positivistic, and existential thought raises questions about religious awareness. There is much preoccupation with criteria of meaning and with the logic of religious discourse. The sum of LDS religious experience, however, suggests that anyone may appeal to the way of the prophets: Look and see.

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## RELIGIOUS FREEDOM

*[Latter-day Saints have always been vigorous defenders of religious liberty and have frequently been the victims of religious persecution. For accounts of LDS beliefs concerning religious freedom see Church and State; Constitution of the United States; and Politics: Political Teachings. The history of the LDS struggle for freedom is summarized in Legal and Judicial History of the Church and in Politics: Political History. The efforts of the Church to be recognized and to enjoy religious liberty in new countries are explained in Diplomatic Relations. The underlying commitments to human liberty in LDS teaching are outlined in Freedom. Nephite traditions of religious liberty are described in Book of Mormon, Government and Legal History in.]*

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## REMISSION OF SINS

“Remission of sins” is the scriptural phrase that describes the primary purpose of BAPTISM: to obtain God’s forgiveness for breaking his COMMANDMENTS and receive a newness of life. It is fundamental among the FIRST PRINCIPLES AND ORDINANCES OF THE GOSPEL: FAITH in the Lord JESUS CHRIST, REPENTANCE, BAPTISM by immersion for the remission of SINS, and LAYING ON OF HANDS for the GIFT OF THE HOLY GHOST. To grant pardon of sins is one manifestation of God’s mercy, made possible by the ATONEMENT. It is the blessing sought by those who fervently prayed, “O have mercy, and apply the atoning blood of Christ that



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[*Latter-day Saints have always been vigorous defenders of religious liberty and have frequently been the victims of religious persecution. For accounts of LDS beliefs concerning religious freedom see Church and State; Constitution of the United States; and Politics: Political Teachings. The history of the LDS struggle for freedom is summarized in Legal and Judicial History of the Church and in Politics: Political History. The efforts of the Church to be recognized and to enjoy religious liberty in new countries are explained in Diplomatic Relations. The underlying commitments to human liberty in LDS teaching are outlined in Freedom. Nephite traditions of religious liberty are described in Book of Mormon, Government and Legal History in.*]

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## REMISSION OF SINS

“Remission of sins” is the scriptural phrase that describes the primary purpose of BAPTISM: to obtain God’s forgiveness for breaking his COMMANDMENTS and receive a newness of life. It is fundamental among the FIRST PRINCIPLES AND ORDINANCES OF THE GOSPEL: FAITH in the Lord JESUS CHRIST, REPENTANCE, BAPTISM by immersion for the remission of SINS, and LAYING ON OF HANDS for the GIFT OF THE HOLY GHOST. To grant pardon of sins is one manifestation of God’s mercy, made possible by the ATONEMENT. It is the blessing sought by those who fervently prayed, “O have mercy, and apply the atoning blood of Christ that

tations analogous to the appearance of Moses and Elijah on the Mount of Transfiguration (Matt. 17:2–4). Here the experience was no less objective than the deliverances of sense-experience. Several hundred experienced the outpouring of spiritual gifts in the KIRTLAND TEMPLE dedication (see Backman, pp. 284–309). Several thousand, including many children, witnessed the experience in Nauvoo when the “mantle” fell upon Brigham Young and he was providentially portrayed in Joseph Smith’s likeness (see SUCCESSION IN THE PRESIDENCY). Approximately 63,000 participated in the dedicatory sessions of the SALT LAKE TEMPLE, and many reported seeing visions and hearing heavenly music.

LDS journals are replete with testimonies that the Spirit of the Lord enlivens all of the senses—seeing, hearing, smelling, tasting, and touching—and that one is more physically alive and aware when spiritually quickened. This illumination is more than an aid to physical perception; it is a medium of comprehension. Latter-day Saints sometimes speak of a “sixth sense,” interrelated with the other senses, that apprehends spiritual things. All things “are revealed to our spirits precisely as though we had no bodies at all” (TPJS, p. 355). One may be lighted up “with the glory of [his] former home” (J. F. Smith, GD, p. 14) and be led to say with Eliza R. Snow, “I felt that I had wandered from a more exalted sphere” (“O My Father,” *Hymns of The Church of Jesus Christ of Latter-day Saints*, no. 292, Salt Lake City, 1985).

Many Latter-day Saints record such experiences in the setting of TEMPLE ORDINANCES, sensing a oneness with departed friends and relatives—“they are not far from us, and know and understand our thoughts, feelings, and motions, and are often pained therewith” (TPJS, p. 326)—and “seeming to see” and “seeming to hear” the realms of the spirit world (J. Grant, JD 4:134–36).

LDS spiritual experiences are often related to scripture study. One convert had mastered the entire Bible in Hebrew, German, and English. After receiving the gift of the Holy Ghost, he found new meaning in familiar verses (O. Hyde, JD 8:23–24). Another who had memorized New Testament books found, after receiving the Holy Ghost, that “new light dawned upon” him in “bold relief,” which the Book of Mormon clarified and confirmed: “Truths were manifested to me that I had never heard of or read of, but which I afterwards heard preached by the servants of the Lord” (C. Penrose, JD 23:351). Still another, praying

through his youth for some great manifestation, learned slowly and for a lifetime, “line upon line, precept upon precept,” until he felt his whole being was a testimony of the truth (J. F. Smith, GD, pp. 501–550).

Today, psychological, positivistic, and existential thought raises questions about religious awareness. There is much preoccupation with criteria of meaning and with the logic of religious discourse. The sum of LDS religious experience, however, suggests that anyone may appeal to the way of the prophets: Look and see.

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TRUMAN G. MADSEN

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we may receive forgiveness of our sins, and our hearts may be purified" (Mosiah 4:2). Having one's sins remitted is a vital part of the developmental process that results in godhood and lies at the heart of the religious experience of a Latter-day Saint.

Baptism for the remission of sins is one of the most prominent themes of the scriptures, being both a requirement and a blessing associated with accepting Christ as the divine Redeemer and Savior of the world and joining his Church. According to LDS scriptures and teachings, the principles and ordinances of the gospel, including baptism for the remission of sins, were taught and practiced by all the PROPHETS from ADAM and ENOCH (Moses 6:52–60, 64–68; 7:10–11) to the present time. The doctrine was taught before the earthly ministry of Jesus by BENJAMIN (Mosiah 4:3–4) and John the Baptist (Mark 1:3–4). It was articulated by Christ himself to the twelve apostles in Jerusalem (Matt. 28:16–20; John 20:21–23) and to the Nephites (3 Ne. 12:2), preached by Peter following Christ's ascension (Acts 2:37–38), and commanded of the Church as part of the restoration (D&C 49:11–14; 84:64). Authority to administer the ordinance of baptism by immersion for the remission of sins is held by bearers of the AARONIC PRIESTHOOD (D&C 13; 107:20) as well as by those who hold the MELCHIZEDEK PRIESTHOOD (D&C 20:38–45).

God commands all but little children and the mentally incompetent to submit to the first principles and ordinances (Moro. 8:11; D&C 29:46–50; 68:27), not as acts of compliance with his sovereignty, but because uncleanness (sinfulness) is incompatible with godliness. There is no alternative path to exaltation (1 Ne. 15:33; 3 Ne. 27:19; Moses 6:57). Thus, those who do not receive a remission of sins through baptism are not BORN OF GOD and exclude themselves from his kingdom (Alma 7:14–16; D&C 84:74). Remission includes the pardoning of sins by God, who releases sinners with the promise that "their sins and their iniquities will I remember no more" (Heb. 8:12). Remission also includes the repentant person's recognition of God's communication of that forgiveness. Such a realization is accompanied by peace of conscience and feelings of inexpressible joy (Mosiah 4:1–3, 20). Having been "washed [by] the blood of Christ" (Alma 24:13; 3 Ne. 27:19), one is granted relief from the unhappiness that accompanies wickedness (Alma 41:10; 36:12–21) and increases in love for God, knowing that forgiveness is made possible only by the Savior's atoning sacrifice (D&C 27:2; 2 Ne. 9:21–27).

Remission of sins is an achievement made possible through the Atonement and earned through genuine changes in spirit and a discontinuation of behavior known to be wrong. Enos described the process as a "wrestle . . . before God" (Enos 1:2). The essential experience is to recognize one's unworthiness, taste of Christ's love, stand steadfast in faith toward him (Mosiah 4:11), and with contrite heart acknowledge that he was crucified for the sins of the world (D&C 21:9; 3 Ne. 9:20–22). Thus committed to Christ and engaged in repentance, one keeps the commandments by submitting to baptism and receiving the gift of the Holy Ghost. The initial sense of repentance and forgiveness that leads one to the ordinances (3 Ne. 7:25; D&C 20:37) is amplified and confirmed through the BAPTISM OF FIRE administered by the Comforter (2 Ne. 31:17; D&C 19:31). This series of experiences forms the basis for a spiritual testimony of the truthfulness of the GOSPEL OF JESUS CHRIST and a lifelong commitment to Christian living and Church service.

Remission of sins can be lost through recurrent transgression, for "unto that soul who sinneth shall the former sins return, saith the Lord your God" (D&C 82:7). Benjamin therefore enjoins the forgiven to retain their state by righteous living: "For the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God . . . ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants" (Mosiah 4:26).

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WILLIAM S. BRADSHAW

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## REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS (RLDS CHURCH)

The RLDS church emerged during the 1850s from the conflict and schism that arose in Mormonism after the June 27, 1844, murder of Joseph SMITH, Jr., its founding PROPHET. From 1834 to 1844, Smith had indicated as many as eight possible modes of prophetic succession. One of these was a

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designation of his son Joseph III (1832–1914) to succeed him as prophet-president. He had not, however, chosen anyone to lead pro tempore until his son should be old enough to preside. During the decade following Smith's assassination, Mormonism split into more than a dozen factions. The main body of believers accepted the QUORUM OF TWELVE APOSTLES as their leaders. They remained headquartered at Nauvoo, Illinois, until 1846, when they fled to the Great Salt Basin of present-day Utah. Brigham YOUNG, the senior APOSTLE, who had been President of the Quorum of the Twelve since April 14, 1840, organized the westward trek and was sustained as President in the FIRST PRESIDENCY of The Church of Jesus Christ of Latter-day Saints in 1847 (see SUCCESSION IN THE PRESIDENCY).

Jason W. Briggs (1821–1899), leader of the Beloit, Wisconsin, branch, rejected Brigham Young's leadership in 1848 to affiliate with the faction led by James J. Strang (1813–1856). After Strang opted for polygamy in 1850, Briggs left to join a colony led by the slain prophet's younger brother, William B. Smith (1811–1893). Briggs left Smith in the fall of 1851 on learning that Smith was also a polygamist.

On November 18, 1851, Briggs sought and received what he felt to be divine revelation regarding the future of the church. His followers distributed copies of the record of Briggs's revelation to nearby branches. The four major thrusts of the document were to denounce other claimants to prophetic authority; to enjoin the elders to preach

against false doctrines that had overtaken the church; to instruct the elders to teach the original gospel law as found in the Bible, the Book of Mormon, and the Doctrine and Covenants; and to promise that from the lineage of Joseph Smith, Jr., would come the proper leader of the church. Zenas H. Gurley, Sr. (1801–1871), pastor of a church branch at Yellow Stone, Wisconsin, read the Briggs message to his people. Gurley had also rejected the leadership of Brigham Young, James Strang, and William Smith at about the same time as Briggs, his new ally. During the winter and spring of 1852 a nucleus of Saints in Wisconsin and northern Illinois began to effect what they felt to be a bona fide continuation of the original church.

The first formal conference of church elders of this emerging movement met on June 12–13, 1852, near Beloit, Wisconsin. The conference passed measures endorsing and enlarging on the sentiments expounded in the record of Briggs's revelation. The conference also ordered publication of a pamphlet supporting those measures and called for the convening of a second conference in October.

The October conference heard the pamphlet read, and authorized Jason Briggs to publish 2,000 copies of it as a means to inform the public of the basis of the emerging RLDS movement. In the publication process, three more pages were added condemning polygamy. A pivotal conference convened in April 1853, at which seven new apostles were chosen by a committee and ordained. This interim group presided over the church until the lineal successor to the founding prophet became available. The autumn conference of 1856 sent two representatives to the home of Joseph Smith III near Nauvoo, Illinois, to officially invite him to head the church. Smith firmly declined, but on the strength of later revelatory experiences, he accepted in early 1860. On April 6, 1860, Joseph Smith III became prophet-president of the RLDS church at its conference, at Amboy, Illinois. For early "reorganizers," the long-held conviction of lineal succession in presidency was now enacted.

Smith was both strongly opposed to polygamy and deeply convinced that his father could have had nothing to do with its inception in the church. He and other RLDS leaders, writers, missionaries, and members fought for decades to project the image of original Latter Day Saintism as non-polygamous. The public outcry against Utah Latter-day Saints for their polygamous doctrine



The RLDS brick church in Lamoni, Iowa. Courtesy Library-Archives, Reorganized Church of Jesus Christ of Latter Day Saints.

and practice, however, together with the similarity of the two churches' names, greatly complicated the RLDS effort to mark itself as separate from Utah Mormonism.

Polygamy was the most clear-cut issue that RLDS people used to disassociate themselves from the LDS Church, and to arouse public antipathy against Utah Mormonism. Other issues, however, also placed Utah Mormonism and the RLDS church on opposite sides of an ideological boundary. Some of these stemmed from teachings Joseph Smith, Jr., had put in place in the Nauvoo setting (1839–1844). By the end of the century, the RLDS church was either repudiating them or taking a wait-and-see posture. Rejected were such doctrines as the political kingdom of God, militarism (i.e., military organizations such as the NAUVOO LEGION), the Adam-God theory (see YOUNG, BRIGHAM: TEACHINGS), plural gods, exclusion of blacks from priesthood offices, and absolute theocracy. In the wait-and-see category were the temple and its system of saving rituals for both dead and living (see SALVATION OF THE DEAD), the BOOK OF ABRAHAM, and strictly enforced restrictions on the use of coffee, alcohol, and tobacco (see WORD OF WISDOM).

In finding much of its nineteenth-century identity along this "Mormon boundary," the RLDS church marked out a difficult course of development. Missionaries working among Utah Mormons tried to convince their audiences that the RLDS church adhered to the "true Mormonism." When trying to persuade Protestant prospects, on the other hand, RLDS ministers were inclined to deemphasize aspects linking them with Mormonism and to focus on the common ground they shared with mainstream Christianity.

The resulting ambiguity within the RLDS church created recurring seasons of internal theological conflict. The church elders and leaders, until well into the twentieth century, tried to resolve much of that friction in the setting of their general conferences. Joseph Smith III and other leaders felt inclined to resolve only the most critical conflicts through revelatory fiat of the prophet. This means that for the most part the RLDS church has pursued a delicate, operational balance between the democratic and theocratic modes of church governance.

Joseph Smith III's early policy of restraining the scattered RLDS membership from gathering to one central location had a lasting effect on



The RLDS Auditorium, in Independence, Missouri. Groundbreaking ceremonies were held February 1, 1926, and the building was dedicated for church and community service in 1962. Courtesy Library-Archives, Reorganized Church of Jesus Christ of Latter Day Saints.

church development. Smith remembered the persecution the early Saints had suffered wherever they colonized en masse. He urged his followers to embody their Christian religion as fully as possible wherever they lived, widely dispersed as they were. From his headquarters office in Plano, Illinois, Smith repeatedly editorialized in the church periodical, *The True Latter Day Saints' Herald*, cautioning the widely scattered church branches to put down their roots where they were. He urged them to build solid foundations of Christian witness and community responsibility as a prerequisite to any ultimate recolonization to Independence, Missouri.

The "gathering" impulse within the membership, however, remained strong. In 1870 a group of men of means incorporated the "First United Order of Enoch." Under its charter, stockholders bought several thousand acres of land in Decatur County, Iowa, and began farming and related agribusiness enterprises. There they built up the town of Lamoni (a Book of Mormon name), which in 1881 became the church headquarters and home of the church press and of its editor in chief, President Joseph Smith III.

A number of Mormons either on the trail west through Iowa or newly arrived in the Great Salt Lake Basin left the West or the trail to unite with RLDS branches in southwest Iowa. By 1890 the center of RLDS church population (about 25,000)



had shifted from Illinois to Iowa. Even Missouri, with rapidly expanding membership in and around St. Louis and Independence, had pulled ahead of Illinois. The church in 1895 founded Graceland College at Lamoni (its 1990 enrollment was more than 1,300).

Smith's death in December 1914 brought his son Frederick M. Smith (1874–1946), a counselor in the First Presidency since 1902, to the prophetic office. The primary emphases of Frederick M. Smith's thirty-one-year presidency were centralization of administrative control into a more theocratic mode; practical and theological training for the church's ministry; physical, cultural, and educational development of the "Center Place" in and around Independence, Missouri, as the new headquarters of the church (moved from Lamoni in 1920) and the primary place of Zionite witness; mobilization of the membership into stewardship communal enterprises, especially in and near the Center Place; and a heightened effort to streamline and expand the church's missionary effort.

Smith's plans for church expansion and development suffered from resistance to change within the church, both at the General Officer and local levels. Even more vexing were economic dislocations in the larger world. Two worldwide armed conflicts, the severe economic panic of 1920–1921, and the Great Depression of the 1930s deferred many of his hoped-for church goals. Several years of deficit spending brought the church to a financial crisis in 1931. An austere fiscal management policy designed by Presiding Bishop L. F. P. Curry (1887–1977) and his counselor, G. L. DeLapp (1895–1981), inspired the confidence of the members. Their sacrificial giving enabled liquidation of the nearly \$2 million debt by January 1942. The membership ranks grew throughout F. M. Smith's presidency, from 74,000 in 1915 to nearly 133,000 at his death on March 20, 1946. One of his building enterprises, the vast Auditorium in Independence—headquarters and General Conference center—began in 1926, was in use by 1928, but remained unfinished until 1962.

Israel A. Smith (1876–1958), brother of Frederick, became RLDS president in April 1946. During his twelve-year tenure, the church built financial reserves and greatly expanded its missionary forces. In Independence it founded Resthaven, a home for the elderly; the School of the Restoration, for education of church leaders and members; and the Social Service Center, a facility for various

helps to the needy. The church's hospital, with financial aid from the community at large, expanded greatly. This period was also a time of local church-building activity, with hundreds of branches either building new churches or expanding old ones. The church also added to its educational facilities at Graceland College.

William Wallace Smith (1900–1989), the third son of Joseph Smith III to serve as church president, was ordained to that office in October 1958. Utilizing the skills of many, he planted the RLDS church in more than twenty nations. This expansion has continued steadily in the years since his retirement in April 1978.

This recent crossing of cultural boundaries has stimulated much ideological and theological ferment within the church. Leaders soon realized that the task was more than merely extending an American church into other cultures. International diversity required the church to seek ways to magnify the Christian witness in other cultures in terms compatible with the life experiences and expectations of divergent peoples and worldviews. This quest prompted RLDS leaders to attempt to identify the "universal" aspects of the gospel that might find a place in other cultures while being adapted to indigenous values and needs. The church's General Officers then realized the necessity for pluralism, since what were earlier thought to be universals were now seen as particulars.

An urgently felt task issuing from this realization was the development of a theological base appropriate to a worldwide, multicultural church. This task required rigorous theological study, consultation, and synthesis. RLDS leaders participated in seminars on history, theology, evangelism, planning, Zionite concepts and procedures, higher education, and professional development. In the early stages of these programs, the First Presidency and the Council of Twelve Apostles in 1966 announced five new objectives to guide future church development. The first of these called the church to clarify its theology and unify the members in their faith. A special committee on basic beliefs, appointed years earlier, gained several new members who had pursued formal theological training. The newly constituted committee compiled essays explicating the various aspects of the faith. Its report, *Exploring the Faith*, issued in 1971, called the whole church to serious theological exploration and reflection.

As they entered into this complex process,



many RLDS leaders and members experienced considerable anxiety. The neo-orthodox Christian theological stances taken in *Exploring the Faith* and in many other works from the church's press in the 1960s and 1970s did not fit some of the more traditional views. For example, the fifth objective of 1966 called for an interpretation of Zion "in worldwide terms." As church leaders pursued this process, they began to speak and write of Zion, not only as a remnant colony of Saints in Missouri but also as a leavening process—a source of redemptive social change all over the world. This called the church to be a covenant people, transforming culture from within, wherever they lived.

A vocal minority of RLDS members viewed this concept and its implications as a total rejection of the early "remnant" image. They began to resist the church's pastoral, theological, educational, and programmatic efforts to nurture a wider, pluralistic application of the Zionite dimension. The resistance inhered in the fact that the expanding interpretation of Zion appeared to some to be a loss of loyalty by current leaders to the perpetual authority of the scriptures and to other statements of Joseph Smith, Jr., about the Zionite endeavor.

W. Wallace Smith's revelatory instruction of 1968 called the church to begin preparations for building a temple in Independence. This stirred much discussion, among both leaders and members, about the extent to which such an edifice would fit earlier temple purposes, either at Kirtland, Ohio (1834–1836) or Nauvoo (1840–1846). Very little along these lines was determined during W. Wallace Smith's tenure in office. The consensus was that the proposed temple was to have more in common with Kirtland's House of the Lord than with the Nauvoo Temple, in terms of educational and worship functions. The Temple School came into being in 1974, with a focus on leadership education related to the future temple. Graceland College president Dr. William T. Higdon (1929–), was called into the Council of Twelve Apostles at that time and assigned as president of Temple School. Clearly RLDS leadership was committed to a strong educational component as part of temple planning. Also during the late 1970s, the church took on a heavy financial and personnel commitment when it began to sponsor and operate Park College in Kansas City, Missouri.

Wallace B. Smith (1929–), son of W. Wallace Smith, became prophet of the RLDS church on April 5, 1978, having been chosen as "prophet and

president designate" two years earlier. Leaving his practice of ophthalmology, Smith spent two years in rigorous theological studies to prepare for his presidency. The two most far-reaching leadership moves since his ordination are reflected in his revelatory instruction to the 1984 World Conference: section 156 of the RLDS Doctrine and Covenants.

Section 156:9–10 meant that the church would now move ahead with women's ordinations, a breakthrough foreshadowed by events dating back to 1970. Local pastors had been initiating priesthood calls for women since 1974, but no clear precedent permitted actual ordination. Now, the conference's approval of section 156 created the context for the ordination of women, the first ones being ordained November 17, 1985. This cluster of events led to intense conflict in scattered areas of the RLDS Church. An effort to rescind section 156 at the 1986 world conference failed decisively. Proponents of rescission continued to work to strengthen networks of resistance. Some formed what they call "independent branches," which defy the authority of the RLDS church on all matters. It is impossible to measure the extent of the disaffection, but it probably numbers about 3 percent of the 240,000 total membership.

Section 156:3–6 pointed the church in a new direction by setting forth the general purposes of the temple. The document declared that the primary purpose of the temple would be the "pursuit of peace, reconciliation, healing of the spirit." It would be built also to nurture "an attitude of wholeness of body, mind, and spirit." Furthermore, the temple would express the "essential meaning of the church as healing and redeeming agent, inspired by the life and witness of the redeemer of the world." Finally, the temple would require and enable new programs of leadership education in expansion of the ministries of all the priesthood and members of the church.

Section 156 also enjoined the church to redouble its efforts to finance and build the temple. Ground was broken for the temple at the 1990 World Conference, where it was also announced that more than \$61 million had been pledged toward the \$75 million needed for its completion and its supporting endowment fund.

As of 1990, the RLDS church stood at a new turning point in its history. More than 3,000 women ordained to all offices of priesthood except the General Officer category were adding new



Conference chamber inside the RLDS Auditorium, in Independence, Missouri, with choir and orchestra. Courtesy Library-Archives, Reorganized Church of Jesus Christ of Latter Day Saints.

styles and depths of caring ministries not before experienced in the church. The developing Temple School courses and the programs of the Temple Ministries Division have begun to create new life and energy in RLDS branches and members in many of the forty nations where the church is established. Since World War II, the RLDS church has also become much more ecumenical than at any previous time. A resolution passed at the 1990 World Conference requested the First Presidency to go beyond the bounds of the church for help. The specific intent was that the RLDS church would seek those whose experience and expertise would equip them to give valuable help to the forthcoming temple programs in the area of peace and justice.

The RLDS church seems intent on shedding many of the vestiges of its sectarian background of early Mormonism. To what extent it can discard these while retaining its identity as a recognizable part of Latter Day Saintism remains to be seen.

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RICHARD P. HOWARD

## REPENTANCE

Repentance is the process by which humans set aside or overcome sins by changing hearts, attitudes, and actions that are out of harmony with God's teachings, thereby conforming their lives more completely to his will. In the words of one latter-day prophet, repentance is "to change one's mind in regard to past or intended actions or conduct" (McKay, p. 14). Paul observes that "all have sinned, and come short of the glory of God" (Rom. 3:23). For this reason, the Lord "gave commandment that all men must repent" (2 Ne. 2:21; Moses 6:57). This means that repentance is required of every soul who has not reached perfection.

Repentance has been central to God's dealings with his children since they were first placed on the earth. Old Testament prophets constantly called the children of Israel individually and collectively to repent and *turn* to God and righteous living from rebellion, apostasy, and SIN. In New Testament times, the work of Jesus Christ on earth may be described as a ministry of repentance—that is, of calling on God's children to return to their God by changing their thinking and behavior and becoming more godlike. The Savior taught, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Christ's apostles were called primarily to preach FAITH in Christ and to declare repentance to all the world



Conference chamber inside the RLDS Auditorium, in Independence, Missouri, with choir and orchestra. Courtesy Library-Archives, Reorganized Church of Jesus Christ of Latter Day Saints.

styles and depths of caring ministries not before experienced in the church. The developing Temple School courses and the programs of the Temple Ministries Division have begun to create new life and energy in RLDS branches and members in many of the forty nations where the church is established. Since World War II, the RLDS church has also become much more ecumenical than at any previous time. A resolution passed at the 1990 World Conference requested the First Presidency to go beyond the bounds of the church for help. The specific intent was that the RLDS church would seek those whose experience and expertise would equip them to give valuable help to the forthcoming temple programs in the area of peace and justice.

The RLDS church seems intent on shedding many of the vestiges of its sectarian background of early Mormonism. To what extent it can discard these while retaining its identity as a recognizable part of Latter Day Saintism remains to be seen.

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(Mark 6:12). In modern times, few topics occur in the Lord's revelations as pervasively as this one. He has given latter-day prophets and all messengers of his gospel repeated instructions to declare "nothing but repentance unto this generation" (D&C 6:9). The Prophet Joseph Smith identified repentance and faith in Jesus Christ as the two fundamental principles of the gospel (A of F 4). And the gospel itself has been called "a gospel of repentance" (D&C 13; 84:27).

In modern as in earlier times, the term "repentance" literally means a turning from sin and a reversing of one's attitudes and behavior. Its purposes are to develop the divine nature within all mortal souls by freeing them from wrong or harmful thoughts and actions and to assist them in becoming more Christlike by replacing the "natural man" (1 Cor. 2:14) with the "new man" in Christ (Eph. 4:20–24).

This process is not only necessary in preparing humans to return and live with God, but it enlarges their capacity to love their fellow beings. Those who have reconciled themselves with God have the spiritual understanding, desire, and power to become reconciled with their fellow beings. God has commanded all humans to forgive each other: "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men" (D&C 64:10). As God shows his love by forgiving ("I will forgive their iniquity, and I will remember their sin no more"; Jer. 31:34), his children, as they forgive others, also reflect this love.

True repentance, while seldom easy, is essential to personal happiness, emotional and spiritual growth, and eternal SALVATION. It is the only efficacious way for mortals to free themselves of the permanent effects of sin and the inevitable attendant burden of guilt. To achieve it, several specific changes must occur. One must first recognize that an attitude or action is out of harmony with God's teachings and feel genuine sorrow or remorse for it. Paul calls this "godly sorrow" (2 Cor. 7:10). Other scriptures describe this state of mind as "a broken heart and a contrite spirit" (Ps. 51:17; 2 Ne. 2:7; 3 Ne. 9:20). This recognition must produce an inward change of attitude. The prophet Joel exhorted Israel to "rend your heart, and not your garments" (Joel 2:12–13), thereby bringing the inner transformation necessary to begin the process of repentance.

Some form of CONFESSION is also necessary in repentance. In some cases, the transgressor may

need to confess to the person or persons wronged or injured and ask forgiveness; in other cases, it may be necessary to confess sins to a Church leader authorized to receive such confessions; in still other cases, a confession to God alone may be sufficient; and sometimes all three forms of confession may be necessary.

In addition, repentance requires restitution to others who have suffered because of the sin. Whenever possible, this should be done by making good any physical or material losses or injury. Even when this is not possible, repentance requires other, equally significant actions, such as apologies; increased acts of kindness and service toward offended persons; intensified commitment to, and activity in, the Lord's work; or all of these in concert.

Finally, for repentance to be complete, one must abandon the sinful behavior. A change of heart begins the process; a visible outward change of direction, reflected in new patterns of behavior, must complete it (Mosiah 5:2). Failure to alter outward actions means that the sinner has not repented, and the weight of the former sin returns (D&C 82:7; cf. Matt. 18:32–34).

One purpose of repentance is to bless people by affording through forgiveness the one and only way of relieving the suffering that attends sin: "For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; but if they would not repent, they must suffer even as I" (D&C 19:16–17).

The Lord has repeatedly promised that all who repent completely shall find forgiveness of their sins, which in turn brings great joy. The parables of the lost sheep and the lost coin exemplify the joy in heaven over one sinner who repents (Luke 15:4–10); the parable of the prodigal son (or lost son) illustrates the joy in heaven and similar joy in the circle of family and friends and within the repentant son himself over his return from sin (Luke 15:11–32).

Though repentance is indispensable to eternal salvation and to earthly happiness, it is not sufficient by itself to reunite a person with God. Complete repentance first requires faith in the Lord Jesus Christ, which in turn generates strong motivation and power to repent. Both are necessary for, and thus must precede, BAPTISM, the reception of the GIFT OF THE HOLY GHOST, and MEMBERSHIP in the Lord's kingdom. After awakening faith in Christ in the hearts of his listeners on

the day of Pentecost, Peter exhorted them to “repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the Holy Ghost” (Acts 2:38). Only with the requisite repentance, symbolized by a “broken heart and a contrite spirit” and the abandonment of former sinful deeds and thought patterns, is one prepared to be baptized, receive the Holy Ghost, and have all previous sins remitted. Through baptism, a repentant person enters the kingdom of God by making covenants to remember Christ always and keep his commandments. The REMISSION OF SINS comes “by fire and by the Holy Ghost” (2 Ne. 31:17; D&C 20:37).

Since repentance is an ongoing process in the mortal effort to become Christlike, the need for it never diminishes. It requires active, daily application as humans recognize and strive to overcome sin and error and in this way ENDURE TO THE END. For this reason, the Lord has instituted a means whereby each person who has repented and entered into the baptismal covenant may renew it by partaking of the SACRAMENT in remembrance of him. This time of self-examination allows one to reflect on the promises made at baptism, which were to take Christ’s name upon oneself, to remember him always, and to keep his commandments. Thus, the process of repentance is kept alive by this frequent period of reflection as the participant partakes of symbols of Christ’s body and blood in remembrance of his sacrifice to atone for human sin.

Scriptures inform us that “this life is the time for men to prepare to meet God” and that so-called deathbed repentance is usually not effective:

Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world. . . . If ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil [Alma 34:32–35].

To return to God’s presence, mortals must strive during this life to attain Christlike qualities, which can only be gained by turning from sin. To defer such efforts blocks the exercise of faith essential to repentance, prevents the operation of the Holy Ghost, and retards the development of the personal qualities reflected in the “broken heart and contrite spirit” necessary to live in God’s presence.

Repentance is one of the most powerful redemptive principles of the restored gospel of Jesus Christ. Without it, there would be no eternal progression, no possibility of becoming Christlike, no relief from the burden of guilt that every human incurs in a lifetime. With it, there is the glorious promise uttered by Isaiah that even for grievous sins there might be forgiveness: “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isa. 1:18).

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JAMES K. LYON

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## RESTORATION OF ALL THINGS

The concept of a restoration of all things is biblical and is frequently spoken of in The Church of Jesus Christ of Latter-day Saints. Peter spoke of the anticipated “times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3:21). Latter-day Saints understand this as a prophetic anticipation of a full and final restoration of the gospel in the development and fulfillment of the purposes of God in the LAST DAYS. The current era is therefore called the DISPENSATION OF THE FULNESS OF TIMES in which all things will be gathered together in Christ (Eph. 1:10; D&C 27:13). The Church teaches that every gospel truth and blessing, and all priesthood authority, keys, ORDINANCES, and COVENANTS necessary for mankind’s eternal salvation have been, or will be, restored in this dispensation. In this manner, the blessings of DISPENSATIONS past will “flow into the most glorious and greatest of dispensations, like clear streams flowing into a mighty river” (DS 1:168).

The restoration spoken of in the scriptures involves more than a reestablishment of the

the day of Pentecost, Peter exhorted them to “repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the Holy Ghost” (Acts 2:38). Only with the requisite repentance, symbolized by a “broken heart and a contrite spirit” and the abandonment of former sinful deeds and thought patterns, is one prepared to be baptized, receive the Holy Ghost, and have all previous sins remitted. Through baptism, a repentant person enters the kingdom of God by making covenants to remember Christ always and keep his commandments. The REMISSION OF SINS comes “by fire and by the Holy Ghost” (2 Ne. 31:17; D&C 20:37).

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The restoration spoken of in the scriptures involves more than a reestablishment of the



Church and the function of saving ordinances. Scattered Israel will be gathered, the SECOND COMING OF CHRIST will occur, the MILLENNIUM will begin, the kingdom of God will be established worldwide, and “the earth will be renewed and receive its paradisiacal glory” (A of F 10).

The Prophet Joseph SMITH testified that he was visited by divine messengers from former dispensations who conferred upon him priesthood powers and restored ordinances, doctrines, and blessings that existed in their dispensations. A brief outline follows:

1. God the Father and his Son Jesus Christ initiated the restoration when they appeared to Joseph Smith in the spring of 1820. He was told to join none of the churches of the day, and he was also taught important truths about the nature of the GODHEAD (see FIRST VISION).

2. The angel MORONI visited Joseph Smith, revealing the plates of the Book of Mormon, which Joseph Smith translated, restoring gospel knowledge that had been lost to the earth in the centuries since biblical times. Latter-day Saints believe that the canon of scripture is not closed and that God “will yet reveal many great and important things pertaining to the Kingdom of God” (A of F 9), including additional volumes of holy scripture.

3. On May 15, 1829, Joseph Smith and Oliver COWDERY were ordained to the AARONIC PRIESTHOOD under the hands of JOHN THE BAPTIST (D&C 13:1).

4. In 1829 or 1830, three New Testament apostles—Peter, James, and John—conferred the MELCHIZEDEK PRIESTHOOD, including the power of LAYING ON OF HANDS for the GIFT OF THE HOLY GHOST, upon Joseph and Oliver and ordained them “apostles and special witnesses” of Jesus Christ. This ordination restored to earth the same authority that existed in the Church during the Savior’s ministry.

5. The restoration includes reestablishment of an organization to teach the gospel and administer its ordinances. The sixth Article of Faith states, “We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth.” Formal organization of the Church occurred on April 6, 1830, in FAYETTE, NEW YORK.

6. On April 3, 1836, the prophet MOSES came to Joseph Smith and Oliver Cowdery in the KIRTLAND TEMPLE in Ohio and conferred the “keys of the gathering of Israel from the four parts of the earth” (D&C 110:11).

7. The prophet ELIAS conferred the keys of the dispensation of the GOSPEL OF ABRAHAM (D&C 110:12), restoring the patriarchal order of marriage and the gifts and blessings given to Abraham and his posterity (DS 3:127; MD, p. 203).

8. ELIJAH restored authority to bind and seal on earth and in heaven, including the power to seal husbands and wives to each other, and children to their parents (Smith, p. 252). This fulfilled Malachi’s prophecy that Elijah should be sent to “turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse” (Mal. 4:5–6; D&C 110:15). The genealogical research of the LDS Church and the TEMPLE ORDINANCES performed on behalf of the dead are integral parts of this process (see GENEALOGY).

The restoration will result in the culmination of all of God’s purposes on the earth. The scriptures even speak of a reshaping of the land surfaces, with a coming together of the continents (D&C 133:23–24; cf. Gen. 10:25).

The fundamental purpose of the restoration is to prepare the Church and the world to receive their King, the Lord Jesus Christ. Latter-day Saints view the restoration of all things as the work of God preparatory to the time when all old things shall become new, with a new heaven and a new earth. The restoration will include RESURRECTION, regeneration, and renewal to all life upon the earth and the glorification of the earth itself, when it becomes a celestial sphere (Isa. 65:17; Matt. 19:28; Rev. 21:1; D&C 29:22–25; 88:17–20, 25–26). As explained by Alma, referring in particular to the resurrection, “the plan of restoration is requisite with the justice of God; . . . that all things should be restored to their proper order” (Alma 41:2).

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CORY D. MAXWELL



## RESTORATION OF THE GOSPEL OF JESUS CHRIST

When Latter-day Saints speak of the “restoration of the gospel of Jesus Christ” they refer primarily to the restoration that has occurred in the latter days, establishing the DISPENSATION OF THE FULNESS OF TIMES (Eph. 1:10; D&C 27:13). However, there have been a number of restorations of the gospel over the history of the earth.

“Restoration” means to bring back that which was once present but which has been lost. The introduction of the gospel of Jesus Christ on this earth began with Adam and Eve. In the GARDEN OF EDEN they partook of the fruit of the tree of knowledge of good and evil (Moses 4:12), and as a result they became fallen and mortal and were expelled from the garden. God then revealed to them that they could be redeemed through the Only Begotten (Moses 5:1–12) and gave Adam the PRIESTHOOD after the Order of the Son of God (cf. Abr. 1:3; Fae. 3, Fig. 3, Book of Abraham). Thereafter, they received the various ORDINANCES of the gospel, including a ceremonial ENDOWMENT, and entered into covenants of obedience to all of God’s commandments (Fae. 3, Fig. 3, Book of Abraham).

After Adam and Eve became parents, they taught their children the gospel of Jesus Christ. But many of their posterity loved Satan more than God and from that time forth began to be “earnal, sensual, and devilish” (Moses 5:12–13). Eventually mankind substituted worldly interests in place of the commandments of God, and in time the gospel was distorted, fragmented, and lost from the earth.

Prophets have been called by God from time to time to *restore* the true covenants and gospel of Jesus Christ. One of the prophets was ABRAHAM (Abr. 3:22–25), who, having proved his faithfulness in numerous ways, was given a special covenant for himself, his descendants, and all who accept the gospel. This covenant extended to all future generations and nations of the earth (see ABRAHAMIC COVENANT). Another was MOSES, through whom the Lord restored the gospel for a short time, but because of the unwillingness of the people, the Lord instituted a preparatory law to help the people turn their hearts from idolatry to God (see LAW OF MOSES). Later God revealed his gospel to ELIJAH, ISAIAH, JEREMIAH, and EZEKIEL, among others, who urged the people to repentance and faithfulness. Many ancient prophets testified of a

coming Messiah and of his crucifixion and resurrection. They also spoke of a subsequent long period of apostasy, but promised that there would be a restoration in the latter days, prior to the second coming of the Lord (cf. Amos 8–9).

The same gospel, covenants, and ordinances that had once been given to Adam, ENOCH, NOAH, Abraham, Moses, and the other ancient prophets, were restored to the earth during the MERIDIAN OF TIME when Jesus Christ lived on the earth. However, the Church that Jesus established in New Testament times was short-lived because of apostasy, which resulted in part from persecution and the eventual dispersion and death of the apostles. Hence, the authority of the priesthood, much of the gospel of Christ, and the ordinances and covenants were again lost to the earth. PETER, JOHN, and PAUL each spoke of this APOSTASY, which was already starting in their day, and prophesied that there would also be a restoration.

In the spring of 1820 a vision was given to Joseph SMITH, near Palmyra, New York, in response to his fervent prayer to know the truth concerning religion. In this experience, Joseph Smith was visited by God the Father and his Son Jesus Christ (JS—H 1:17; see also FIRST VISION). In subsequent visits, holy angels instructed, ordained, and prepared him to become a latter-day prophet and an instrument in God’s hands in restoring the gospel of Jesus Christ for the last time and setting up the kingdom spoken of by Daniel (Dan. 2; D&C 27:13; 65:1–6).

As part of this restoration, The Church of Jesus Christ of Latter-day Saints was organized by revelation on April 6, 1830, “it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God” (D&C 20:1). It has the same priesthood, doctrines, and ordinances, and the same “organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth” (A of F 6). Eventually, all of the keys of the priesthood, which had been given to man from Adam’s time onward, were restored. Prophets who held priesthood keys anciently came to Joseph Smith and conferred those keys upon him (D&C 128:18). These included JOHN THE BAPTIST (D&C 13), Peter, JAMES, and John (D&C 27:12), and Moses, ELIAS, and Elijah (D&C 110:11–16).

Thus, through the latter-day Prophet there has been a restoration of the gospel of Jesus Christ

on the earth with the powers, authority, and ordinances as in ancient times. Other aspects of the restoration to occur are the gathering of Israel, the SECOND COMING OF CHRIST, and the MILLENNIUM.

[See also *Dispensations of the Gospel; Restoration of All Things.*]

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R. WAYNE SHUTE

## RESTORATIONISM, PROTESTANT

Beginning about 1800, a religious movement known as the Second Great Awakening swept across the American frontier. The Church of Jesus Christ of Latter-day Saints emerged in this setting.

Many people in this period were seeking the original vitality of the New Testament Church, and those who espoused this point of view were called "restorationists." Protestant restorationism, as manifested in the early nineteenth century, followed the lead of the early reformers Martin Luther and John Calvin, who believed that the church should be firmly rooted in the scriptures. But even their theologies contained complexities that to the nineteenth century restorationists seemed far removed from day-to-day life. Men of differing persuasions, often unlettered, emerged to sound the cry for the restoration of biblical Christianity.

In New England, Elias Smith and Abner Jones, both Baptists, organized a "Christian church" in Portsmouth, New Hampshire. They sought the New Testament Church in its simple, nondenominational form and thus called themselves Christians. In Virginia and North Carolina, a similar movement developed under the leadership of James O'Kelly and Rice Haggard, both dissatisfied Methodist ministers. Their group was also to be known as Christians, and the Bible was to be their only creed. In 1811, the two groups united. William Kincaid, an illiterate frontiersman, converted at a revival meeting, led another group of Christians in Kentucky.

Barton W. Stone, a Presbyterian minister from Virginia and North Carolina, sought the expe-

rience of religion that he saw in the New Testament. He finally left the Presbyterian church in Kentucky to found a "Christian church." Thomas Campbell, a Presbyterian educated in Glasgow, Scotland, believed the church should be founded upon the Bible only, and his followers coined the slogan, "Where scripture speaks, we speak, and where scripture is silent, we are silent." In Pennsylvania he founded the Christian Association of Washington for the cultivation of piety. His son, Alexander, who influenced Sidney RIGDON, was the restorationist who founded the church known today as the Disciples of Christ.

Virtually all restorationists believed that the New Testament Church was to be restored, that there should be no CREEDS, that baptism should be by immersion, that salvation was through faith and repentance, and that there were a remission of sins and a gift of the Holy Ghost. They differed, however, in other points: whether the remission of sins and the gift of the Holy Ghost were a result of baptism, simply a product of faith, or conferred by the laying-on of hands; whether there had been a loss of authority; whether all things were to be restored, including New Testament miracles and gifts of the Spirit, or whether only some things would be restored; and whether religious experience was necessary.

Latter-day Saints were more comprehensively restorationist than any other group. The principal LDS beliefs that created the most discussion were that the authority of the priesthood was restored to Joseph Smith by heavenly messengers; that remission of sins follows baptism, which is essential to salvation; that all things (including miracles) are to be restored; that revelation is as requisite today as in the past; and that, as in the New Testament Church, the scriptural canon is not closed. The acceptance of these beliefs led Sidney Rigdon to break with Alexander Campbell and embrace the restored gospel as taught by Latter-day Saint missionaries.

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on the earth with the powers, authority, and ordinances as in ancient times. Other aspects of the restoration to occur are the gathering of Israel, the SECOND COMING OF CHRIST, and the MILLENNIUM.

[See also *Dispensations of the Gospel; Restoration of All Things.*]

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R. WAYNE SHUTE

## RESTORATIONISM, PROTESTANT

Beginning about 1800, a religious movement known as the Second Great Awakening swept across the American frontier. The Church of Jesus Christ of Latter-day Saints emerged in this setting.

Many people in this period were seeking the original vitality of the New Testament Church, and those who espoused this point of view were called "restorationists." Protestant restorationism, as manifested in the early nineteenth century, followed the lead of the early reformers Martin Luther and John Calvin, who believed that the church should be firmly rooted in the scriptures. But even their theologies contained complexities that to the nineteenth century restorationists seemed far removed from day-to-day life. Men of differing persuasions, often unlettered, emerged to sound the cry for the restoration of biblical Christianity.

In New England, Elias Smith and Abner Jones, both Baptists, organized a "Christian church" in Portsmouth, New Hampshire. They sought the New Testament Church in its simple, nondenominational form and thus called themselves Christians. In Virginia and North Carolina, a similar movement developed under the leadership of James O'Kelly and Rice Haggard, both dissatisfied Methodist ministers. Their group was also to be known as Christians, and the Bible was to be their only creed. In 1811, the two groups united. William Kincaid, an illiterate frontiersman, converted at a revival meeting, led another group of Christians in Kentucky.

Barton W. Stone, a Presbyterian minister from Virginia and North Carolina, sought the expe-

rience of religion that he saw in the New Testament. He finally left the Presbyterian church in Kentucky to found a "Christian church." Thomas Campbell, a Presbyterian educated in Glasgow, Scotland, believed the church should be founded upon the Bible only, and his followers coined the slogan, "Where scripture speaks, we speak, and where scripture is silent, we are silent." In Pennsylvania he founded the Christian Association of Washington for the cultivation of piety. His son, Alexander, who influenced Sidney RIGDON, was the restorationist who founded the church known today as the Disciples of Christ.

Virtually all restorationists believed that the New Testament Church was to be restored, that there should be no CREEDS, that baptism should be by immersion, that salvation was through faith and repentance, and that there were a remission of sins and a gift of the Holy Ghost. They differed, however, in other points: whether the remission of sins and the gift of the Holy Ghost were a result of baptism, simply a product of faith, or conferred by the laying-on of hands; whether there had been a loss of authority; whether all things were to be restored, including New Testament miracles and gifts of the Spirit, or whether only some things would be restored; and whether religious experience was necessary.

Latter-day Saints were more comprehensively restorationist than any other group. The principal LDS beliefs that created the most discussion were that the authority of the priesthood was restored to Joseph Smith by heavenly messengers; that remission of sins follows baptism, which is essential to salvation; that all things (including miracles) are to be restored; that revelation is as requisite today as in the past; and that, as in the New Testament Church, the scriptural canon is not closed. The acceptance of these beliefs led Sidney Rigdon to break with Alexander Campbell and embrace the restored gospel as taught by Latter-day Saint missionaries.

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## RESURRECTION

Resurrection is the reunion of the SPIRIT with an immortal PHYSICAL BODY. The body laid in the grave is mortal; the resurrected physical body is immortal. The whole of man, the united spirit and body, is defined in modern scripture as the “soul” of man. Resurrection from the dead constitutes the redemption of the soul (D&C 88:15–16).

Although the idea of resurrection is not extensively delineated in the Old Testament, there are some definite allusions to it (e.g., 1 Sam. 2:6; Job 14:14; 19:26; Isa. 26:19; Dan. 12:2). And in the New Testament, the resurrection of Jesus Christ, as the prototype of all resurrections, is an essential and central message: “I am the resurrection and the life” (John 11:25).

The evidence of Christ’s resurrection is measurably strengthened for Latter-day Saints by other records of post-Resurrection visitations of the Christ (see JESUS CHRIST: FORTY-DAY MINISTRY AND OTHER POST-RESURRECTION APPEARANCES). For example, in the 3 Nephi account in the Book of Mormon, an entire multitude saw, heard, and touched him as he appeared in transcendent resurrected glory. This is accepted by Latter-day Saints as an ancient sacred text. The tendency of some recent scholarship outside the Church to radically separate the “Jesus of history” and the “Christ of faith” and to ascribe the resurrection faith to later interpreters is challenged by these later documents and by modern revelation.

Ancient witnesses, including Paul, came to their assurance of the reality of the Resurrection by beholding the risen Christ. From like witnesses, Latter-day Saints accept the record that at the resurrection of Christ “the graves were opened,” in both the Old World and the new, and “many bodies of the saints which slept arose” (Matt. 27:52; 3 Ne. 23:9–10). In the current dispensation, resurrected beings, including JOHN THE BAPTIST, PETER, JAMES, and MORONI<sup>2</sup> appeared and ministered to Joseph SMITH and Oliver COWDERY.

In the theology of Judaism and some Christian denominations resurrection has often been spiritualized—that is, redefined as a symbol for immortality of some aspect of man such as the active intellect, or of the soul considered to be an immaterial entity. In contrast, scientific naturalism tends to reject both the concept of the soul and of bodily resurrection. Latter-day Saints share few of the assumptions that underlie these dogmas. In

LDS understanding, the spirit of each individual is not immaterial, but consists of pure, refined matter: “It existed before the body, can exist in the body; and will exist separate from the body, when the body will be mouldering in the dust; and will in the resurrection, be again united with it” (TPJS, p. 207). Identity and personality persist with the spirit, and after the resurrection the spirit will dwell forever in a physical body.

Platonism and gnosticism hold that embodiment is imprisonment, descent, or association with what is intrinsically evil. In contrast, the scriptures teach that the physical body is a step upward in the progression and perfection of all. The body is sacred, a temple (1 Cor. 3:16; D&C 93:35). Redemption is not escape from the flesh but its dedication and transformation. Joseph Smith taught, “We came into this earth that we might have a body and present it pure before God in the celestial kingdom” (TPJS, p. 181). On the other hand, if defiled, distorted, and abused, the body may be an instrument of degradation, an enemy of genuine spirituality.

In contrast to the view that the subtle powers of intellect or soul must finally transcend the body or anything corporeal, the Prophet Joseph Smith taught that all beings “who have tabernacles (bodies), have power over those who have not” (TPJS, p. 190; 2 Ne. 9:8). At minimum, this is taken to mean that intellectual and spiritual powers are enhanced by association with the flesh. It follows that a long absence of the spirit from the body in the realm of disembodied spirits awaiting resurrection will be viewed not as a beatific or blessed condition, but instead as a bondage (D&C 45:17; 138:50). Moreover, “spirit and element [the spirit body and the physical body], inseparably connected, [can] receive a fulness of joy. And when separated, man cannot receive a fulness of joy” (D&C 93:33, 34).

In contrast to the view that the body when buried or cremated has no identifiable residue, Joseph Smith taught that “there is no fundamental principle belonging to a human system that ever goes into another in this world or the world to come” (HC 5:339). Chemical disintegration is not final destruction. The resurrected body is tangible, but when the flesh is quickened by the Spirit there will be “spirit in their [veins] and not blood” (WJS, p. 270; see also TPJS, p. 367).

Resurrection is as universal as death. All must die and all must be resurrected. It is a free gift to

everyone. It is not the result of the exercise of faith or accumulated good works. The Book of Mormon prophet Amulek declares, "Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous" (Alma 11:44; cf. *TPJS*, pp. 199–200, 294–297, 310–311, 319–321, 324–326).

Not all will be resurrected at the same moment, "but every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:23). "Behold, there is a time appointed that all shall come forth from the dead," Alma writes, to stand embodied before God to be judged of their thoughts, words, and deeds (Alma 40:4).

"All men will come from the grave as they lie down, whether old or young" (*TPJS*, p. 199). And he who quickeneth all things shall "change our vile body, that it may be fashioned like unto his glorious body" (Philip. 3:21). "The body will come forth as it is laid to rest, for there is no growth nor development in the grave. As it is laid down, so will it arise, and changes to perfection will come by the law of restitution. But the spirit will continue to expand and develop, and the body, after the resurrection will develop to the full stature of man" (Joseph F. Smith, *IE* 7 [June 1904]:623–24).

The resurrected body will be suited to the conditions and glory to which the person is assigned in the day of judgment. "Some dwell in higher glory than others" (*TPJS*, p. 367). The Doctrine and Covenants teaches that "your glory shall be that glory by which your bodies are quickened" (D&C 88:28), and three glories are designated (D&C 76). Paul (1 Cor. 15:40) also mentioned three glories of resurrected bodies: one like the sun (celestial), another as the moon (terrestrial), and the third as the stars. In a revelation to Joseph Smith, the glory of the stars was identified as telestial (D&C 76). The lights of these glories differ, as do the sun, the moon, and the stars as perceived from earth. "So also is the resurrection of the dead" (1 Cor. 15:40–42).

In a general sense, the Resurrection may be divided into the resurrection of the just, also called the first resurrection, and the resurrection of the unjust, or the last resurrection. The first resurrection commenced with the resurrection of Christ and with those who immediately thereafter came forth from their graves. In much larger numbers, it will precede the thousand-year millennial reign, inaugurated by the "second coming" of the Savior

(D&C 45:44–45; cf. 1 Thes. 4:16–17). At that time, some will be brought forth to meet him, as he descends in glory. This first resurrection will continue in proper order through the MILLENNIUM. The righteous who live on earth and die during the Millennium will experience immediate resurrection. Their transformation will take place in the "twinkling of an eye" (D&C 63:51). The first resurrection includes the celestial and terrestrial glories.

The final resurrection, or resurrection of the unjust, will occur at the end of the Millennium. In the words of the apocalypse, "the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5). This last resurrection will include those destined for the telestial glory and PERDITION.

Of his visionary glimpses of the Resurrection, the Prophet Joseph Smith remarked, "The same glorious spirit gives them the likeness of glory and bloom; the old man with his silvery hairs will glory in bloom and beauty. No man can describe it to you—no man can write it" (*TPJS*, p. 368). Referring to the doctrine of the Resurrection as "principles of consolation," he pled, "Let these truths sink down in our hearts that, we may even here, begin to enjoy that which shall be in full hereafter." He added, "All your losses will be made up to you in the resurrection, provided you continue faithful. By the vision of the Almighty I have seen it" (*TPJS*, p. 296).

The hope of a glorious resurrection undergirds the radiance that characterized the faith of New Testament Saints as well as those who have since kept that faith alive in the world, including the Saints of the latter days.

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## RETRENCHMENT ASSOCIATION

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women to “spend more time in moral, mental and spiritual cultivation, and less upon fashion and the vanities of the world” (*Woman’s Exponent* 11 [Sept. 15, 1882]:59), spawned two similar but distinct organizations. Mary Isabella HORNE, appointed by President Young to head the initial movement, established semimonthly women’s meetings in Salt Lake City to promote the “reformation.” Shortly thereafter, Brigham Young organized his daughters into a Young Ladies Retrenchment Association as a model for similar organizations in each ward of the Church, appointing Emma Young Empey as president (see YOUNG WOMEN). Though the young women’s retrenchment societies held independent ward meetings, the parent association, calling itself the Senior and Junior Cooperative Retrenchment Association, remained a single, overarching entity that superintended the subsidiary societies while pursuing its own agenda.

Despite its similarity to the RELIEF SOCIETY, the Retrenchment Association was unique among Church organizations. As an ad hoc auxiliary, it was attached to no ecclesiastical unit, had no geographic boundaries (its meetings were open to all LDS women), and functioned under no specific line of ecclesiastical authority. Conducted by President Horne or one of her six counselors, another innovation, the meetings were largely extemporaneous. Members of the congregation (sometimes numbering two hundred) expressed religious sentiments or spoke impromptu on themes suggested by the presiding officers. Timid members were urged to participate, for it was “as essential for the sisters to learn to preach as for the brethren” (Minutes, Feb. 6, 1875).

In its first decade, the Association’s principal objectives were reform in “diet and dress” and avoidance of all forms of “worldliness.” Affirming LDS distinctiveness from the world became an impassioned and persistent theme. HOME INDUSTRIES also fell within the stewardship of the Association. Before the organization of general and stake Relief Society boards, Eliza R. SNOW, general head of the Relief Societies, used the Retrenchment Association to coordinate the branches of home industry that Brigham Young had assigned to the ward Relief Societies in 1868. Committees were organized in the retrenchment meetings to implement and supervise silk manufacturing, grain storage, straw braiding, and women’s commission stores, all part of President Brigham Young’s de-



Caroline (Carlie) Partridge Young, a daughter of Brigham Young, is pictured in “retrenchment dress,” the Retrenchment Association’s prescribed clothing. The costume was intended to represent modesty and withdrawal from extravagant dress among LDS women beginning in the late 1860s. Courtesy Winnifred Cannon Jardine.

sign to develop a cooperative and self-sustaining economy. Recruiting women to study medicine (see MATERNITY AND CHILD HEALTH CARE), urging them to vote (Utah women were enfranchised in 1870), and soliciting contributors and subscribers to the WOMAN’S EXPONENT also found place on the Association’s agenda. This initial task orientation brought LDS women firmly into visible kingdom building.

If retrenchment marked the Association’s first decade, “circling the wagons” reflected the spirit of its second. Besieged by punitive ANTI-POLYGAMY LEGISLATION, women affirmed their commitment to the principle of PLURAL MARRIAGE, declared their acceptance of PERSECUTION as a refining process, and asserted their belief in God’s overruling hand. The Association assuaged



the family and religious dislocations imposed by the prolonged federal campaign and provided women an oasis of stability and mutual reassurance during a time of crisis.

In its final years the “ladies semimonthly meetings,” as the gatherings were then called, became even more self-consciously faith-promoting. This focus was only briefly interrupted by a revived interest in home industries in response to a national economic slump and the loss of Church properties and funds mandated by the Edmunds-Tucker Act. The aging of first-generation Latter-day Saints prompted redoubled efforts to prepare a second generation of standard bearers. In fervent declarations of faith, affiliated women continued to evoke images of distinctiveness even as many of the elements that made them distinctive gave way to powerful federal and social forces.

This amorphous gathering endured for thirty-five years, mainly through the perseverance of a few devoted women, some of them the “leading sisters” or higher echelon of LDS female leadership. The Retrenchment Association served as an agent of orthodoxy to motivate and inspire and to provide a spiritual bulwark against an encroaching world. As first-generation Latter-day Saints, these women were self-appointed keepers of the faith, who by their own commitment sought to spur commensurate fidelity among all the Saints.

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CAROL CORNWALL MADSEN

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## REVELATION

Receiving personal revelation is a vital and distinctive part of the LDS religious experience. Response to personal revelation is seen as the basis for true faith in Christ, and the strength of the Church consists of that faithful response by members to their own personal revelations. The purpose of both revelation and the response of faith is to assist the children of men to come to Christ and learn to love one another with that same pure love with which Christ loves them.

**TYPES OF REVELATION.** A DISPENSATION of the GOSPEL OF JESUS CHRIST is a series of personal revelations from God. These revelations may be direct manifestations from God, as in the following typical cases:

1. theophanies (seeing God face-to-face), as in the FIRST VISION of the Prophet Joseph SMITH, which came at the beginning of the present dispensation (JS—H 1:15–20)
2. revealed knowledge from the Father that Jesus is “the Christ, the Son of the living God” (Matt. 16:13–17; *see also* SPIRIT OF PROPHECY)
3. visitations of angelic persons, such as the appearance of the angel Moroni to Joseph Smith (JS—H 1:30–32)
4. revelations through the URIM AND THUMMIM, by which means Joseph Smith translated the BOOK OF MORMON
5. open visions, as when Joseph Smith and Sidney Rigdon were shown the kingdoms of the hereafter (*see* DOCTRINE AND COVENANTS: SECTION 76)
6. physically hearing the voice of God, as is recorded in 3 Nephi 11
7. receiving the still, small voice of the HOLY SPIRIT, as in the experience of Elijah (1 Kgs. 19);
8. receiving the GIFTS OF THE SPIRIT (D&C 46)
9. having a burning in the bosom as an indication of the will of God, as in the explanation given to Oliver Cowdery (D&C 9:8)
10. dreams (1 Ne. 8:2–32)
11. manifestations of the LIGHT OF CHRIST, by which all men know good from evil (Alma 12:31–32; D&C 84:46–48).

Such direct manifestations of the mind and will of God are known as gifts and are contrasted with SIGNS. Gifts always have a spiritual component, even when they have a physical aspect. Signs are physical manifestations of the power of God and are a form of revelation from God, though they may be counterfeited and misinterpreted. Signs may show that God is at work, but spiritual gifts are required to know how one should respond.

**REVELATION TO THE CHURCH.** In every dispensation, God appoints his PROPHET to guide his people. The prophet's purpose is not to be an intermediary between God and others, though a prophet

the family and religious dislocations imposed by the prolonged federal campaign and provided women an oasis of stability and mutual reassurance during a time of crisis.

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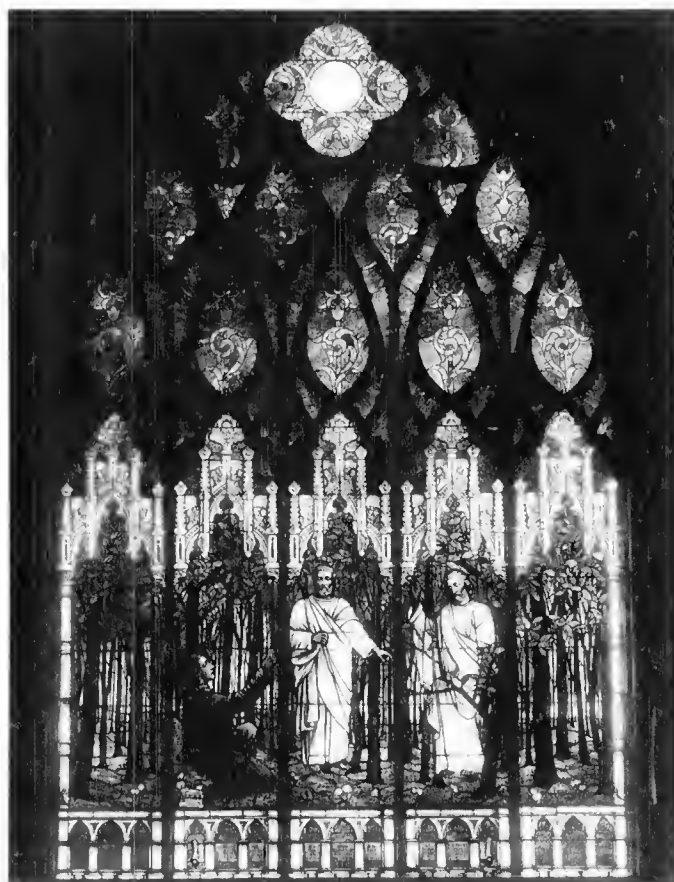
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Stained-glass window depicting Joseph Smith's First Vision, donated to the Salt Lake City Seventeenth Ward in 1907 by Annie D. Watkins. It was created by Harry Kimball and made by glass artists in Belgium.

must often do so. His purpose is, rather, to assist others to receive from God the personal revelation that he, the prophet, has taught God's truth, which will show the way to Christ.

The prophet as head of The Church of Jesus Christ of Latter-day Saints and all other persons who preside in the Church, including General Authorities, stake presidents, bishops, general presidencies, and parents, may receive revelation for the benefit of those over whom they preside. These revelations can be passed on to the membership of the Church through conference and other talks and in personal counsel. But each individual is entitled to know by personal revelation that these messages given through presiding authorities are truly from the Savior himself. President Brigham Young expressed concern that the Latter-day Saints would "have so much confidence in

their leaders" that they would "settle down in a state of blind self-security," abandoning the responsibility to obtain their own revelation: "Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates, or not" (*JD* 9:150).

Presiding quorums in the Church are entitled to revelation for the Church on matters of doctrine, policies, programs, callings, and disciplinary actions, as each might be appropriate to a given quorum. Decisions of these quorums are to be made only by the personal, individual revelation of God to each member of that quorum. "And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other" (*D&C* 107:27).

The scriptures contain the inspired writings of God's appointed prophets and are provided to others for their edification (*D&G* 68:2–4). By this means, people have received the inspired words recorded in the Old and New Testaments. Through revelation, the Prophet Joseph Smith translated the Book of Mormon (*see* BOOK OF MORMON TRANSLATION BY JOSEPH SMITH) and received those things set forth in the DOCTRINE AND COVENANTS and the PEARL OF GREAT PRICE. Latter-day Saints anticipate that more prophetic scripture will yet be revealed and that scripture written by past prophets but now lost to the world will be restored (2 Ne. 29:11–14; *D&G* 27:6; *see also* SCRIPTURE: FORTHCOMING SCRIPTURE). The true meaning of all scripture is to be revealed by the power of the Holy Ghost to the individual reader or hearer (2 Pet. 1:20; *D&C* 50:17–24).

**PERSONAL REVELATION.** After baptism and confirmation, each member has the right, when worthy, to the constant companionship of the HOLY GHOST (*see* GIFT OF THE HOLY GHOST). Through that companionship all the gifts of the Spirit are revealed to faithful individuals, who accomplish their mortal works in righteousness through the gifts and power of God revealed to and through them (Moro. 10:25). The challenges of living by personal revelation include (1) distinguishing revelation from God through his Holy Spirit from personal thoughts and desires, and from the influences of Satan (*see* DEVIL); (2) following the

teachings and directions of the living prophet of God; and (3) living by every word that proceeds from the mouth of God (Matt. 4:4; John 3:5–8; D&C 50:13–24; 98:11–13; Deut. 8:3).

In modern societies, the idea of divine revelation is widely discounted for many reasons, including the violent acts that some have perpetrated while claiming divine direction. But God has made it known through the RESTORATION OF THE GOSPEL that revelation is available to all who seek it and that failure to seek spiritual guidance and direction is itself a mistake and a form of wishful thinking. Humans have eternal spirits, and each person experiences the supernatural influences that work upon his or her own spirit. Better than to ignore the spiritual side of oneself is to study one's personal spiritual experiences until they make sense. Those who acknowledge spiritual experiences are called the "honest in heart," and they are candidates for the revealed riches of godliness (D&C 8:1; 97:8).

The fundamental revelation from God is the KNOWLEDGE of good through the light of Christ (John 1:9). The prophet Lehi taught his children that because of the choices made by Adam and Eve, their descendants receive supernatural knowledge of both good and evil, making a choice between the two necessary in fulfillment of the PURPOSE OF EARTH LIFE. After mortality God returns to each human being eternally the good or evil each chose in life (Alma 41:1–5; 2 Ne. 2:27).

But before any final judgment, each person will be taught the gospel of Jesus Christ by the power of the Holy Spirit. This gospel is the good news that the Son of God will assist all persons to stop doing evil and will save them from the consequences of all the evil they have done if they will believe in him and repent. Acting to accept this revelation constitutes faith in Jesus Christ, which, if it continues, may bring additional revelation from God: more instruction; the gifts of the Spirit; the knowledge imparted through saving ordinances of the NEW AND EVERLASTING COVENANT; angelic visitations; visions; the revelation to know God himself face to face; and finally, the revelation to be given the fulness of godhood, to be made joint-heirs with Christ (D&C 121:29).

The LDS concept of individual revelation as fundamental to all human experience helps explain other distinctive LDS teachings. The key to making the proper distinction between supernatural revelation and its counterfeit is that fundamental

knowledge of good and evil. Individuals must experiment, being as honest in heart and mind as they can, until they can see clearly what is good and what is evil. Those who learn to distinguish good from evil in this life can then distinguish the good spirit from the evil spirit. They then can distinguish the true gospel of Jesus Christ from its counterfeits, the true path of righteousness from the byways of covenant breaking and bending, and the true and living God from the image of God produced by their own wishful thinking (Moro. 7:5–19).

Joseph Smith taught the Saints how to recognize and receive revelation:

A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus [*TPJS*, p. 151].

To learn to communicate with others by the gifts of that Holy Spirit makes it possible for one to be a prophet or prophetess of God. Latter-day Saints believe that through divine revelation every child of Christ may, and should, become a prophet or a prophetess to his or her own divinely appointed stewardship (Num. 11:29), holding fast to that which is good and rejecting that which is evil (1 Thes. 5:19–21).

Thus, the human problem is not to *get* revelation, but to *understand* the revelation one receives, to respond only to that which is good, and to minister only that which is good. The servants of Christ are counseled to look to him and to him only for light and TRUTH. They are told not to take counsel from any human being or to hearken to any person unless he or she speaks by the power of the Holy Spirit. Truth, light, righteous power, and salvation come from above, from God himself, through divine revelation, and not from human beings or from below (2 Ne. 28:30–31).

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CHAUNCEY C. RIDDLE

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While taking pains to avoid any semblance of idolatry, Latter-day Saints revere or venerate all that proceeds from God. Knowledge that "the earth is the Lord's, and the fulness thereof" (Ps. 24:1) and his "very handiwork" (D&C 104:14) impels the Latter-day Saint to respect it. The meek, or the reverent, shall inherit it (Ps. 37:11; Matt. 5:5; D&C 88:17–18).

Certain buildings are set apart as places of worship, and in those places the attitude of reverence is particularly fostered. Written on the eastern facade of the most important of these edifices, the temples, are the words "Holiness to the Lord—The House of the Lord." Howard W. Hunter, an apostle, noted that "the temple where Jesus taught and worshipped in Jerusalem was built in such a way as to establish respect for and devotion to the Father. Its very architecture taught a silent but constant lesson of reverence. . . . It was intended to be a place of solace for men's woes and troubles, the very gate of heaven" (*Ensign* 7 [Nov. 1977]:52–53). Within the temple are revealed sacred symbols that intimately tie the Latter-day Saint to Christ and his atonement. Because of these vital links, the TEMPLE ORDINANCES are valued and revered and become treasures to be discussed only within the sacred walls. Indeed, only Latter-day Saints who are faithful may participate in temple worship.

Reverence is expected to pervade public places of worship as well. Because Latter-day Saints tend to be vibrant and sociable and because they often worship with their children, the Church leaders periodically emphasize the importance of reverence. Addressing the issue, President Gordon B. Hinckley stated, "We encourage the cultivation of friends with happy conversations among our people. However, these should take place in the foyer, and when we enter the chapel we should

understand that we are in sacred precincts. . . . All who come into the Lord's house should have a feeling they are walking and standing on holy ground" (*Ensign* 17 [May 1987]:45).

Latter-day Saints hold as inimical to reverence the tendency of modern society to cynicism and LIGHTMINDEDNESS. They believe that honoring the sacred is necessary to ensure a stable relationship with God.

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LYNN A. MCKINLAY

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## REYNOLDS V. UNITED STATES

*Reynolds v. United States* (98 U.S. 145 [1879]) was the first U.S. Supreme Court decision to interpret the "free exercise" language of the First Amendment to the U.S. Constitution. In giving an extremely narrow interpretation to that guarantee of religious freedom, the *Reynolds* decision opened the way for legal suppression of the Mormon practice of PLURAL MARRIAGE.

The Morrill Act (Act of July 1, 1862, 12 Stat. 501), which defined the crime of bigamy in U.S. territories, had been adopted for the express purpose of outlawing Mormon polygamous marriages. The First Amendment, however, expressly states that Congress shall "make no law . . . prohibiting the free exercise" of religion. The issue posed by the *Reynolds* case was whether a federal bigamy statute could constitutionally be applied to a person who practiced polygamy as a matter of religious duty. The Court held that it could.

George Reynolds, an English immigrant to Utah, private secretary to Brigham Young, and husband of two wives, was found guilty in March 1875 of violating the antibigamy provision of the Morrill Act. The conviction was overturned by the Utah Supreme Court on procedural grounds (*United States v. Reynolds*, 1 Utah 226 [1875]), but on retrial he was again convicted and was sentenced to two years in prison with a \$500 fine. This conviction was upheld by the U.S. Supreme Court.

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In applying the First Amendment's free exercise clause, Chief Justice Morrison R. Waite concluded that "Congress was deprived of all legislative power over mere opinion, but was left free to reach actions which were in violation of social duties or subversive of good order" (98 U.S. 164). This distinction between protected religious *belief* and unprotected religious *actions* was followed for several decades, and this specific holding regarding plural marriage is still the law. Since 1940, however, the Court has said that religious conduct also may fall within the free exercise guarantee (*Cantwell v. Connecticut*, 310 U.S. 296).

The Morrill Act was not an effective weapon against polygamy because of the difficulty of obtaining testimony to prove the plural marriages. Nevertheless, the *Reynolds* decision paved the way for other, more enforceable federal laws that penalized "unlawful cohabitation," disincorporated the Church, and forfeited its property. Ultimately at the direction of its Prophet, President Wilford Woodruff, the Church submitted to those laws and discontinued the practice of plural marriage.

[See also Antipolygamy Legislation; Manifesto of 1890.]

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ROBERT E. RIGGS

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## RICHES OF ETERNITY

Eternal riches come from God and are associated with wisdom and eternal life: "Seek not for riches but for wisdom; and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich" (D&C 11:7). Latter-day Saints believe that the "voice of glory and honor and the riches of eternal life" is one of the voices used by Jesus to gather his people (D&C 43:25) and that God adversely judges those who fail to seek earnestly the riches of eternity (D&C 68:31).

Although the phrase "the riches of eternity" occurs in scripture only in the Doctrine and Covenants (D&C 38:39; 67:2; 68:31; 78:18), the distinction between earthly and heavenly rewards is also

biblical. The Psalms, for example, point out: "A little that a righteous man hath is better than the riches of many wicked" (Ps. 37:16). In the SERMON ON THE MOUNT, Jesus admonished his followers to "lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven" (Matt. 6:19-20). In this life and in the world to come, the richest spiritual blessings come only from the eternal God.

These spiritual blessings include tangible as well as intangible gifts, for in the Lord's eyes "all things" are spiritual (D&C 29:34). As Orson PRATT stated, "Heavenly riches and earthly riches are of the same nature, only one is glorified and made immortal, while the other is in a fallen, unglorified state. If we are not willing to be governed by the law of equality in regard to that which is of the least value, who shall entrust us with all the riches of eternity?" (pp. 596-97).

Obtaining eternal riches can be equated with receiving and enjoying ETERNAL LIFE. "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches. The ransom of a man's life are his riches" (Prov. 13:7-8). The word "ransom" (Hebrew *kofer*) refers to a payment made to redeem a person, suggesting to Latter-day Saints and other Christians that genuine riches are found in Christ's atoning redemption. Thus, Paul relates the winning of God's riches with repentance and eternal reward (Rom. 2:4-11), as well as with wisdom and knowledge (Rom. 11:33; Eph. 1:17-19). In Ephesians, Paul links them specifically to Christ: "Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:8).

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CATHERINE CORMAN PARRY

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## RICHMOND JAIL

When the Latter-day Saints at Far West, Caldwell County, Missouri, surrendered to the state militia in late October 1838, seven Church leaders—Joseph SMITH, Hyrum SMITH, Sidney RIGDON, Parley P. PRATT, Lyman Wight, Amasa Lyman, and George W. Robinson—were arrested (*see*

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Eternal riches come from God and are associated with wisdom and eternal life: "Seek not for riches but for wisdom; and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich" (D&C 11:7). Latter-day Saints believe that the "voice of glory and honor and the riches of eternal life" is one of the voices used by Jesus to gather his people (D&C 43:25) and that God adversely judges those who fail to seek earnestly the riches of eternity (D&C 68:31).

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biblical. The Psalms, for example, point out: "A little that a righteous man hath is better than the riches of many wicked" (Ps. 37:16). In the SERMON ON THE MOUNT, Jesus admonished his followers to "lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven" (Matt. 6:19-20). In this life and in the world to come, the richest spiritual blessings come only from the eternal God.

These spiritual blessings include tangible as well as intangible gifts, for in the Lord's eyes "all things" are spiritual (D&C 29:34). As Orson PRATT stated, "Heavenly riches and earthly riches are of the same nature, only one is glorified and made immortal, while the other is in a fallen, unglorified state. If we are not willing to be governed by the law of equality in regard to that which is of the least value, who shall entrust us with all the riches of eternity?" (pp. 596-97).

Obtaining eternal riches can be equated with receiving and enjoying ETERNAL LIFE. "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches. The ransom of a man's life are his riches" (Prov. 13:7-8). The word "ransom" (Hebrew *kofer*) refers to a payment made to redeem a person, suggesting to Latter-day Saints and other Christians that genuine riches are found in Christ's atoning redemption. Thus, Paul relates the winning of God's riches with repentance and eternal reward (Rom. 2:4-11), as well as with wisdom and knowledge (Rom. 11:33; Eph. 1:17-19). In Ephesians, Paul links them specifically to Christ: "Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:8).

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CATHERINE CORMAN PARRY

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## RICHMOND JAIL

When the Latter-day Saints at Far West, Caldwell County, Missouri, surrendered to the state militia in late October 1838, seven Church leaders—Joseph SMITH, Hyrum SMITH, Sidney RIGDON, Parley P. PRATT, Lyman Wight, Amasa Lyman, and George W. Robinson—were arrested (see

In applying the First Amendment's free exercise clause, Chief Justice Morrison R. Waite concluded that "Congress was deprived of all legislative power over mere opinion, but was left free to reach actions which were in violation of social duties or subversive of good order" (98 U.S. 164). This distinction between protected religious *belief* and unprotected religious *actions* was followed for several decades, and this specific holding regarding plural marriage is still the law. Since 1940, however, the Court has said that religious conduct also may fall within the free exercise guarantee (*Cantwell v. Connecticut*, 310 U.S. 296).

The Morrill Act was not an effective weapon against polygamy because of the difficulty of obtaining testimony to prove the plural marriages. Nevertheless, the *Reynolds* decision paved the way for other, more enforceable federal laws that penalized "unlawful cohabitation," disincorporated the Church, and forfeited its property. Ultimately at the direction of its Prophet, President Wilford Woodruff, the Church submitted to those laws and discontinued the practice of plural marriage.

[See also Antipolygamy Legislation; Manifesto of 1890.]

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*Joseph Smith Rebuking the Guards*, by Danquart Weggeland (late nineteenth century, grisaille, 36" × 46"). While incarcerated in Richmond, Missouri, in November, 1838, Joseph Smith was subjected to obscene jests, blasphemies, and boasts of rape and murder. Disgusted by their crude language, he commanded the guards in the name of Jesus Christ to be still. Parley P. Pratt wrote, "Dignity and majesty have I seen but *once*, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri." Church Museum of History and Art.

MISSOURI CONFLICT). They were first taken under guard to Independence, Jackson County, Missouri, and then to Richmond, the county seat of Ray County. They were confined on November 9, not in the county jail but in a small vacant house on the town square. Here they were imprisoned for three weeks to await a court inquiry into charges of treason, murder, arson, robbery, and perjury. Other Saints were also arrested and brought to Richmond for trial.

At the inquiry on November 28, the prisoners were bound over for trial, and Joseph Smith and five others were removed to a jail in Liberty, Clay County, Missouri, to await further hearings (see LIBERTY JAIL). Pratt and four others remained in the Richmond County Jail, some until late April 1839 and others until June 1839.

During the time Joseph Smith was incarcerated in Richmond, the prisoners were chained together under miserable conditions and constant

harassment. One incident during the imprisonment has become a legend. Pratt recalled that Joseph Smith, chagrined at the verbal abuse, boasting, and obscenity by the guards, stood up in chains and commanded, "SILENCE, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant!" (p. 221). The tormenters reportedly fell silent.

The Richmond Jail no longer stands, and no marker designates its location.

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HOWARD A. CHRISTY

## RICKS COLLEGE

Ricks College is a private, two-year accredited college owned and operated by The Church of Jesus Christ of Latter-day Saints in Rexburg, Idaho, an agricultural community in the heart of the Upper Snake River Valley (less than 100 miles south of the Yellowstone/Grand Teton National Parks). With approximately 7,500 students and 300 faculty, Ricks is one of the largest private two-year colleges in the United States. It is a liberal arts college with a broad curriculum in the arts and sciences, and it is also noted for its career programs in technology, agriculture, nursing, and other disciplines.

Ricks College grants the associate degree in arts and sciences, emphasizing general education to students who plan to pursue bachelor's degrees at four-year colleges or universities, as well as degrees in specialized programs.

**HISTORY.** LDS settlers in the Rexburg area were faced with sending their children to public schools where sentiment was strong against them. In November 1888 the settlers established the Bannock Stake Academy, an elementary school with eighty-two students and three teachers, with Thomas E. Ricks, the president of the Bannock Stake, as Chairman of the Bannock Stake Academy Board of Education. In 1898 it was renamed the Fremont

Stake Academy and high school courses were added. On October 1, 1903, the school was named Ricks Academy after Thomas E. Ricks. In 1915 college courses were first taught. During the Great Depression it was rumored that the school would be closed. The Church offered to give the college to the state of Idaho, but that offer was rejected, and the Church continued its operation. Under John L. Clarke, president of Ricks from 1944 to 1971, the college expanded from a student body of 200 to 5,150. In the late 1940s the Church Board of Education approved third and fourth college years, and for six years the college graduated students with four-year degrees. However, in 1956 Ricks discontinued its junior and senior years. Since 1984 the college has again experienced rapid growth, and in 1989 the Board of Trustees set the 7,500 enrollment ceiling.

**MISSION.** The mission of Ricks College is officially declared to (1) build testimonies of the restored GOSPEL OF JESUS CHRIST and encourage living its principles; (2) provide a high-quality education for students of diverse interests and abilities; (3) prepare students for further education and employment, and for their roles as citizens and parents; and (4) maintain a wholesome academic, cultural, social, and spiritual environment.

**GENERAL EDUCATION.** The Ricks College General Education program is designed to help students develop the ability to think and write clearly, maintain lifelong patterns of effective living, appreciate aesthetic and creative expressions of humanity, gain knowledge of the social and natural world, understand themselves and their relationship to God, and cultivate sensitivity to personal relationships, moral responsibilities, and service to society. Students seeking associate degrees study religion, English literature and composition, natural and physical science, social science, and health and physical fitness, and they must demonstrate proficiency in mathematics.

**PHYSICAL PLANT, MATERIALS, AND EQUIPMENT.** The Ricks College main campus is located on 255 acres at the south edge of Rexburg. In 1990, the main campus had forty-six buildings with about 1.6 million square feet of space and a replacement value of nearly \$110 million. These buildings contained equipment valued at over \$21 million.

The library, a building of 98,000 square feet, includes a serials collection of 750 titles and con-



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Currently (1990) thirty-six student **WARDS** in four **STAKES** function at Ricks College. Students are required to take religion courses every semester. Graduates of Ricks consistently remark on the unique spirit of the college, the commitment of faculty to the progress of students, and the overall sense of community and caring they experienced there.

**STUDENTS.** Ricks College has an open admission policy. Selectivity is used only as it applies to the Code of Honor, which each student must promise, in an ecclesiastical interview, to observe. Since Ricks has academic programs spanning a wide range of ability levels, the goal has been to admit any student who could benefit from the Ricks College experience.

Currently the Admissions Office admits 95 percent of those who apply. Of those admitted, approximately 80 percent actually enroll. Students from all fifty states and thirty foreign countries attend Ricks.

The attrition rate at Ricks is higher than at most two-year colleges because many Latter-day Saint students attend Ricks for one year and then serve a Church **MISSION**. Once they complete the mission, many desire to move to a university. In 1989–1990, Ricks College graduated 1,557 students.

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Sidney Rigdon (1793–1876) was one of Joseph **SMITH**'s closest friends and advisers. He was also a renowned early convert to the Church, its most persuasive orator in the first decade, and First Counselor in the **FIRST PRESIDENCY** from 1832 to 1844. Following the Prophet Joseph Smith's martyrdom, Rigdon became one of the Church's best-known apostates.

Rigdon was born February 19, 1793, on a farm in St. Clair Township, near Pittsburgh, Pennsylvania, the fourth child and youngest son of William and Nancy Briant Rigdon. In 1817, while supporting his widowed mother on the family farm, Rigdon experienced Christian conversion and a year later qualified himself to become a licensed preacher with the Regular Baptists. He moved to eastern Ohio to preach under the tutelage of Adamson Bentley, a popular Baptist minister, and in June 1820 he married Phebe Brooks, Bentley's sister-in-law. After ordination as a Baptist minister, Rigdon became pastor of the First Baptist Church in Pittsburgh in 1821. Famed for his dynamic preaching, Rigdon attracted listeners until his congregation became one of the largest in the city. One of his critics, William Hayden, described him as being of "medium height, rotund in form; of countenance, while speaking, open and winning, with a little cast of melancholy. His action was graceful, his language copious, fluent in utterance, with articulation clear and musical" (quoted in Chase, p. 24).

Throughout his early ministry, Rigdon kept looking for the pure New Testament church that practiced laying on of hands for the **GIFT OF THE HOLY GHOST** and healing the sick. Drawn to Alexander Campbell and Walter Scott, fellow ministers with similar views, Rigdon associated with leading members of the Mahoning Baptist Association, the forerunner of the restorationist Disciples of Christ movement (see **RESTORATIONISM**, **PROTESTANT**). In 1826 he became the pastor of a Grand River Association congregation in Mentor, Ohio. In 1830, however, Rigdon broke with Campbell and Scott, who went on to form the Disciples of Christ, while Rigdon established a communal "family" near Kirtland.

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Sidney Rigdon (1793–1876), formerly a Baptist-Campbellite minister, was one of the most important early converts to the Church. He served as counselor in the First Presidency, experienced revelations together with Joseph Smith, and was a gifted orator. Courtesy the Utah State Historical Society.

about the Book of Mormon and the RESTORATION OF THE GOSPEL through Joseph Smith. After two weeks of earnest investigation, Rigdon announced that he believed the new church to be the true apostolic church restored to the earth. In mid-November 1830 he was baptized and ordained an elder. More than a hundred members of his Kirtland congregation and common stock community followed him into the Church.

Rigdon, along with Edward Partridge, a young hatter who was interested in Mormonism, left almost immediately for Fayette, New York, to meet Joseph Smith. After their arrival, a REVELATION to Joseph commended Rigdon for his previous service, but called him to “a greater work,” including that of scribe to the Prophet on his “new translation” of the Bible then under way

(D&C 35; *see also* JOSEPH SMITH TRANSLATION OF THE BIBLE [JST]). In December 1830, Smith, with Rigdon’s help, worked on the manuscript that eventually became the seventh and eighth chapters of the BOOK OF MOSES in the Pearl of Great Price.

Rigdon’s report of the harvest of souls in the Mentor-Kirtland area in Ohio may have encouraged Joseph to ask for guidance on moving the headquarters of the Church; in December 1830 a revelation commanded them to leave New York for Ohio (D&C 37; cf. 38). On February 1, 1831, Joseph and Sidney arrived in Kirtland, where they renewed their work on the inspired translation of the Bible.

In the summer of 1831, Joseph, Sidney, and other leaders journeyed to Independence, Missouri, which a revelation identified as the location of the latter-day ZION and the NEW JERUSALEM. Sidney was instructed to dedicate the land of Zion for the gathering of the Saints and to write a description of the country for publication (D&C 58:50). Upon their return to Ohio, Joseph and Sidney resumed the translation of the scriptures, and on February 16, 1832, they jointly received the vision of the degrees of glory that is now Doctrine and Covenants section 76. In March 1832 they were brutally attacked by a mob and tarred and feathered. Sidney received head injuries that occasionally affected his emotional stability for the rest of his life. His friend Newel K. Whitney said that thereafter he was “either in the bottom of the cellar or up in the garrett window” (Chase, p. 115).

In March 1833 Sidney Rigdon and Frederiek G. Williams were formally set apart as counselors to Joseph Smith in the First Presidency. Sidney had already been called as a counselor to Joseph a year earlier, before there was a First Presidency. In 1833 Rigdon was also called to be a “spokesman” for the Church and for Joseph Smith. Rigdon was promised that he would be “mighty in expounding all scriptures” (D&C 100:11). At this same time, Joseph said of him, “Brother Sidney is a man whom I love, but he is not capable of that pure and steadfast love for those who are his benefactors that should characterize a President of the Church of Christ. This, with some other little things, such as selfishness and independence of mind . . . are his faults. But notwithstanding these things, he is a very great and good man; a man of great power of words, and can gain the friendship of his hearers very quickly. He is a man whom God will uphold,

if he will continue faithful to his calling" (HC 1:443).

In 1834 Rigdon assisted in recruiting volunteers for ZION'S CAMP and, while Joseph was away on that undertaking, had charge of affairs in Kirtland, including the construction of the temple (see KIRTLAND TEMPLE). He was a leading teacher at the Kirtland school and helped arrange the revelations for publication in the 1835 edition of the Doctrine and Covenants (see SCHOOLS OF THE PROPHETS). Under the Prophet's direction, Sidney helped compose and deliver many of the doctrinally rich LECTURES ON FAITH. He often preached long, extravagant biblically based sermons, notably one at the dedication of the Kirtland Temple. In the persecution that followed the failure of the Kirtland Safety Society, Rigdon, along with Joseph Smith and other Saints, fled for their lives to Far West, Missouri, in 1838. There Rigdon delivered two famous volatile speeches, the Salt Sermon and the Independence Day oration, both of which stirred up fears and controversy in Missouri and contributed to the EXTERMINATION ORDER and the Battle of Far West (see MISSOURI CONFLICT). With Joseph and Hyrum Smith, Rigdon was taken prisoner and locked up in LIBERTY JAIL, but was released early because of severe apopleptic seizures.

Rigdon took an active part in the founding of Nauvoo and in 1839 accompanied Joseph Smith to Washington, D.C., to present the grievances of the Saints to the federal government. He was elected to the Nauvoo City Council and served also as city attorney, postmaster, and professor of Church history in the embryonic university projected for the city. Despite his many appointments, however, he was nearly silent during this time and often sick. He was accused of being associated with John C. Bennett and other enemies of the Church in their seditious plans to displace Joseph Smith, but this he always denied. He did not endorse the principle of plural marriage, although he never came out in open opposition to it. Joseph Smith eventually lost confidence in Rigdon and in 1843 wished to reject him as a counselor, but because of the intercession of Hyrum SMITH, retained him in office.

Early in 1844, when Joseph Smith became a candidate for president of the United States, Rigdon was nominated as his running mate and he established residence in Pittsburgh to carry on the campaign. He was there when news arrived of Joseph Smith's murder. He hastened to Nauvoo to

offer himself as a "guardian of the Church," promising to act as such until Joseph Smith was resurrected from the dead. His claims were duly considered, but at a memorable meeting in Nauvoo on August 8, 1844, Church members rejected him as guardian (see SUCCESSION IN THE PRESIDENCY). The Twelve Apostles (see QUORUM OF THE TWELVE APOSTLES) were sustained as the head of the Church. When he undertook to establish a rival leadership, Rigdon was excommunicated in September 1844 and left with a few disciples for Pennsylvania, where they organized a Church of Christ. Acting erratically, he lost most of his followers in less than two years. In 1863, he made another effort, founding the Church of Jesus Christ of the Children of Zion, which continued into the 1880s. From 1847 to his death in 1876, Rigdon resided in Friendship, New York, usually in a state of emotional imbalance and unhappiness.

In 1834, in *Mormonism Unveiled*, Eber D. Howe attacked the authenticity of the Book of Mormon by adopting Philastus Hurlbut's argument that Sidney Rigdon purloined the "Manuscript Story" of Solomon Spaulding (see SPAULDING MANUSCRIPT), plagiarized it to compose the Book of Mormon, and gave it to Joseph Smith to publish under his name. During his lifetime Rigdon and members of his family consistently denied any connection with Spaulding, and after the discovery in 1885 of one of Spaulding's manuscripts, the story was discredited.

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BRUCE A. VAN ORDEN

## RIGHTEOUSNESS

Righteousness comprises a broad group of concepts and traits. As with the biblical Hebrew *sedek* and the Greek *dikaiousune*, the English word "righteousness" describes the ideal of religious life, with Godlike behavior as the norm. Righteousness is right conduct before God and among

if he will continue faithful to his calling" (HC 1:443).

In 1834 Rigdon assisted in recruiting volunteers for ZION'S CAMP and, while Joseph was away on that undertaking, had charge of affairs in Kirtland, including the construction of the temple (see KIRTLAND TEMPLE). He was a leading teacher at the Kirtland school and helped arrange the revelations for publication in the 1835 edition of the Doctrine and Covenants (see SCHOOLS OF THE PROPHETS). Under the Prophet's direction, Sidney helped compose and deliver many of the doctrinally rich LECTURES ON FAITH. He often preached long, extravagant biblically based sermons, notably one at the dedication of the Kirtland Temple. In the persecution that followed the failure of the Kirtland Safety Society, Rigdon, along with Joseph Smith and other Saints, fled for their lives to Far West, Missouri, in 1838. There Rigdon delivered two famous volatile speeches, the Salt Sermon and the Independence Day oration, both of which stirred up fears and controversy in Missouri and contributed to the EXTERMINATION ORDER and the Battle of Far West (see MISSOURI CONFLICT). With Joseph and Hyrum Smith, Rigdon was taken prisoner and locked up in LIBERTY JAIL, but was released early because of severe apopleptic seizures.

Rigdon took an active part in the founding of Nauvoo and in 1839 accompanied Joseph Smith to Washington, D.C., to present the grievances of the Saints to the federal government. He was elected to the Nauvoo City Council and served also as city attorney, postmaster, and professor of Church history in the embryonic university projected for the city. Despite his many appointments, however, he was nearly silent during this time and often sick. He was accused of being associated with John C. Bennett and other enemies of the Church in their seditious plans to displace Joseph Smith, but this he always denied. He did not endorse the principle of plural marriage, although he never came out in open opposition to it. Joseph Smith eventually lost confidence in Rigdon and in 1843 wished to reject him as a counselor, but because of the intercession of Hyrum SMITH, retained him in office.

Early in 1844, when Joseph Smith became a candidate for president of the United States, Rigdon was nominated as his running mate and he established residence in Pittsburgh to carry on the campaign. He was there when news arrived of Joseph Smith's murder. He hastened to Nauvoo to

offer himself as a "guardian of the Church," promising to act as such until Joseph Smith was resurrected from the dead. His claims were duly considered, but at a memorable meeting in Nauvoo on August 8, 1844, Church members rejected him as guardian (see SUCCESSION IN THE PRESIDENCY). The Twelve Apostles (see QUORUM OF THE TWELVE APOSTLES) were sustained as the head of the Church. When he undertook to establish a rival leadership, Rigdon was excommunicated in September 1844 and left with a few disciples for Pennsylvania, where they organized a Church of Christ. Acting erratically, he lost most of his followers in less than two years. In 1863, he made another effort, founding the Church of Jesus Christ of the Children of Zion, which continued into the 1880s. From 1847 to his death in 1876, Rigdon resided in Friendship, New York, usually in a state of emotional imbalance and unhappiness.

In 1834, in *Mormonism Unveiled*, Eber D. Howe attacked the authenticity of the Book of Mormon by adopting Philastus Hurlbut's argument that Sidney Rigdon purloined the "Manuscript Story" of Solomon Spaulding (see SPAULDING MANUSCRIPT), plagiarized it to compose the Book of Mormon, and gave it to Joseph Smith to publish under his name. During his lifetime Rigdon and members of his family consistently denied any connection with Spaulding, and after the discovery in 1885 of one of Spaulding's manuscripts, the story was discredited.

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BRUCE A. VAN ORDEN

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## RIGHTEOUSNESS

Righteousness comprises a broad group of concepts and traits. As with the biblical Hebrew *sedek* and the Greek *dikaiousune*, the English word "righteousness" describes the ideal of religious life, with Godlike behavior as the norm. Righteousness is right conduct before God and among



mankind in all respects. The scriptures give the following perspectives:

Righteousness is ultimately synonymous with HOLINESS or godliness. Christ himself is known as “the Righteous” (Moses 7:45, 47) and as “the Son of Righteousness” (3 Ne. 25:2). His “ways are righteousness forever” (2 Ne. 1:19).

The state of righteousness is available to mankind through the redemption of Christ as one is BORN OF GOD: “Marvel not that all mankind, yea, men and women . . . must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters” (Mosiah 27:25).

The terms “righteous” and “righteousness” also apply to mortals who, though beset with weaknesses and frailties, are seeking to come unto Christ. In this sense, righteousness is not synonymous with PERFECTION. It is a condition in which a person is moving toward the Lord, yearning for godliness, continuously repenting of sins, and striving honestly to know and love God and to follow the principles and ordinances of the gospel. Saints of God are urged to do “the works of righteousness” (D&C 59:23) and to “bring to pass much righteousness” (D&C 58:27).

Inherent in the meaning of righteousness is the concept of JUSTIFICATION. It is impossible for finite mortals to live in perfect obedience to God’s laws or to atone infinitely for their sins. “For all have sinned,” Paul wrote, “and come short of the glory of God” (Rom. 3:23). Christ’s ATONEMENT mercifully reconciles the demands of justice (*see* JUSTICE AND MERCY), making it possible for repentant mortals to become “right” with God—“at one” with him.

When Saul of Tarsus saw the resurrected Christ on the road to Damascus, “he trembling and astonished said, Lord, what wilt thou have me to do?” (Acts 9:6). From that moment on, he sought to know the will of God and live accordingly. But he also lamented over mortal weaknesses: “For I know that in me, that is, in my flesh, dwelleth no good thing . . . only in Christ” (JST, Rom. 7:19). “There is none righteous, no, not one” (Rom. 3:10). Like all apostles and prophets, however, Paul also taught the glorious message that through the grace of Christ mortals can “put off . . . the old man”—their fallen and sinful selves—and “put on the new man, which after God is created in righteousness and true holiness” (Eph. 4:22, 24).

The scriptures abound in similar exhortations to flee wickedness, accept the Lord’s grace, and come unto Christ in righteousness. “O wretched man that I am!” exclaimed Nephi. “Yea, my heart sorroweth because of my flesh; my soul grieveth because of mine iniquities.” But recognizing the Savior as “the rock of [his] righteousness,” Nephi cried: “O Lord, wilt thou redeem my soul? . . . Wilt thou make me that I may shake at the appearance of sin? . . . Wilt thou encircle me around in the robe of thy righteousness!” (2 Ne. 4:17-35).

Righteousness begins in the heart—the “broken heart.” It begins when individuals see themselves where they really are: in a fallen state, as “unworthy creatures” who are unable to pull themselves out of their own sins. As they confront the monumental gulf between “the greatness of God, and [their] own nothingness,” their hearts break and they “humble [themselves] even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith” (Mosiah 4:11).

Righteous souls then seek to become right with the Lord, by asking sincerely for forgiveness. As the Lord blesses such with his grace, they desire to respond with even greater faithfulness, love, and obedience. Although they may not reach perfect righteousness in mortality, their lives are beyond reproach—“as becometh saints” (Eph. 5:3).

Scriptures provide a wealth of insight into the attitudes, behaviors, and beliefs that form the basis of a righteous life (e.g., 2 Pet. 1:4-8; D&C 4:5-6). Notably, in the Sermon on the Mount (Matt. 5-7; cf. 3 Ne. 12-14), Jesus revealed the meaning of righteousness—a pattern that he exemplified by his own life:

Those who seek righteousness become humble, poor in spirit. They reverence the Lord, acknowledging that “all things which are good cometh of God” (Moroni 7:12).

They mourn for their sins—and their “godly sorrow worketh repentance” (2 Cor. 7:10). They also compassionately “mourn with those that mourn; yea, and comfort those that stand in need of comfort” (Mosiah 18:9).

The righteous strive to be meek—kind and long-suffering, generous, sacrificing, patient, filled with love for their enemies, not “puffed up,” and “not easily provoked” (1 Cor. 13:4-5).

Hungering and thirsting after righteousness, they continually seek the Lord through sincere



PRAYER, FASTING, SCRIPTURE STUDY, Sabbath WORSHIP, and service in the holy TEMPLES.

They seek to be merciful—to forgive as they would be forgiven, to judge as they would be judged, to love as they would be loved, to serve as they would be served (D&C 38:24–25).

They seek to be pure in heart—thinking no evil, envying not, and rejoicing not in iniquity but in the truth (1 Cor. 13:4–6). They are honest in their COVENANTS with God and in their dealings with their fellowmen. They are chaste and also virtuous.

Seekers of righteousness are peacemakers. They avoid contention, anger, and evil-speaking. They promote goodwill, brotherhood, and sisterhood; they seek to establish God's will and his kingdom on earth as it is in heaven.

When persecuted for righteousness' sake or when reviled or maligned for their allegiance to the Lord, they bear all things and endure all things (1 Cor. 13:7).

Such scriptural descriptions of righteousness are not to be reduced to lists that individuals self-righteously check off. They are constant reminders on the journey toward God, who has promised a Comforter—the HOLY GHOST—to give guidance and direction on that path (John 14:26).

The Lord delights “to honor those who serve [him] in righteousness” (D&C 76:5). At the last day, “the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel, they who have endured the crosses of the world, and despised the shame of it, they shall inherit the kingdom of God, which was prepared for them from the foundation of the world, and their joy shall be full forever” (2 Ne. 9:18).

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MARVIN K. GARDNER

## ROBISON, LOUISE YATES

Louise Yates Robison (1866–1946) succeeded Clarissa Williams to become the seventh general presi-

dent of the RELIEF SOCIETY of The Church of Jesus Christ of Latter-day Saints in October 1928 and led that society through the difficult years of the Great Depression (1928–1939). She had previously served as second counselor to President Williams in the general presidency. These two women had become friends while they prepared surgical dressings for the Red Cross during World War I. Louise Robison's name rarely appears on lists of outstanding LDS women, an obscurity that would have pleased this unassuming, down-to-earth woman of plain appearance and quiet ways; nevertheless, she deserves recognition for several unique contributions to the Church and for the important principle of service she exemplified.

Born May 27, 1866, in the small rural town of Seipio, in south-central Utah, Louise grew up in a log house where she learned pioneer values from her parents, Thomas and Elizabeth Yates. Her early marriage to Joseph L. Robison and subse-



Louise Yates Robison (1866–1946), seventh general president of the Relief Society, served from 1928 to 1939. Photographer: Naylor Sisters.

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quent rearing of six children shortened her studies at Brigham Young Academy, but her love of books and learning was lifelong. A six-month course in dressmaking at age fifteen helped prepare her for future service on the Relief Society General Board, where she directed the Temple and Burial Clothing Department.

As General President of the Relief Society, one of her practical responses to women's needs during the Depression of the 1930s was to establish MORMON HANDICRAFT in 1937. This shop enabled Relief Society women to sell homemade gift items on consignment. The shop reflected President Robison's appreciation both for the handiwork of women and for their role as mothers in the home. It flourished under the Relief Society until 1986, when management of the store was transferred to the DESERET BOOK COMPANY.

Louise Robison believed that burdens could be lightened with song. A daughter later remembered that she sang, or sometimes whistled, while doing her work at home. "A singing mother makes a happy home," she said when she named the popular Relief Society choral groups Singing Mothers in 1934.

Several modest historic achievements can be credited to President Robison. She was the first Relief Society general president to address a regular session of a General Conference (October 1929). She was the first to visit the Relief Societies in Great Britain, and on that trip she also served as a delegate to the Tenth World Congress of the International Council of Women, held in Paris. In 1933 she instigated the erection of a monument to the Relief Society on the site of its founding in NAUVOO, Illinois. Later relocated in the Monument to Women gardens, it is thought to be the first Church effort to mark its historic sites in Nauvoo.

WELFARE SERVICES was the greatest concern of President Robison's administration. Her long-time friend and coworker Belle SPAFFORD said that Louise Robison "stressed the volunteer compassionate services. 'Go where you're needed, do what you can'; that was her theme" (Spafford). She practiced what she preached, and the principle of personal service she exemplified was a needed counterpoint to the more structured Church welfare system.

After being released from service as Relief Society general president in 1939, Louise Robison

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JANATH R. CANNON

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#### ROGERS, AURELIA SPENCER

Aurelia Spencer Rogers (1834-1922), the first PRIMARY president of the Church, was born October 4, 1834, in Deep River, Connecticut, to Catherine Curtis and Orson Spencer, a Protestant minister. When Aurelia was six years old, her parents joined the Church and traveled to Nauvoo, Illinois. Years later, Aurelia's suggestions helped establish the Primary Association, the Church organization for children.

"Aurelia came by her concern for children through a long apprenticeship in mothering" (Madsen, p. 1). At the age of twelve, she and her older sister, Ellen, cared for four younger siblings when their mother died and their father was called by Church leaders to head the missionary work in Great Britain. The children lived on their own in WINTER QUARTERS, Nebraska, with limited provisions and then made the arduous trek to the Great Salt Lake basin. Wilford Woodruff, a member of the Quorum of the Twelve Apostles, wrote their father that "although in childhood, their faith, patience, . . . longsuffering and wisdom . . . [were] such as would have done honor to a Saint of thirty years" (Rogers, pp. 103-104).

At age seventeen Aurelia married Thomas Rogers. Through the next twenty-two years, she gave birth to twelve children, of whom only seven survived infancy. When three infants died in succession, she despaired and nearly lost her faith and belief in God; but a letter from her father came to mind and helped her gradually overcome her malaise. Her travail through the loss of children heightened her sensitivity to the preciousness of life and to the importance of nurturing the young.

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Aurelia Spencer Rogers (1834–1922), founder of the Primary Association. Arriving in Salt Lake City from Winter Quarters in September 1849, she raised ten children. She was a delegate to the Woman's Suffrage Convention in Georgia in 1894 and the National Council of Women in Washington, D.C., in 1895.

Thomas and Aurelia Rogers lived all their married life in Farmington, Utah, a community sixteen miles north of Salt Lake City. Observing the rowdiness of children on the street, Aurelia Rogers wondered if an organization could be formed to teach them better deportment and moral and spiritual values. She brought the matter to the attention of Eliza R. SNOW, president of the Relief Society, who shared her concern and subsequently gained the support of Church leaders.

On August 11, 1878, Aurelia Spencer Rogers was set apart as president of the Farmington Ward Primary, the first Primary in the Church. Her counselors, Louisa Haight and Helen M. Miller, helped her organize the children into age groups; and on August 25, 1878, they held the first Primary meeting, with 224 children present, beginning

what is today a fully developed curriculum for children.

Although Eliza R. SNOW and her immediate associates organized most of the Primaries throughout Church settlements, important impetus came from the work of Rogers in the development of Primary in and near Farmington, for which she received many honors. In 1897, in recognition of her role in founding the Primary, the children of the Church raised the funds to publish her book, *Life Sketches* (1898).

In the winter of 1894–1895, Aurelia Rogers also served as one of three Utah suffragist delegates to the Woman's Suffrage Convention in Atlanta and attended the Second Triennial Congress of the National Council of Women in Washington, D.C.

Although she suffered ill health for much of her life, Aurelia Rogers often said, "Cheerfulness and pleasant thoughts help to produce longevity" (p. 298). She must have practiced this principle, as she lived to be eighty-seven. She died August 19, 1922.

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SHIRLEY A. CAZIER

#### RUTH

The heroine of the biblical book of Ruth has been both a formal and an informal model of ideal womanhood for members of The Church of Jesus Christ of Latter-day Saints: loyal, hard-working, converted, courageous, she makes the best of what is available and, not incidentally, is pleasing and desirable.

Individual Latter-day Saints and Church instructional manuals frequently cite as exemplary Ruth's departure from her Moabite customs, gods, and people in order to accompany her mother-in-law, Naomi, worshiping Jehovah in his land and adopting the ways of his people. While members have not traditionally emphasized cultural details of the story, they have considered important



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Ruth's OBEDIENCE to Naomi and the resulting marriage to Boaz by which she—the foreigner and Moabite convert—becomes a great-grandmother of David, and therefore an ancestress of Jesus Christ.

From 1928 to 1972, Ruth and her gleaning were official models for Church women eighteen years and older in Gleaner classes of the Young Women's Mutual Improvement Association and its successor, the YOUNG WOMEN organization. By

achieving spiritual, cultural, homemaking, and service goals, a woman could earn the Golden Gleaner award, counterpart of the Master M Man award for men. The names of these honors express historical conceptions of admirable female and male roles in the Church. Sheaves of wheat, the Gleaners' emblem, were represented on instructional manuals and cards, and on metal pins.

FRANCINE R. BENNION





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## SABBATH DAY

The Sabbath is a day set apart for rest and spiritual renewal. The importance of Sabbath observance, taught from the Creation and throughout religious history, is reconfirmed in modern scripture and in the teachings of LDS leaders. Fundamentals of Sabbath observance include prayer, gospel study, worship at Sabbath meetings, uplifting family activities, and service to others.

God set the pattern when, after six days of creation labors, he rested on the seventh (Gen. 2:2; Moses 3:2). Following the Exodus, Moses instructed the Israelites to gather double portions of manna on the day preceding “the rest of the holy sabbath unto the Lord” (Ex. 16:23). Indeed, the word “Sabbath” is derived from the Hebrew *shabbath*, meaning “to break off,” “to desist,” or “to rest.” The Ten Commandments included the command, “Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work” (Ex. 20:8–10).

The New Testament is replete with references to the Sabbath. By then, some had lost the spirit of the law and hedged it in inflexible obedience. The Savior reproved them: “The Sabbath was made for man, and not man for the Sabbath. Wherefore the Sabbath was given unto man for a day of rest; and

also that man should glorify God, . . . For the Son of Man made the Sabbath day, therefore the Son of Man is Lord also of the Sabbath” (JST Mark 2:25–27). Following Jesus’ earthly ministry, the early Christians gathered on the Lord’s day, the first day of the week, in observance of his resurrection (cf. Acts 20:7; Rev. 1:10).

Since its beginning, the LDS Church has observed the Sabbath on the first, rather than the seventh, day of the week (for some exceptions in the Middle East, *see* SUNDAY). The key revelation giving the pattern, scope, and purpose of Sabbath observance came to Joseph Smith on August 7, 1831, a Sunday:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; . . .

But remember that on this, the Lord’s day . . . thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full [D&C 59:9–13].

Throughout LDS history, leaders have emphasized the importance of Sabbath observance, teaching that the Sabbath is a holy day of worship, on which the faithful renew their covenants with

the Lord, meet and teach each other the things of the Spirit, visit and strengthen the weak and afflicted, and study and contemplate the word of the Lord. While they have avoided arbitrarily specific prohibitions, Church leaders have given clear guidelines, as in this instruction from President Spencer W. Kimball:

The purpose of the commandment is not to deprive man of something. Every commandment that God has given to his servants is for the benefit of those who receive and obey it. . . .

The Sabbath is not a day for indolent lounging about the house or puttering around in the garden, but is a day for consistent attendance at meetings for the worship of the Lord, drinking at the fountain of knowledge and instruction, enjoying the family, and finding uplift in music and song.

The Sabbath is a holy day in which to do worthy and holy things. Abstinence from work and recreation is important, but insufficient. The Sabbath calls for constructive thoughts and acts, and if one merely lounges about doing nothing on the Sabbath, he is breaking it. To observe it, one will be on his knees in prayer, preparing lessons, studying the gospel, meditating, visiting the ill and distressed, writing letters to missionaries, taking a nap, reading wholesome material, and attending all the meetings of that day at which he is expected. . . .

It is true that some people must work on the Sabbath. And, in fact, some of the work that is truly necessary—caring for the sick, for example—may actually serve to hallow the Sabbath. However, in such activities our motives are a most important consideration.

When men and women are willing to work on the Sabbath to increase their wealth, they are breaking the commandments; for money taken in on the Sabbath, if the work is unnecessary, is unclean money. . . .

Sabbath-breakers too are those who buy commodities or entertainment on the Sabbath, thus encouraging pleasure palaces and business establishments to remain open—which they otherwise would not do. If we buy, sell, trade, or support such on the Lord's day we are as rebellious as the children of Israel ["The Sabbath—A Delight," *Ensign* 8 (Jan. 1978):4–5].

The form of LDS Sabbath observance has evolved through the years, but the principles have remained the same. Of the Church's first conference meeting, on June 9, 1830, Joseph Smith wrote, "Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ. We then pro-

ceeded to confirm several who had lately been baptized, after which we called out and ordained several to the various offices of the Priesthood. Much exhortation and instruction was given" (*HC* 1:84). Singing, prayer, SACRAMENT, and teaching—those have remained the fundamentals of Latter-day Saint Sabbath meetings.

For many years, following the organization of the SUNDAY SCHOOL in 1849, Sabbath services consisted of Sunday School in the morning and SACRAMENT MEETING in the afternoon or early evening. Weekly ward PRIESTHOOD meetings were held on Monday evenings, and FAST AND TESTIMONY MEETING on the first Thursday of each month. In 1896, fast day was changed to the first Sunday to make attendance more convenient and less disruptive to members in their employment; in the 1930s, priesthood meeting was changed to Sunday mornings.

Another major change came in 1980 with consolidation of all Sunday meetings into a single time block—generally three hours, including RELIEF SOCIETY, YOUNG WOMEN, and PRIMARY meetings that formerly were held midweek. The change was instituted to save time, travel, and expense; to allow several wards to meet more conveniently in a single building; to strengthen the home by allowing families to spend more time together during the week; and to provide more time for Church members to devote to community service.

In announcing the change, the First Presidency reemphasized the Church's fundamental principles regarding the Sabbath: "A greater responsibility will be placed upon the individual members and families for properly observing the Sabbath day." They suggested that each family participate in a Sunday gospel study hour and in "other appropriate Sabbath activities, such as strengthening family ties, visiting the sick and homebound, giving service to others, writing personal and family histories, genealogical work, and missionary work" (*Church News*, Feb. 2, 1980, p. 3).

The Lord has promised blessings to those who observe the Sabbath as a holy day. In ancient times, he promised to send them rain in due season, help them overcome their enemies, give them peace, multiply them, and establish his covenant with them (Lev. 26:2–9). "And I will walk among you; and will be your God, and ye shall be my people" (v. 12; cf. Isa. 58:13–14). In modern times, he has reaffirmed these promises: "Inasmuch as ye

do this, the fulness of the earth is yours" (D&C 59:16).

[See also Meetings, Major Church; Pioneer Life and Worship; Worship.]

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WILLIAM B. SMART

## SACRAMENT

[This entry is in two parts: Sacrament and Sacrament Prayers. The first part explains the practice of partaking of the sacrament in The Church of Jesus Christ of Latter-day Saints, and the second part gives the history and contents of the sacrament prayers used in the administering of the sacrament.]

### SACRAMENT

The word "sacrament" is used by The Church of Jesus Christ of Latter-day Saints to refer almost exclusively to the Lord's Supper. The English word "sacrament" derives from the Old French *sacrement* by way of Middle English; the Old French noun in turn is based on the Latin *sacramentum*, which denotes a sum deposited by the two parties to a suit (so named probably from being deposited in a sacred place) binding an agreement, oath of allegiance, or obligation. Though the word never occurs in the Bible, the sacrament has come to have a major role in the practices of nearly all Christian denominations. In traditional Catholic and Protestant Christianity, the "sacrament of the Lord's Supper" is regarded as one of a group of sacraments, whose purpose is to serve both as conveyors of God's grace and as the outward signs that such grace has been bestowed. The definition of seven sacraments for the Roman Catholic church came at the Fourth Lateran Council, convened by Pope Innocent III in 1215. Protestant reformers, while rejecting most of the sacramental doctrines of the medieval church, retained the notion of sacraments with respect to baptism and the Eucharist.

In Latter-day Saint usage, sacrament designates that ordinance instituted by Jesus Christ as a means by which worthy Saints may renew their COVENANTS with their Redeemer and with God

the Father (cf. Mosiah 18:8–10; *JC*, pp. 596–97; *AF*, p. 175). On the eve of his trial and crucifixion in Jerusalem and surrounded by his closest associates, the twelve apostles, Jesus took bread, which he blessed and broke and then gave to them, saying, "Take, eat; this is my body." Jesus likewise took the cup, blessed it, and then gave it to them, "Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:26–28). The Book of Mormon records that the resurrected Jesus instituted this same ordinance in memory of his body and blood as he showed himself to the righteous of the Western Hemisphere after his ascension from Jerusalem (3 Ne. 18:7; 20:3; 26:13).

Paul notes that the Savior gave a commandment to perform this ordinance regularly, "As often as ye eat this bread, and drink this cup, ye do shew [i.e., testify of] the Lord's death till he come" (1 Cor. 11:26). The New Testament indicates that the injunction was observed in the early Christian Church (cf. Acts 2:42; 20:7). To the Saints at Corinth, Paul wrote in plainness of the simple ordinance which he had received from the Lord, stressing that it was done "in remembrance of [Jesus Christ]" (1 Cor. 11:19–26; cf. Luke 22:19; 3 Ne. 18:7).

The time and setting chosen by Jesus for administering the sacrament among his Jerusalem disciples tie this ordinance to the older observances of the Passover, including the bread and



A girl takes a small piece of bread from a sacrament tray. "Take, eat; this is my body, which is broken for you: this do in remembrance of me" (1 Cor. 11:24). Orem, Utah, 1982; courtesy Floyd Holdman.

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A girl takes a small piece of bread from a sacrament tray. "Take, eat; this is my body, which is broken for you: this do in remembrance of me" (1 Cor. 11:24). Orem, Utah, 1982; courtesy Floyd Holdman.

wine he used, and to which he gave new symbolism (Matt. 26:26–28; Luke 22:15–20). Through his atonement Christ fulfilled the purpose of the ordinance of animal sacrifice found in the Old Testament, which was to prefigure the ultimate sacrifice of the Son of God. The new ordinance replaced the need for animal sacrifice with the sacrifice on the part of Christ's followers of a broken heart and contrite spirit (3 Ne. 9:18–20).

The sermon that Jesus delivered on the topic of the “bread of life” in the Gospel of John draws on the symbolism of the Lord himself as “the living bread which came down from heaven.” It also prefigures the ordinance of the sacrament that he initiated later as a reminder to all that salvation comes only through “the living bread” and the “living water” (cf. John 6:48–58). In the postapostolic age, however, theologians transformed the symbolic nature of the sacrament of the Lord's Supper into the dogma of transubstantiation, thereby introducing the notion that those who partake of the bread and wine miraculously ingest the literal body and blood of Christ, although the outward appearance of the emblems (i.e., the accidentals) remain the same. The LDS Church rejects this dogma and holds that the sacrament is to help the Saints remember Jesus and that the transformation envisioned is a renovation of the human soul by the Spirit (D&C 20:75–79).

The sacrament in LDS belief does not serve primarily as a means of securing REMISSION OF SINS. It does, however, focus attention on the sacrifice for sin wrought by the Savior and on the need for all those who have been baptized to maintain their lives constantly in harmony with his teachings and commandments. For this reason, there are numerous scriptural injunctions concerning the need for compliance with God's commandments by those who partake of the sacrament (1 Cor. 11:22–23; 3 Ne. 18:28–29; D&C 46:4). Unbaptized children, however, being without sin, are entitled and expected to partake of the sacrament to prefigure the covenant they themselves will make at the age of accountability, age eight (*see* CHILDREN: SALVATION OF CHILDREN). In administering the sacrament, Christ himself used emblems readily at hand at the Last Supper—bread and wine. To Joseph SMITH the Lord declared “that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was

laid down for you, and my blood which was shed for the remission of your sins” (D&C 27:2). In typical LDS practice, bread and water are used.

The ordinance of the sacrament is administered by “those having authority”—that is, by priesthood bearers. According to modern revelation, priests in the AARONIC PRIESTHOOD and any MELCHIZEDEK PRIESTHOOD holder may officiate at the sacrament table; in general practice, the table is prepared by teachers in the Aaronic Priesthood, and the bread and water are blessed by priests and passed to the members of the Church by deacons in the same priesthood.

The prayers spoken over these emblems are among the few that are scripturally prescribed exactly. Those who partake of the sacrament place themselves under covenant with the Lord to take upon them the name of Christ, to always remember him, and to keep his commandments. The Lord in turn covenants that they may always have his Spirit to be with them (D&C 20: 75–79; Moro. 4–5; John 6:54).

[*See also* Atonement; Communion; Last Supper.]

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PAUL B. PIXTON

#### SACRAMENT PRAYERS

The sacrament prayers, which were revealed by the Lord to the Prophet Joseph SMITH, are among the few set prayers in the Church, and the only ones members are commanded to offer “often” (D&C 20:75). They are offered regularly during the administration of the ordinance of the sacrament in SACRAMENT MEETING, occupying a central place in the religious lives of Latter-day Saints. They originate in ancient practice and, with one exception (the current use of water instead of wine), preserve the wording of NEPHITE sacramental prayers:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and

keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen [Moroni 4:3].

O God, the Eternal Father, we ask thee, in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen [Moroni 5:2].

The prayers, in turn, formalize language used by the resurrected Savior when he visited the Americas (3 Ne. 18:5–11; cf. D&C 20:75–79). Subsequent to a revelation in August 1830 (D&C 27) water has been used instead of wine.

No such exact wording of the prayers is included in the New Testament. However, one scholar has detected parallels between Latter-day Saint sacrament prayers and ancient eucharistic formulas (Barker, pp. 53–56). The JOSEPH SMITH TRANSLATION OF THE BIBLE (JST) confirms that key elements of the sacrament prayers were part of the original Last Supper: Jesus included covenantal obligations similar to those in the prayers (JST Matt. 26:25) and made clear that his action introduced a formal “ordinance” that they were to repeat often (JST Mark 14:24). Further, in the JST, Jesus does not say, “This is my body,” and “This is my blood”—metaphors whose interpretation has historically divided Christians on the matter of “transubstantiation.” He said instead, “This is in remembrance of my body,” and “This is in remembrance of my blood” (JST Matt. 26:22, 24; cf. JST Mark 14:21, 23).

The sacrament prayers invite personal introspection, repentance, and rededication, yet they are also communal, binding individuals into congregations who jointly and publicly attest to their willingness to remember Christ. This shared commitment to become like Christ, repeated weekly, defines the supreme aspiration of Latter-day Saint life.

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JOHN S. TANNER

## SACRAMENT MEETING

Sacrament meeting is the principal LDS worship service held on the Sabbath and is based on the commandment “Thou shalt go to the house of prayer and offer up thy sacraments upon my holy day” (D&C 59:9). The entire WARD membership, from infants to the elderly, attend the weekly sacrament meeting as families, and partake of the sacrament of the Lord’s Supper together.

A sacrament meeting was held on the day the Church was organized, April 6, 1830. It is recorded, “The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly” (HC 1:78). In Church annals this primal worship service is called a “time of rejoicing,” a time of “great solemnity,” and “truly a refreshing season to spirit and body” (HC 2:430, 433, 480). At the time of entering the new land of Zion (in Missouri), a revelation was given concerning the Sabbath with the admonition that all should come to this meeting in the spirit of thanksgiving and should offer up “a sacrifice of a broken heart and a contrite spirit” (D&C 59:8). Hence, it is often referred to as a time for the renewing of covenants.

The sacrament meeting is led by the BISHOP of the ward or one of his counselors. To enhance the spirit of worship and fellowship, there are other participants: the organist, music director, and members of the ward preassigned to give talks and the invocation and benediction. From the earliest days of the Church, music has been essential in the worship of LATTER-DAY SAINTS. In the sacrament meeting, music is manifest in the singing of hymns such as “He Died! The Great Redeemer Died,” “While of These Emblems We Partake,” “In Memory of the Crucified,” and “Reverently and Meekly Now.” Each ward is encouraged to maintain a choir to periodically perform hymns and anthems. The orientation of all music is toward the classical tradition.

The two SACRAMENT PRAYERS—one on the bread, one on the water—are offered by priests, usually young men between the ages of sixteen and nineteen. They kneel in the presence of the congregation and ask that all present, by their partaking of the broken bread and the water, witness unto the Father their willingness “to take upon them the name of thy Son,” Jesus Christ, to always remember him, to keep his commandments, and to seek his Spirit. These patterns are derived in



keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen [Moroni 4:3].

O God, the Eternal Father, we ask thee, in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen [Moroni 5:2].

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part from the dramatic introduction of the sacrament in the Book of Mormon, where the Master teaches a multitude of men, women, and children, “And if ye shall always do these things blessed are ye, for ye are built upon my rock” (3 Ne. 18:12). And he promises, “And if ye do always remember me ye shall have my Spirit to be with you” (3 Ne. 18:7, 11).

During the passing of the bread and water to the congregation, silence prevails. The communion aspired to is embodied in statements of modern leaders: Hyrum SMITH spoke of the sacramental process as bestowing spiritual sustenance enough to “last a whole week.” The ordinance was given, as President Brigham YOUNG taught, “in order that the people may be sanctified” (*JD* 19:91–92). “I am a witness,” said Elder Melvin J. Ballard, “that there is a spirit attending the administration of the sacrament that warms the soul from head to foot; you feel the wounds of the spirit being healed” (Hinekey, p. 133).

The typical sacrament meeting is sixty to seventy minutes long and has the following components, with mild variations from week to week:

Organ prelude

Greeting by a member of the bishopric

Opening hymn sung by the congregation

Announcements and ward business

Invocation by a ward member

Sacramental hymn sung by the congregation

Administration and partaking of the sacrament

Musical selection

Speakers

Closing hymn sung by the congregation

Benediction by ward member

Organ postlude

The spoken messages in sacrament meetings are given by different members of the congregation each Sunday, or by visiting officers from the stake organization. All speak with the same purpose: to witness of Jesus Christ, to review gospel principles, to inspire, to uplift, to encourage, and to motivate the congregation to renewed efforts to live a Christlike life. Speakers frequently quote from the scriptures, and members, young and old, are encouraged to bring their own book of scriptures and to follow the cited references. The time is usually shared by several speakers. Sometimes entire families are assigned to develop a gospel topic, and each member contributes to the chosen



Sacrament meetings begin and end with the singing of a congregational hymn. This sacrament meeting is in Berlin (1990). Courtesy Peggy Jellinghausen.

theme. Youth speakers are likewise regularly invited to give sacrament meeting talks. Sometimes the bishop assigns topics, and sometimes he leaves the choice to the individual or family.

Sacrament meeting is periodically combined with the observance of special events such as Christmas, Easter, Mother's Day, and Father's Day. On such occasions, the meeting follows the usual pattern through the sacrament and then proceeds around the commemoration program.

On one Sunday a month, usually the first, sacrament meeting is a **FAST AND TESTIMONY MEETING**. After the sacrament, the final portion of the meeting is devoted to extemporaneous testimony bearing by members of the congregation.

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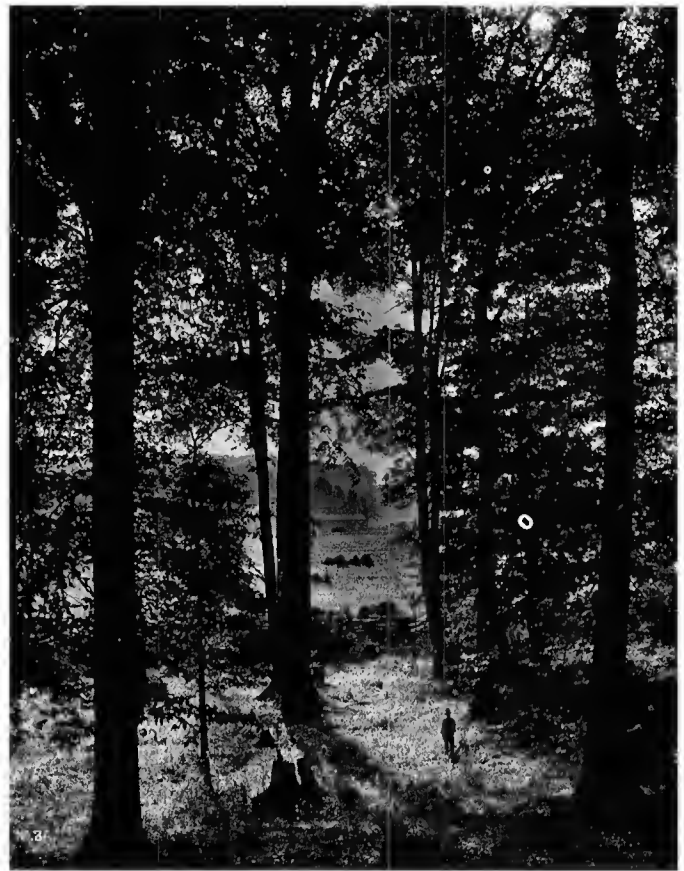
CRAWFORD GATES  
GEORGIA GATES

## SACRED GROVE

A grove of trees on the Joseph SMITH, Sr., farm near Palmyra, New York, is revered by Latter-day Saints as the vicinity where Joseph SMITH experienced his **FIRST VISION**, the divine manifestation of God the Father and his Son Jesus Christ that began the **RESTORATION** of the gospel in this **DISPENSATION**. For that reason, Latter-day Saints honor the place as sacred. The grove is part of the forest that once covered the Smiths' 100-acre farm in Manchester Township as well as much of western New York.

The forest was some 400 years old when the family of Joseph Smith, Sr., moved to the site in 1818 or 1819. The large trees of the forest—maple, beech, elm, oak, and hickory—reached heights of up to 125 feet and diameters of 6 feet or more. Beneath this natural canopy grew hop hornbeam, wild cherry, and ash. The woodland floor was carpeted with leaves, ferns, grasses, wildflowers, and clumps of chokecherry and dogwood.

The Smiths cleared the trees from sixty acres of their property. The Sacred Grove was part of a



In such a grove of towering beeches, maples, and other trees, about one-fourth mile west of the Smith family home near Palmyra, New York, fourteen-year-old Joseph Smith saw God the Father and Jesus Christ in the spring of 1820. Photographer: George E. Anderson, 1926.

fifteen-acre wooded tract at the farm's west end, reserved as a sugarbush, where trees were tapped for making maple syrup and sugar.

Subsequent owners of the farm maintained the grove, associating it with Joseph Smith's vision, although the exact location of the vision is unknown. In 1907 the Church purchased the farm and grove from William A. Chapman, and these sites formed the nucleus of the Church **HISTORICAL SITES** program, which at present includes properties from Vermont to Utah.

Through an ongoing professional maintenance program, the Church has retained much of the primeval beauty of the Sacred Grove. Trees that were mature at the time of Joseph Smith's boyhood still grace this forest. People from many lands visit the

theme. Youth speakers are likewise regularly invited to give sacrament meeting talks. Sometimes the bishop assigns topics, and sometimes he leaves the choice to the individual or family.

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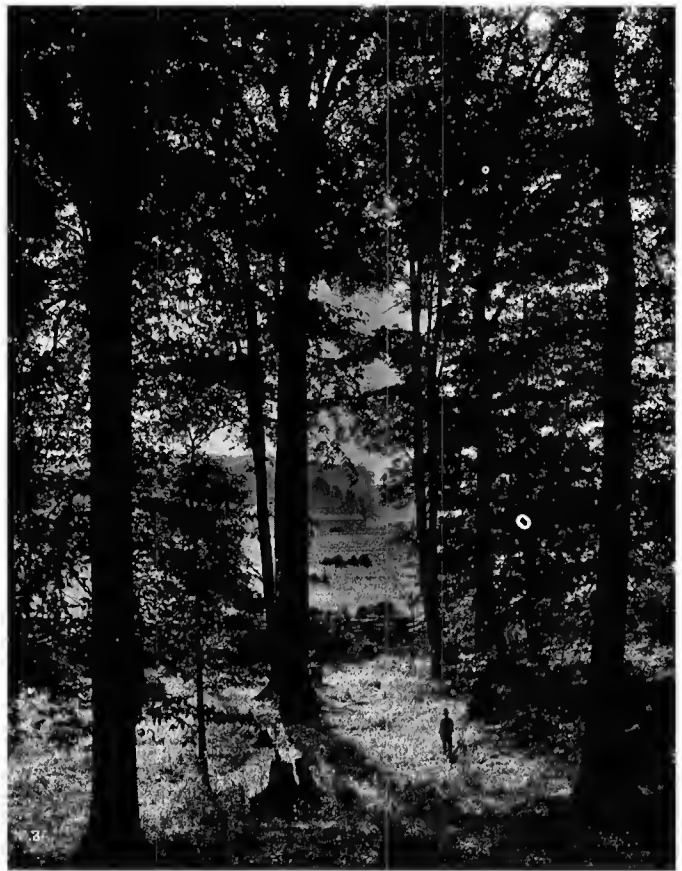
CRAWFORD GATES  
GEORGIA GATES

## SACRED GROVE

A grove of trees on the Joseph SMITH, Sr., farm near Palmyra, New York, is revered by Latter-day Saints as the vicinity where Joseph SMITH experienced his **FIRST VISION**, the divine manifestation of God the Father and his Son Jesus Christ that began the **RESTORATION** of the gospel in this **DISPENSATION**. For that reason, Latter-day Saints honor the place as sacred. The grove is part of the forest that once covered the Smiths' 100-acre farm in Manchester Township as well as much of western New York.

The forest was some 400 years old when the family of Joseph Smith, Sr., moved to the site in 1818 or 1819. The large trees of the forest—maple, beech, elm, oak, and hickory—reached heights of up to 125 feet and diameters of 6 feet or more. Beneath this natural canopy grew hop hornbeam, wild cherry, and ash. The woodland floor was carpeted with leaves, ferns, grasses, wildflowers, and clumps of chokecherry and dogwood.

The Smiths cleared the trees from sixty acres of their property. The Sacred Grove was part of a



In such a grove of towering beeches, maples, and other trees, about one-fourth mile west of the Smith family home near Palmyra, New York, fourteen-year-old Joseph Smith saw God the Father and Jesus Christ in the spring of 1820. Photographer: George E. Anderson, 1926.

fifteen-acre wooded tract at the farm's west end, reserved as a sugarbush, where trees were tapped for making maple syrup and sugar.

Subsequent owners of the farm maintained the grove, associating it with Joseph Smith's vision, although the exact location of the vision is unknown. In 1907 the Church purchased the farm and grove from William A. Chapman, and these sites formed the nucleus of the Church **HISTORICAL SITES** program, which at present includes properties from Vermont to Utah.

Through an ongoing professional maintenance program, the Church has retained much of the primeval beauty of the Sacred Grove. Trees that were mature at the time of Joseph Smith's boyhood still grace this forest. People from many lands visit the

Saered Grove each year. In 1989 the number of visitors exceeded 36,000.

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DONALD L. ENDERS

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God requires sacrifice of his people both to make or renew COVENANTS with him and to test their ultimate loyalties (D&C 98:12–15). When the Lord drove Adam and Eve from the GARDEN OF EDEN, he gave them the law of sacrifice, whereby they were to offer the firstlings of their flocks to him (Moses 5:5). From the beginning, offerings to the Lord that involved the shedding of blood were in similitude of the future sacrifice of Jesus Christ, who would come to atone for the sins of mankind (Moses 5:6–8). The Book of Mormon includes accounts of Lehi's people making burnt offerings in compliance with the LAW OF MOSES (1 Ne. 5:9; Mosiah 2:3).

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For members of The Church of Jesus Christ of Latter-day Saints, sacrifice is required of those who wish to become the Lord's people (D&C 64:23). All are invited to come to Christ—rather than to a sacrificial altar—with humble, teachable spirits and repentant hearts, willing to sacrifice all things for the Lord and for one another (cf. Mosiah 18:8–9). The Prophet Joseph SMITH taught that only a religion that requires total sacrifice has power sufficient to produce the faith necessary for salvation (*Lectures on Faith* 6:5–7). To appreciate the need to sacrifice, one need only recall Jesus' words to the rich young ruler: "Sell all that thou

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Covenants made by Church members embrace the commitment to sacrifice all for the KINGDOM OF GOD. Examples of willingness to sacrifice are legion among early Latter-day Saints who sacrificed homes, comforts, and even their lives for their beliefs. Prior to his martyrdom, Joseph Smith knew that he was going as "a lamb to the slaughter" (D&C 135:4). Sacrifices made by Mormon pioneers to establish the Church in the western United States have become legendary. And sacrifices are still required of Latter-day Saints. For instance, faithful members pay one-tenth of their income as TITHING to the Church, contribute financially to mission funds, and give FAST OFFERINGS for the poor. Missionaries spend one or two years preaching the gospel at their own or their families' expense while delaying education, employment, marriage, or retirement. Members serve their congregations—without pay—in assigned lay positions that make possible the operation of Church programs. It is service to others through formal callings and through personal concern for their welfare that leads Church members to know that "sacrifice brings forth the blessings of heaven" (Hymns, p. 27).

[See also Consecration, Law of; Sacrifice in Biblical Times.]

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Latter-day Saints believe that to perform any ordinance, a man must hold the **PRIESTHOOD**, which includes the authority from God necessary to offer sacrifices after the pattern that Adam received. But because of an unwillingness to follow God, historically many turned away, worshiped falsely, and followed selfish practices for personal aggrandizement, as did Cain (Moses 5:18–31). For the faithful, because sacrifice promoted faith in the Lord and reliance on him, selfishness was superseded, for the best was not to be used for self but for God. Men and women could thus recognize that it was not the earth, sun, or idols that supplied necessities, but God.

From Seth to Jacob, God's people renewed their covenant relationship with him, apparently by offering two kinds of sacrifice: the burnt offering and slain offering. Through Moses, Israel received and practiced further ordinances to remind them daily of their duty toward God (Lev. 1–7; Mosiah 13:30). Types and symbols which were woven into the **LAW OF MOSES** taught God's people of the Savior's atoning sacrifice (2 Ne. 11:4; Mosiah 13:31; Alma 25:16).

The Book of Mormon prophet **LEHI** and his family brought the Mosaic sacrificial system to the western hemisphere. **NEPHITES** continued those sacrificial practices until the resurrected Savior appeared to them (3 Ne. 9:19–20).

The Lord specifically forbade human sacrifice (Lev. 18:21; Jer. 19:5; Morm. 4:14, 21). Thus, when God commanded Abraham to sacrifice Isaac, he was testing Abraham's faith and teaching him of the Redeemer to come (Gen. 22; Heb. 11:17–19; Jacob 4:5; John 3:16; Gal. 3:8). The trial proved that Abraham loved God unconditionally; therefore, he could be blessed unconditionally.

The Bible prophet **MALACHI** predicted a time when Levites would again offer sacrifice in righteousness (Mal. 3:3). Such offerings will not be of the Mosaic type, which were fulfilled in Christ. However, the sacrificial system that antedated Moses was not fulfilled in Jesus. The Prophet **JOSEPH SMITH**, taught that blood sacrifices similar to

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## SAINTS

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Paul used the term "saint" (Greek *hagios* also denotes "set apart, separate, holy") in referring to baptized members of the Church of his day (e.g., Phil. 1:1). The Book of Mormon also designates "saints of God" as all those who belong to the "church of the Lamb" (1 Ne. 14:12).

Used this way, the term today denotes all members of Christ's Church, who, through baptism, have expressed a desire to follow the Savior's counsel to become more Godlike, toward the ideal to be "even as your Father which is in heaven is perfect" (Matt. 5:48), and who, though imperfect,

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### SALT LAKE CITY, UTAH

Between July 21 and 23, 1847, an advance party of LDS men under Orson Pratt, an apostle, entered the Salt Lake Valley, placed a dam across City Creek, and began plowing and planting. President Brigham YOUNG arrived on July 24, and four days later designated the spot on the valley floor between City Creek's two forks as a site for the Salt Lake Temple, establishing what was then thought of as the center of Salt Lake City.

The valley had been inhabited by Indians—particularly Ute, Shoshone, and Gosiute—and had been visited by explorers before the Latter-day Saints entered the valley. Reports by explorers such as John C. Frémont and the blazing of the 1846 Donner-Reed trail helped further the LDS migration.

The city grew rapidly. Dividing it into what became twenty ecclesiastical wards in the nineteenth century, the Mormon pioneers laid out ten-acre blocks. The business district developed southward from the temple block on Main Street. At first most people engaged in agricultural, industrial, and merchandising enterprises, but eventually Salt Lake City became principally a commercial, manufacturing, and governmental center. By 1870, only 16.1 percent of the heads of households were farmers, compared with 33.6 percent in 1850.

Dominated by the LDS population in the nineteenth century, the city's non-Mormon population began to grow after the construction of the Utah Central Railroad in 1870 and the subsequent boom in mining, milling, and smelting. The city owed much of its growth in the nineteenth century to European immigration. In 1870, more than 65 percent of the 12,800 people in the city had come from abroad—principally from the British Isles. After 1900, immigrants from southern and eastern Europe came in larger numbers.

City government changed over time. It operated at first with a mayor-council-alderman system. Until the February 1890 election, the Mormon People's party governed the city. With the division of the citizens of the two religion-based



Looking south on Main Street (c. 1869). Visible in this photograph are the Lion House (upper left), part of Temple Square (upper right), and the Heber C. Kimball block (foreground left). Photographer: C. W. Carter.

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This panorama of Salt Lake City, looking southeast, shows the Wasatch Range of the Rocky Mountains in the background. The tall building at the left is the Church Office Building, with the six-spired Salt Lake Temple to the right of it. Courtesy Salt Lake Convention and Visitors Bureau.

parties (Mormon People's party and non-Mormon Liberal party) into both the national Republican and the Democratic parties, politics became much more like that of other American cities except for a brief period between 1905 and 1912, when the American party, organized by non-Mormons, controlled city government. The city commission system was adopted in 1911.

The city faced a number of problems in the nineteenth and early twentieth centuries, not the least of which was providing urban services. In general, private companies, such as those that operated street railways and provided electricity and telephone services, offered those services under franchise and expected to earn a profit. The city

provided services not anticipated to pay their way, such as streets, water, and sewers.

During the 1920s, the city faced special problems of air pollution, zoning regulations, and budgetary concerns. Before these could be fully solved, the decade of the Great Depression arrived and was as difficult for citizens of Salt Lake City as for those elsewhere. In spite of economic problems, the city continued to play a dominant role as a key regional city in the Rocky Mountains. This was due in part to the planning of nineteenth-century LDS pioneers who had emphasized commercial, financial, educational, transportation, and religious activities, and in part to the admixture of non-Mormons. In April 1936, the Church an-

nounced its welfare plan, which, along with federal work programs, softened the blow of the Great Depression on city residents.

Strategic placement of military industries benefited Salt Lake City during World War II and brought some prosperity to the city. Fort Douglas, Kearns Army Air Base, Hill Air Force Base, Tooele Ordnance Depot, and other military facilities contributed to the economic vitality that was centered in the city.

Space industries based on rocket fuels and high technology gradually replaced defense-based employment after World War II. During the 1960s the Salt Lake City metropolitan area became one of the fastest-growing in the United States. The LDS Church, under the guidance of N. Eldon Tanner, a counselor in the First Presidency, became a major contributor to downtown development. Investment by Church-owned businesses helped in the building of the Salt Palace Convention Center, the Beneficial Towers, the ZCMI Mall, and the Crossroads Mall, some of the first downtown malls in the nation.

In 1979, a dispute in city government over administrative practices resulted in a vote by the public to change the commission form of government to a mayor-council form. This led the way for other Utah cities, and by 1986 all commission governments in the state had changed to the mayor-council form.

In 1983, Salt Lake City residents became nationally known for their volunteer efforts in controlling floodwaters through the city. A strong volunteer network and ethic grew in the city, which was later recognized when Salt Lake City was designated the United States bid city for the Winter Olympic Games by the United States Olympic Committee in 1989.

In 1990, Salt Lake City enjoyed renewed economic vitality after a period of recession in the mid-1980s. Though the city proper continues to lose population as younger people move to the suburbs, it remains the heart of the LDS community. The activities established by the pioneer founders continue to make Salt Lake City a vital and important Rocky Mountain center.

[See also Temple Square; "This Is the Place" Monument; Welfare Square.]

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THOMAS G. ALEXANDER

TED L. WILSON

## SALT LAKE TEMPLE

The Salt Lake Temple is an impressive structure standing on the ten-acre TEMPLE SQUARE in the heart of Salt Lake City. For many years after its construction, the temple physically dominated the Salt Lake Valley. While other buildings now tower over it, the gray granite structure is still recognized as the religious symbol of The Church of Jesus Christ of Latter-day Saints worldwide. Millions of visitors annually have seen the building. Photographs of the temple have gone to scores of countries where people who have never personally



The Salt Lake Temple, begun in 1853 and dedicated in 1893. The granite structure, topped by a gilded copper statue of the angel Moroni on the east-central spire, is the heart of Temple Square. In the foreground is the Seagull Monument. Courtesy Utah State Historical Society.



nounced its welfare plan, which, along with federal work programs, softened the blow of the Great Depression on city residents.

Strategic placement of military industries benefited Salt Lake City during World War II and brought some prosperity to the city. Fort Douglas, Kearns Army Air Base, Hill Air Force Base, Tooele Ordnance Depot, and other military facilities contributed to the economic vitality that was centered in the city.

Space industries based on rocket fuels and high technology gradually replaced defense-based employment after World War II. During the 1960s the Salt Lake City metropolitan area became one of the fastest-growing in the United States. The LDS Church, under the guidance of N. Eldon Tanner, a counselor in the First Presidency, became a major contributor to downtown development. Investment by Church-owned businesses helped in the building of the Salt Palace Convention Center, the Beneficial Towers, the ZCMI Mall, and the Crossroads Mall, some of the first downtown malls in the nation.

In 1979, a dispute in city government over administrative practices resulted in a vote by the public to change the commission form of government to a mayor-council form. This led the way for other Utah cities, and by 1986 all commission governments in the state had changed to the mayor-council form.

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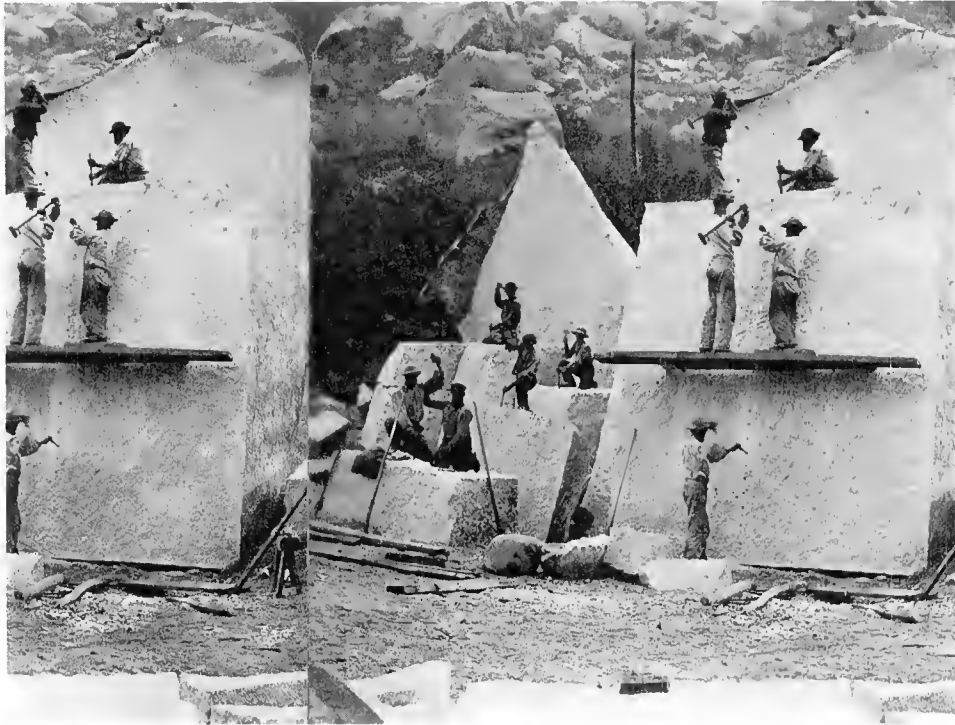
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Workers cut slabs of granite in Little Cottonwood Canyon (c. 1872), about twenty miles south-east of Salt Lake City, for use in building the Salt Lake Temple. In the early years, the granite was moved to the temple site by ox team, a four-day journey, and after twenty years, by railroad. Stereoscopic image. Photographer: C. W. Carter.

seen the structure identify its striking presence with the Church and the city.

**SITE SELECTION.** Several days after the LDS pioneers entered the Salt Lake Valley in July 1847, Brigham Young planted his walking stick at a certain point while traversing the ground with some associates and exclaimed, "Here we will build the temple of our God" (Gates, p. 104).

**CONSTRUCTION.** Construction on the temple began on February 14, 1853, with Brigham Young turning the first shovelful of dirt in ground-breaking ceremonies. That April 6, the cornerstones were laid, following the pattern established for temples by Joseph Smith (cf. *TPJS*, p. 183). By this date, Truman O. Angell and William Ward, architect and assistant, had completed plans for the foundation and part of the basement, and Brigham Young had approved them. Sandstone from nearby Red Butte Canyon provided the basic material for the foundation and footings. The great walls of the building were to be granite from a vast mountain deposit in Little Cottonwood canyon about twenty miles away.

The foundation was completed in 1855, and some granite blocks were assembled on the site. Then, in 1858, under threat of an approaching U.S. army unit (*see UTAH EXPEDITION*), the Saints evacuated Salt Lake City and temporarily moved southward. They buried the foundation of the temple, leaving the appearance of a plowed field.

Work on the temple was not resumed for several years. Some deterioration of the foundation was discovered when it was reexcavated, and replacements were made with stone of the best quality. The exterior walls from the ground up, eight feet thick at ground level and six feet thick at the top, were painstakingly prepared and fitted from solid granite.

Transporting the granite from the mountain quarry proved to be a severe challenge. The builders tried using a wooden railroad spur, a canal, special roads, and even a uniquely constructed wagon. Although it was less than forty miles, a round trip required four days. The arrival of the transcontinental railroad in 1869 and the later laying of a spur into the canyon for mining purposes resolved the transportation problem.

As many as 150 men worked on the temple at any given time. During the forty years from the beginning to the end of the project, they also completed the construction of the great domed Tabernacle, the Assembly Hall, the Temple Annex, and a 15-foot-high wall that, a century and a half later, still sequesters Temple Square from the city that surrounds it.

**COMPLETION AND DEDICATION.** The capstone was laid April 6, 1892, one year before the dedication, amidst a tremendous spiritual outpouring of appreciation and anticipation. After the large spherical capstone was put in place, the people unanimously adopted a resolution to complete and dedicate the building one year from that date. That afternoon, the 12-foot-high gold-leaved copper statue representing the angel Moroni was placed on the central eastern spire, anchored through the capstone with huge weights suspended into the tower below.

The temple was completed within the year, and the dedication was held on the appointed date—April 6, 1893—forty years after Brigham Young laid the cornerstone. More than 2,250 people crowded the large Assembly Room on the fourth floor of the temple for the first of twenty-three dedicatory sessions that continued over almost three weeks. Many reported having spiritual experiences at the dedications. President Wilford WOODRUFF offered the dedicatory prayer, and the **HOSANNA SHOUT** and original inspirational music were rendered (*see DEDICATIONS*). The sacred celebration was concluded with the singing of a special hymn saluting the sentiments of the people: the Hosanna Anthem.

**INTERIOR DIVISIONS (DESIGN).** Entrance to the temple for patrons is through an annex outside the main building. For the instructions and ordinances within, a processional plan is followed through several rooms, each signifying a stage in man's path of **ETERNAL PROGRESSION**. Each room is decorated with murals depicting that stage of the journey.

First is the Creation Room, where the creative periods of the earth are considered. Next, the events of Eden are the subject in the Garden Room. The World (or Telestial) Room depicts conditions following the expulsion of Adam and Eve from the Garden of Eden, providing a background for the atonement of Christ, the great apostasy, and the **RESTORATION** of the gospel.

In the Terrestrial Room, the requirements of

the pure life and of complete commitment to the work of the Lord are taught. The path then leads through the veil of the temple to the Celestial Room, representing the "heaven of heavens," the glorious kingdom of God. On this level also are small rooms with altars for marriage and sealing ordinances.

The building also includes in the lower area a baptistry, and on other levels, a large assembly room, rooms where the leaders of the Church meet, lecture rooms, administrative offices, and dressing rooms.

**SYMBOLISM.** Notable among all LDS temples, the Salt Lake Temple includes significant symbolism in its architecture. The six major towers and finial spires signify the restoration of priesthood authority. Earth stones, sun stones, moon stones, star stones, cloud stones penetrated with rays of light, the all-seeing eye, the clasped hands, Ursa Major pointing to the North Star, and the inscriptions "The House of the Lord" and "I Am Alpha and Omega" all appear on its exterior.

**UNIQUE FUNCTIONS.** Notwithstanding the increasing availability of temples nearer to them offering the same religious experience, many members of the Church still travel long distances to receive their individual **ENDOWMENT** in the Salt Lake Temple or to be married or sealed as families in the same building in which parents or perhaps grandparents or other family members were married long ago.

This temple is also unique among LDS temples in that the highest quorums of the priesthood meet there. The First Presidency, the Quorum of the Twelve Apostles, and the Presidents of the Seventy gather separately as quorums weekly, and the First Presidency and Quorum of the Twelve also meet conjointly. All General Authorities meet there monthly.

It is also, as already noted, architecturally and artistically unique and is the most widely known and recognized building in the Church.

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MARION D. HANKS

## SALT LAKE THEATRE

The Salt Lake Theatre was built in downtown Salt Lake City in 1861–1862 at a cost of over \$100,000. President Brigham YOUNG donated more than half of the funds because he believed the Saints needed a theater to bring recreation, relaxation, and additional unity to the pioneer community. Visitors from other areas were shocked and even a little scandalized by his support because the theatrical stage did not have a good reputation in the 1860s. However, a glance at his talk given at the dedication shows that President Young made very clear his expectations for good, moral theater (*JD* 9:242–45).

The Salt Lake Theatre, with a seating capacity of 1,500, was one of the finest buildings in pioneer Salt Lake City, comparing well to theaters worldwide. It was praised by many of the professional actors who performed in it, including such theatrical greats as Sarah Alexander, Julie Dean Hayne, E. L. Davenport, and John McCullough. “There was scarcely a ‘star’ of the American stage who did not make a Salt Lake Theatre appearance” (Walker and Starr, p. 73).



Salt Lake Theatre (1862–1929). Feeling that people needed amusement as well as religion, Brigham Young instructed a son-in-law, Hiram Clawson, to build this theatre. Completed in 1862, it seated 3,000. All performances were opened and closed with prayer, and the actors and actresses were expected to set a good example in the community. Photographer: C. R. Savage, c. 1913.

After more than half a century of significant productions, however, the financially troubled and aging playhouse was sold in 1928 to be razed for a commercial office building. But the elements of theater—music, dance, and drama—established by the Salt Lake Theatre by the Mormon pioneers through six decades of continuous operation could not be torn down or destroyed. In 1962 the Pioneer Memorial Theatre, commemorating the old Salt Lake Theatre, was dedicated on the University of Utah campus and has since played a full season each year (*see* DRAMA).

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CHARLES L. METTEN

## SALT LAKE VALLEY

In 1847 Brigham YOUNG, like a modern Moses, led the first pioneer Saints across a 1,300-mile stretch of “wilderness” into a large valley, surrounded by high mountain peaks and bordered on the northwest by a large lake of salty water, which gave the valley its name. Religious persecution of the 1830s and 1840s in the more populated eastern states necessitated the movement of the Latter-day Saints to the West, where they could be more isolated. The Prophet Joseph SMITH had designated Jackson County, Missouri, on the fringes of civilization, as the ZION of the latter days. However, continued persecution in Ohio, in Missouri, and later in Illinois caused the Latter-day Saints to seek a refuge in the Rocky Mountains, farther to the west, where they could worship God and practice their religious beliefs in the absence of religious bigotry, in land claimed by Mexico. To approximately 80,000 LDS pioneers who gathered from many nations and traveled across the great American desert by wagons before the advent in 1869 of the railroad, and to the thousands who followed afterward, the LDS presence in the Salt Lake Valley was compared to a fulfillment of Isaiah’s prophecy of the latter days, the City of God, established

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in the top of the mountains where people from all nations could gather to the House of the Lord to learn his ways (Isa. 2:1–3). To the Latter-day pioneers, President Brigham Young's words expressed their feelings: "This is the place."

The seventeen-mile-wide by twenty-five-mile-long Salt Lake Valley is some 4,500 feet above sea level and is surrounded by towering mountain peaks of the Wasatch Range that rise to over 11,000 feet. The valley is part of the Great Basin, where river waters are kept from flowing into the Pacific Ocean by high mountains. Lake Bonneville once lay within the Great Basin, and geologists say that it measured 1,000 feet deep where SALT LAKE CITY is now located. The current Great Salt Lake is the evaporation remnant of that inland sea.

Though the valley floor was very dry and covered with sagebrush when the LDS pioneers arrived in July 1847, it did not take long for them to divert the clear, snow-fed mountain streams onto the parched soil and make a productive farming community. Fur trappers and traders, explorers, and Roman Catholic priests had "passed through," but the Latter-day Saints were in the valley to stay.

Salt Lake City, in the north end of the valley, became the "big city," the headquarters of the Church. But as immigrants gathered from far-flung countries to their Zion, numerous smaller towns were established in the valley along the mountain streams.

With the coming of the transcontinental railroad in 1869, Gentiles (non-Mormons) began to move into the valley, diluting the LDS population; but Latter-day Saints continued to be a majority. The railroad helped foster more manufacturing, mining, and commerce, and the valley took on a decided change. By 1870 modern houses were replacing the log and adobe brick cabins, and green trees lined the streets and roads. Farms were fenced and well groomed.

The 1880s saw the introduction of the telephone and electricity to Salt Lake City, and in 1893 the Salt Lake Temple was finished. In the early 1900s money from Utah's mining industry was being invested in the valley's first skyscrapers, and a modern capital city emerged with hospitals, colleges, business buildings, libraries, and thousands of homes. Salt Lake City had changed from the all-Mormon village of 1847 to a cosmopolitan city.

By 1990 the population within the formal city boundaries was 165,000, but the greater Salt Lake

Valley population totaled over 715,000. With shopping malls, freeways, and employment opportunities scattered throughout the valley, the population shift away from the city became valleywide on both sides of the Jordan River, which flows north from Utah Lake to the Great Salt Lake. Mountains surrounding the valley have been extremely valuable. Mining in the west side Oquirrh Mountains has brought many jobs to the people of the valley and the world's largest open-pit copper mine is a major employer. The mountains to the east provide precious drinking water and are used chiefly for recreational purposes, especially for skiing in the winter.

As travelers drive down out of the mountains today, they view a beautiful tree-filled Salt Lake Valley below. The scene stirs feelings of gratitude for the labor of the pioneers, who, in many cases, were their forefathers. The faithful Saints may feel that Isaiah's words have literally been fulfilled, that "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. . . . They shall see the glory of the Lord, and the excellency of our God" (Isa. 35:1–2).

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LAMAR C. BERRETT

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## SALVATION

Salvation is the greatest gift of God (D&C 6:13). The root of the word means to be saved, or placed beyond the power of one's enemies (*TPJS*, pp. 297, 301, 305). It is redemption from the bondage of sin and death, through the ATONEMENT OF JESUS CHRIST. Some degree of salvation will come to all of God's children except the SONS OF PERDITION. Jesus said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2). Paul said, "There is one glory of the sun, and another glory of the moon, and another glory of the stars. . . . So also is the resurrection of the dead" (1 Cor. 15:40–

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42). Paul also explained that “as in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15:22). The Latter-day Saint concept of salvation derives from the teachings of Jesus Christ and the revelations given to ancient and latter-day prophets. It is evident from such teachings that there are different degrees or levels of salvation in the afterlife (*see* DEGREES OF GLORY).

There are various levels of salvation because there are various levels of belief and works among people (D&C 76:99–101). The Prophet Joseph Smith observed, “If God rewarded every one according to the deeds done in the body the term ‘Heaven’ as intended for the Saints’ eternal home, must include more kingdoms than one” (*TPJS*, pp. 10–11).

The gospel of Jesus Christ comprises fundamental principles and ORDINANCES that must be followed to obtain a fulness of salvation. The first steps are FAITH in the Lord Jesus Christ, REPENTANCE, BAPTISM by immersion for the remission of sins, and the LAYING ON OF HANDS by one who is in authority for the gift of the HOLY GHOST. Additional ordinances are administered in the TEMPLE. And finally, “he only is saved who endureth unto the end” (D&C 53:7).

The most sacred ordinances pertaining to the salvation of both the living and the dead are performed in the temples. These ordinances include the ENDOWMENT, the SEALING of husband and wife to form an eternal MARRIAGE, and the sealing of children to parents to form an eternal family. All the ordinances that are essential for the salvation of the living are likewise essential for the dead, beginning with proxy BAPTISM FOR THE DEAD. These can only be performed in a temple. Baptism is for entrance into the CELESTIAL KINGDOM; the endowment and the sealing ordinances are for EXALTATION in the celestial kingdom. In the mercy of God and his love for his children, the PLAN OF SALVATION provides for everyone to hear and respond to the gospel either in this life or in the SPIRIT WORLD so that all who will may be saved by obedience to the laws and ordinances of the gospel (D&C 137:7–9; *see also* SALVATION OF THE DEAD).

Salvation in a Latter-day Saint context includes activity and service in the kingdom of God for all eternity, unhampered by the effects of sin, death, physical pain, sickness, or other impediments to joy. The highest level of salvation is to become like God and involves a family unit. Lesser

degrees of salvation are correspondingly less glorious and have restrictions.

ALMA P. BURTON

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## SALVATION OF CHILDREN

*See:* Children: Salvation of Children

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## SALVATION OF THE DEAD

A distinctive doctrine of The Church of Jesus Christ of Latter-day Saints is that the dead as well as the living may receive the GOSPEL OF JESUS CHRIST. Every man, woman, and child who has ever lived or who ever will live on this earth will have full opportunity, if not in this life then in the next, to embrace or reject the gospel in its purity and fulness.

When this doctrine was first taught at NAUVOO, ILLINOIS, in 1842 (D&C 127; 128), the Prophet Joseph SMITH said it was the “burden of the scriptures” and that it exhibited “the greatness of divine compassion and benevolence in the extent of the plan of human salvation” (*TPJS*, p. 192). It is in harmony with the Jewish idea that the family is the instrument of holiness and redemption and that the dead may need atonement. It is also a Christian concept in the writings of Paul and Peter (*see* BAPTISM FOR THE DEAD). “[It] justifies the ways of God to man, places the human family upon an equal footing, and harmonizes with every principle of righteousness, justice, and truth” (*TPJS*, p. 223).

The Prophet posed the dilemma resolved by the doctrine: “One dies and is buried having never heard the gospel of reconciliation; to the other the message of salvation is sent, he hears and embraces it and is made the heir of eternal life. Shall the one become the partaker of glory and the other be consigned to hopeless perdition? . . . Such an idea is worse than atheism” (*TPJS*, p. 192).

Five fundamental principles underlie LDS understanding of salvation for the dead:

1. Life is eternal. Birth does not begin life nor does death end it. In each stage of existence there are ever-higher levels of divine enlightenment and blessedness.
2. Repentance is possible in the next life as well as this one. “There is never a time when the spirit



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There are various levels of salvation because there are various levels of belief and works among people (D&C 76:99–101). The Prophet Joseph Smith observed, “If God rewarded every one according to the deeds done in the body the term ‘Heaven’ as intended for the Saints’ eternal home, must include more kingdoms than one” (*TPJS*, pp. 10–11).

The gospel of Jesus Christ comprises fundamental principles and ORDINANCES that must be followed to obtain a fulness of salvation. The first steps are FAITH in the Lord Jesus Christ, REPENTANCE, BAPTISM by immersion for the remission of sins, and the LAYING ON OF HANDS by one who is in authority for the gift of the HOLY GHOST. Additional ordinances are administered in the TEMPLE. And finally, “he only is saved who endureth unto the end” (D&C 53:7).

The most sacred ordinances pertaining to the salvation of both the living and the dead are performed in the temples. These ordinances include the ENDOWMENT, the SEALING of husband and wife to form an eternal MARRIAGE, and the sealing of children to parents to form an eternal family. All the ordinances that are essential for the salvation of the living are likewise essential for the dead, beginning with proxy BAPTISM FOR THE DEAD. These can only be performed in a temple. Baptism is for entrance into the CELESTIAL KINGDOM; the endowment and the sealing ordinances are for EXALTATION in the celestial kingdom. In the mercy of God and his love for his children, the PLAN OF SALVATION provides for everyone to hear and respond to the gospel either in this life or in the SPIRIT WORLD so that all who will may be saved by obedience to the laws and ordinances of the gospel (D&C 137:7–9; *see also* SALVATION OF THE DEAD).

Salvation in a Latter-day Saint context includes activity and service in the kingdom of God for all eternity, unhampered by the effects of sin, death, physical pain, sickness, or other impediments to joy. The highest level of salvation is to become like God and involves a family unit. Lesser

degrees of salvation are correspondingly less glorious and have restrictions.

ALMA P. BURTON

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## SALVATION OF CHILDREN

*See:* Children: Salvation of Children

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## SALVATION OF THE DEAD

A distinctive doctrine of The Church of Jesus Christ of Latter-day Saints is that the dead as well as the living may receive the GOSPEL OF JESUS CHRIST. Every man, woman, and child who has ever lived or who ever will live on this earth will have full opportunity, if not in this life then in the next, to embrace or reject the gospel in its purity and fulness.

When this doctrine was first taught at NAUVOO, ILLINOIS, in 1842 (D&C 127; 128), the Prophet Joseph SMITH said it was the “burden of the scriptures” and that it exhibited “the greatness of divine compassion and benevolence in the extent of the plan of human salvation” (*TPJS*, p. 192). It is in harmony with the Jewish idea that the family is the instrument of holiness and redemption and that the dead may need atonement. It is also a Christian concept in the writings of Paul and Peter (*see* BAPTISM FOR THE DEAD). “[It] justifies the ways of God to man, places the human family upon an equal footing, and harmonizes with every principle of righteousness, justice, and truth” (*TPJS*, p. 223).

The Prophet posed the dilemma resolved by the doctrine: “One dies and is buried having never heard the gospel of reconciliation; to the other the message of salvation is sent, he hears and embraces it and is made the heir of eternal life. Shall the one become the partaker of glory and the other be consigned to hopeless perdition? . . . Such an idea is worse than atheism” (*TPJS*, p. 192).

Five fundamental principles underlie LDS understanding of salvation for the dead:

1. Life is eternal. Birth does not begin life nor does death end it. In each stage of existence there are ever-higher levels of divine enlightenment and blessedness.
2. Repentance is possible in the next life as well as this one. “There is never a time when the spirit



This replica of a temple baptismal font, in the South Visitors Center on Temple Square, is like those in LDS temples where baptisms by immersion are performed by proxy for the dead. The twelve oxen symbolize the twelve tribes of Israel.

is too old to approach God. All are within the reach of pardoning mercy, who have not committed the unpardonable sin" (*TPJS*, p. 191).

3. The family bonds extend beyond death. The family bonds that are formed on this earth and consecrated to God by sacred covenants and ordinances are indissoluble and extend into the SPIRIT WORLD. "They without us cannot be made perfect—neither can we without our dead be made perfect" (D&C 128:15; Heb. 11:39–40).

4. Ordinances may be performed for the dead. Through the holy priesthood, held by the prophets in the Church, Jesus Christ has authorized mortals to receive ordinances "of salvation substitutional" [that is, by proxy] and become "instrumental in bringing multitudes of their kindred into the kingdom of God" (*TPJS*, p. 191).

5. Temple ordinances are not "mere signs." They are channels of the Spirit of God that enable one to be BORN OF GOD in the fullest sense and to receive all the COVENANTS and blessings of Jesus Christ. The performing of earthly ordinances by proxy for those who have died is as efficacious and vitalizing as if the deceased person had done them. That person, in turn, is free to accept or reject the ordinances in the spirit world.

In harmony with these principles, Latter-day Saints identify their ancestors through FAMILY HISTORY research, build temples, and, in behalf of their progenitors, perform the ordinances that pertain to EXALTATION: BAPTISM; CONFIRMATION; ORDINATION TO THE PRIESTHOOD; WASHING AND ANOINTING; ENDOWMENT; and SEALING. Thus, "we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection . . . [we] seal those who dwell on earth to those who dwell in heaven" (*TPJS*, pp. 337–38). This is the chain that binds the hearts of fathers and mothers



The St. George Temple, the first temple dedicated in Utah, was also the first in which endowments were received by proxy for the dead, in 1877. Prior to that time, endowments for the living had been performed in the Nauvoo Temple and in the Endowment House. This temple was dedicated under the direction of Brigham Young, in his advanced age and failing health, shortly before he died. Photograph, 1982, courtesy Floyd Holdman.

to their children and the hearts of the children to their parents. And this sealing work “fulfills the mission of Elijah” (*TPJS*, p. 330; see also ELIJAH, SPIRIT OF).

When the Twelve Apostles chosen in Joseph Smith’s day were instructed to initiate these ordinances in Nauvoo in 1842, they soon recognized that it was the beginning of an immense work and that to administer all the ordinances of the gospel to the hosts of the dead was no easy task. They asked if there was some other way. The Prophet Joseph replied, “The laws of the Lord are immutable, we must act in perfect compliance with what is revealed to us. We need not expect to do this vast work for the dead in a short time. I expect it will take at least a thousand years” (*Millennial Star* 37:66). As of 1991 vicarious temple ordinances have been performed for more than 113 million persons. The Prophet Joseph said, “It is no more incredible that God should save the dead, than that he should raise the dead” (*TPJS*, p. 191).

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S. MICHAEL WILCOX

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## SANCTIFICATION

Sanctification is the process of becoming a SAINT, holy and spiritually clean and pure, by purging all SIN from the SOUL. Latter-day Saint scriptures mention several factors that make sanctification possible.

First is the ATONEMENT of JESUS CHRIST (D&C 76:41–42; 88:18; Moro. 10:33; Alma 13:11). Christ’s blood sanctifies God’s repentant children by washing them clean in a way that extends beyond the REMISSION OF SINS at BAPTISM. This cleansing is given through GRACE to all who “love and serve God” (D&C 20:31). “For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified” (Moses 6:60; cf. 1 John 5:8).

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Third is progression through personal RIGHTEOUSNESS (*see also* JUSTIFICATION). Faithful men and women fast; pray; repent of their sins; grow in HUMILITY, FAITH, JOY, and consolation; and yield their hearts to God (Hel. 3:35). They also receive essential ORDINANCES such as baptism (D&C 19:31) and, if necessary, endure CHASTENING (D&C 101:5). Thus, Latter-day Saints are exhorted to “sanctify yourselves” (D&C 43:11) by purging all their iniquity (*MD*, pp. 675–76).

King BENJAMIN’s people in the Book of Mormon illustrate the sanctification process. They humbled themselves and prayed mightily that God would apply the atoning blood of Christ and purify their hearts. The Spirit came upon them and filled them with joy; a mighty change came into their hearts and they had “no more disposition to do evil, but to do good continually” (Mosiah 5:2).

Latter-day Saint scripture often states that no unclean thing can dwell in God’s presence (e.g., 3 Ne. 27:19; Moses 6:57). Thus, the sanctification that Latter-day Saints seek is more than a physical or moral state; it is a perpetual spiritual life—an ongoing effort to be worthy and pure to live with God—to overcome the evils of one’s life and lose “every desire for sin” (*TPJS*, p. 51).

C. ERIC OTT

## SARAH

Sarah was the wife of ABRAHAM. Originally named Sarai (which possibly meant “contentions”), she was renamed Sarah (“princess”) when, in her old age, God promised Abraham that she would bear a son. The fragmentary information available about her paints a picture of great faith manifested in sacrifices not easily made. Sarah shared equally in Abraham’s trials; her experience permits a feminine perspective on the universal obligations of faith, hope, and sacrifice.

Childless until late in life, Sarah suffered years of travail. Barrenness was a heavy burden for any woman in Near Eastern cultures but would have been felt as a particularly searing inadequacy by a woman whose husband had received divine promises of endless posterity.

Against this backdrop, Sarah was twice thrust into situations where she had to feign being un-

married in order to protect Abraham—first with Pharaoh (Gen. 12) and then with Abimelech (Gen. 20). The book of Abraham makes it clear that this was not mere cowardice or prevarication on Abraham’s part; it was obedience to divine direction (Abr. 2:22–25). But this did not simplify Sarah’s dilemma. Already torn between commitment to sacred marriage vows and the apparent certainty of death if she did not play the allotted role, she was required to rely on God for protection during the very hours when his instructions seemed to place her in the jaws of destruction. As in the ultimate trial with Isaac, it was the joint faith of Sarah and Abraham that ultimately opened the path of deliverance.

In her old age, Sarah gave Hagar, her maid, to Abraham. Modern revelation indicates that Sarah thereby “administered unto Abraham according to the law” (D&C 132:65), and more recent scholarship has confirmed the widespread legal obligation of the childless wife in the ancient Near East to provide her husband with a second wife (Claus Westermann, *Genesis 12–36*, p. 239, Minneapolis, 1985). Tensions flared with Hagar and later Ishmael (Gen. 16:4–16; 21:8–10). In both cases, Hagar was driven away, first temporarily when pregnant, and then permanently, with her teenage son Ishmael. Significantly, in both cases, the Lord had Abraham place the resolution of these conflicts in Sarah’s hands: “In all that Sarah hath said unto thee, hearken unto her voice” (Gen. 21:12; cf. Gen. 16:4–6).

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## SATANISM

The cult of Satanism has evolved over many years. At the present time, symbols related to Satan have become so prevalent that the warning voices of leaders in the Church have again been raised concerning some people's fascination with the power of evil. Latter-day Saints are admonished to avoid any contact with Satanism, even with the good intention of learning about it in order to warn others of its dangers.

The answer that Jesus Christ gave when Satan offered him the glories of the world if he would fall down and worship him could be a guide to Church members when confronted with similar temptations: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10).

Bruce R. McConkie, an apostle, warned, "One of Satan's greatest aims, as he works his nefarious schemes among men, is to get them 'to worship him'" (MD, p. 193). From earliest times, many evil things have been done in the name of Satan worship (Moses 6:49). Satanism may claim to offer powers beyond those available to humans through righteous sources, but the worship of Satan leads only to destruction.

The forces of evil cannot overcome a person without some willingness on the part of the individual (1 Cor. 10:13). President Brigham YOUNG said, "You are aware that many think that the Devil has rule and power over both body and spirit. Now, I want to tell you that he does not hold any power over man, only so far as the body overcomes the spirit that is in a man, through yielding to the spirit of evil" (pp. 69-70).

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JANET THOMAS

## SATELLITE COMMUNICATIONS SYSTEM

Communications satellites, as here referred to, are small radio transmitters orbiting the earth. Typical geosynchronous orbits are 22,300 miles above the

equator. These tiny man-made moons make possible transmission of voice, data, radio, and television signals to every point on the globe. The introduction of The Church of Jesus Christ of Latter-day Saints to satellite broadcasting came during the first satellite exchange between North America and Europe, which included a performance by the TABERNACLE CHOIR in front of Mount Rushmore, South Dakota. Since that time the Church has developed its own private satellite distribution system. In 1982 it purchased transponder capacity on Westar IV from the Public Broadcasting Service. Transmitting, or "uplink," facilities were built in City Creek Canyon near Salt Lake City from which signals from the TABERNACLE and elsewhere could be beamed into space. Receiving, or "downlink," antennas were installed at many STAKE centers across North America. The Church has global communication capabilities, enabling signals to reach cable operators, stake centers, and other satellite receiving facilities.

Programming sent by Church satellite includes CONFERENCES, educational and professional training, FIRESIDES and special religious programs, entertainment, and BRIGHAM YOUNG UNIVERSITY sports. Most important, this system brings the GENERAL AUTHORITIES closer to the Saints throughout the world.

Satellite communications systems allow for open as well as encoded transmissions. This flexibility permits Church use of the system for public as well as private communications. The private use holds the promise expressed by President Gordon B. Hinckley in a general conference address: "We are now expanding the miracle of satellite transmission . . . to develop the means whereby the membership of the Church, wherever they may be, can be counselled in an intimate and personal way by [the Lord's] chosen prophet. Communication is the sinew that binds the Church as one great family" (p. 5).

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BRUCE L. CHRISTENSEN

## SATANISM

The cult of Satanism has evolved over many years. At the present time, symbols related to Satan have become so prevalent that the warning voices of leaders in the Church have again been raised concerning some people's fascination with the power of evil. Latter-day Saints are admonished to avoid any contact with Satanism, even with the good intention of learning about it in order to warn others of its dangers.

The answer that Jesus Christ gave when Satan offered him the glories of the world if he would fall down and worship him could be a guide to Church members when confronted with similar temptations: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10).

Bruce R. McConkie, an apostle, warned, "One of Satan's greatest aims, as he works his nefarious schemes among men, is to get them 'to worship him'" (MD, p. 193). From earliest times, many evil things have been done in the name of Satan worship (Moses 6:49). Satanism may claim to offer powers beyond those available to humans through righteous sources, but the worship of Satan leads only to destruction.

The forces of evil cannot overcome a person without some willingness on the part of the individual (1 Cor. 10:13). President Brigham YOUNG said, "You are aware that many think that the Devil has rule and power over both body and spirit. Now, I want to tell you that he does not hold any power over man, only so far as the body overcomes the spirit that is in a man, through yielding to the spirit of evil" (pp. 69-70).

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JANET THOMAS

## SATELLITE COMMUNICATIONS SYSTEM

Communications satellites, as here referred to, are small radio transmitters orbiting the earth. Typical geosynchronous orbits are 22,300 miles above the

equator. These tiny man-made moons make possible transmission of voice, data, radio, and television signals to every point on the globe. The introduction of The Church of Jesus Christ of Latter-day Saints to satellite broadcasting came during the first satellite exchange between North America and Europe, which included a performance by the TABERNACLE CHOIR in front of Mount Rushmore, South Dakota. Since that time the Church has developed its own private satellite distribution system. In 1982 it purchased transponder capacity on Westar IV from the Public Broadcasting Service. Transmitting, or "uplink," facilities were built in City Creek Canyon near Salt Lake City from which signals from the TABERNACLE and elsewhere could be beamed into space. Receiving, or "downlink," antennas were installed at many STAKE centers across North America. The Church has global communication capabilities, enabling signals to reach cable operators, stake centers, and other satellite receiving facilities.

Programming sent by Church satellite includes CONFERENCES, educational and professional training, FIRESIDES and special religious programs, entertainment, and BRIGHAM YOUNG UNIVERSITY sports. Most important, this system brings the GENERAL AUTHORITIES closer to the Saints throughout the world.

Satellite communications systems allow for open as well as encoded transmissions. This flexibility permits Church use of the system for public as well as private communications. The private use holds the promise expressed by President Gordon B. Hinckley in a general conference address: "We are now expanding the miracle of satellite transmission . . . to develop the means whereby the membership of the Church, wherever they may be, can be counselled in an intimate and personal way by [the Lord's] chosen prophet. Communication is the sinew that binds the Church as one great family" (p. 5).

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BRUCE L. CHRISTENSEN

## SAVIOR

See: Jesus Christ: Names and Titles of

## SCANDINAVIA, THE CHURCH IN

At the General Conference of the Church in Salt Lake City on October 6, 1849, Elder Erastus Snow, an apostle, and Peter Olsen Hansen were called to serve missions to Scandinavia. John Erik Forsgren asked that he might also be called to his native Sweden. They were joined by George Parker Dykes, who was already a missionary in England, and these four men formally introduced the Church into Scandinavia. Successful in finding converts from the beginning, the Church has had



LDS chapel in Ålborg, Denmark, c. 1937. The Danish Mission was first a part of the Scandinavian Mission organized in 1850. The Copenhagen Denmark Stake was organized in 1974, and the Århus Denmark Stake, including the Ålborg ward, in 1978. Photographer: Alma L. Petersen.

two very dynamic periods of growth there, from 1850 to 1870, and from 1947 to 1967. Emigration of Church members to the United States was particularly high between 1861 and 1891 and after World War II. By the end of 1990, the Church had over 20,000 members living in seven STAKES and 119 WARDS and BRANCHES throughout Scandinavia, served by a TEMPLE in Västerhaninge, Sweden. Records show that 57 percent of the LDS converts in Scandinavia have been women and 43 percent men.

**EARLY CONVERTS.** Hansen arrived first in Copenhagen on May 12, 1850, and immediately visited a Baptist congregation. The first Danish Mormon converts later came from that group. Elder Snow, Forsgren, and Dykes arrived on June 14, 1850.

Forsgren visited his family in Gävle, Sweden, and baptized his brother Peter Adolf Forsgren on July 26, 1850. This was the first LDS BAPTISM in Scandinavia. On August 12, eight men and seven women were baptized at Øresund, near Copenhagen. The first Danish branch of about fifty members was organized in Copenhagen a month later.

Dykes was sent to Ålborg in Jutland in northern Denmark, where he also contacted a Baptist congregation. The first converts in Ålborg included Hans Peter Jensen, a prominent Baptist, who owned an iron foundry employing over one hundred men, and his CONVERSION to the LDS Church became widely known. Within four months the branch in Ålborg included sixty members.

A Norwegian ship's captain named Svend Larsen first encountered the Church in Ålborg. He was taught by Elder Snow in Brother Jensen's home, and noted in his diary that an inner voice whispered to him that this was a man of God. Baptized in Ålborg on September 23, 1851, he became the first resident Norwegian to join the Church. Larsen gave important support to spreading the Church in Norway. On September 11, 1851, he brought Hans F. Peterson, the first LDS missionary, to Norway, who baptized master blacksmith John Olsen and his assistant Peter Adamsen on November 26 at Risør. With the help of missionaries from Denmark, the work was extended to Brevik and Fredrikstad. The first convert there was Svend Peter Larsen, a stepson of one of the leading Methodists in Fredrikstad. His wife, Berthine Randine, was baptized four days later. In

spite of mob disturbances and occasional brief imprisonment of the missionaries, the Church grew. The first branch in Norway was organized in Risør on July 16, 1852. During the next six years branches were organized in Fredrikstad, Brevik, Christiania (Oslo), Drammen, Stavanger, Halden, Trondheim, and Bergen.

John Erik Forsgren's missionary work in Sweden ended quickly as he and Mikel Johnson were deported to Copenhagen. The first highly successful missionary in Sweden was Anders W. Winberg, who began his work in Skåne in April 1852, and organized the first branch in Skönabäck with thirty-six members on April 24, 1852. Soon thereafter branches were established in Malmö, Lomma, and Lund. On June 25, 1853, the Skåne Conference was organized.

The Church was introduced into Iceland by two young Icelanders, Thorarinn Halflidasson and Gumundur Gudmundsson, who were baptized in Denmark in 1851 and returned to their homeland to proselyte as instructed by Elder Snow. Benedikt Hanson and his wife were baptized, but when Halflidasson accidentally drowned on a fishing trip, no one was left with priesthood authority to baptize in Iceland. On April 10, 1853, Johan P. Lorenzen of the Copenhagen Branch arrived to continue the missionary work. He organized a branch in Iceland on June 19, 1853. The Church has had only moderate success in Iceland.

Thus by 1853 the Church had gained a foothold in all the Scandinavian countries except Finland. In 1876, Carl August and John E. Sundström of the Stockholm Conference were called to Finland. They organized a small branch in Larsmo, under difficult conditions because of the lack of religious freedom. After having been ruled by Sweden for 600 years, Finland was a Russian Grand Duchy from 1809 until 1917, and the authorities confiscated LDS books and tracts. Post offices in Finland opened packages containing *Nordstjärnan*, the LDS Swedish publication, and sent the empty wrappers to subscribers with the explanation that no Mormon literature would be allowed into the country. In 1903 Elder Francis M. Lyman, an apostle, dedicated Finland for the preaching of the gospel, but it was not until after World War II that missionary work showed any significant success. C. Fritz Johansson and Karl Lagerberg were sent to Finland in May 1946, and Elder Ezra Taft Benson, an apostle, rededicated the country on July 16, 1946, at Larsmo, where the

small branch had been established earlier. Henry A. Matis became the first MISSION PRESIDENT of the Finnish MISSION in August 1947. At the end of 1990 Finland had two stakes and one mission of the Church.

**EMIGRATION.** Since 1852, many Scandinavian members have emigrated to the United States. Particularly in the nineteenth century, poverty, starvation, persecution, and hopelessness motivated people to seek a better life and, for Latter-day Saints, the spirit of GATHERING to the "PROMISED LAND" in Utah was strong. There they could enjoy religious freedom and practice their religion without ridicule or harassment.

The Church in Western America has been significantly augmented by these immigrants. From 1850 to 1950, 27,000 members of record emigrated from Scandinavia. If unbaptized children under eight years of age were counted, the total would be much higher. A little more than half of these emigrants were Danish, a third Swedish, and the balance Norwegians. Emigrating Icelanders amounted to less than one percent. A 1950 survey concluded that about 45 percent of the Church membership was at least partly of Scandinavian descent.

**CLASH OF CULTURES.** To understand the environment in which early missionaries to Scandinavia found themselves, it is necessary to know that a strong liberal movement prevailed there in the mid-1800s. On June 5, 1849, only months before the first LDS missionaries came to Denmark, King Frederik VII signed the new Danish Constitution, which guaranteed the people freedom of speech, press, and religion. In Norway a Dissenter Law guaranteeing religious freedom to all Christian denominations was passed as early as 1845. As soon as Mormon missionaries began to proselytize in Norway, some of the clergy and public officials questioned whether Latter-day Saints could be considered Christians. On November 4, 1853, the Supreme Court of Norway ruled that Mormons could not enjoy protection under the Dissenter Law, and missionaries were arrested and fined for preaching, baptizing, or administering the SACRAMENT. Unable to pay, they had to go to jail, where they studied the SCRIPTURES, sang hymns, and taught the gospel to the jailers, who often were sympathetic and provided them with the best cells. In Sweden limited religious freedom was granted by law in 1858, but it was not until 1952

that the Church was given full legal religious freedom. For Scandinavians, PLURAL MARRIAGE was a real problem. It took a long time after the 1890 Manifesto (*see* Official Declaration—1) to convince the public that Mormons who lived their religion were law-abiding and hard-working citizens with strict moral principles. The right to exercise full religious freedom has come slowly to the Latter-day Saints in Scandinavia. But the resentment long prevalent among Scandinavian public officials and clergy has gradually turned into respect and, in some instances, into admiration for the Church, which can now legally pursue full worship and perform all its ORDINANCES in all the Scandinavian countries.

**LANDMARK TRANSLATIONS.** Using the standard translations of the Bible, the missionaries in Copenhagen realized the pressing need to have the Book of Mormon translated into Danish. Peter Olsen Hansen and Elder Snow's translation was printed by F. E. Bordings Bogtrykkeri in May 1851. This was the first foreign language edition of the Book of Mormon.

Because the Norwegians could read the Danish translation, the Book of Mormon was not translated into Norwegian until 1950. The first Swedish translation was published in 1878, the Finnish in 1954. Selected passages were published in Icelandic in 1981. The Doctrine and Covenants and the Pearl of Great Price have also been printed in all Scandinavian languages.

**LOCAL PUBLICATIONS.** Peter Olsen Hansen also wrote the first Mormon tract published in Scandinavia, *En Advarsel til Folket* (*A Warning to the People*). When Elder Snow arrived in June 1850, he wrote *A Voice of Truth*, which Hansen translated as *En Sandheds Røst*, which has seen many reprintings. *Skandinaviens Stjerne* (*The Scandinavian Star*), published in 1851, was the first official periodical of the Church in Scandinavia. It later became *Den Danske Stjerne* (*The Danish Star*), presently *Stjernen*. Comparable Norwegian and Finnish MAGAZINES, *Lys Over Norge* (*Light over Norway*) and *Valkeus*, were published monthly in 1990. The Swedish journal is called *Nordstjärnan* (*The North Star*). March 1851 saw publication of the first Danish LDS book of HYMNS.

**GENERAL AUTHORITIES BORN IN SCANDINAVIA.** Three native-born Scandinavians have become GENERAL AUTHORITIES of the Church. Anthon H.

Lund, born in Ålborg, Denmark, became an apostle (1889) and counselor in the FIRST PRESIDENCY (1903-1921). John A. Widtsoe, born at Daløe, Island of Frøya, Norway, was an apostle (1921-1952). And Christian D. Fjeldsted from Sundbyvester, Copenhagen, Denmark, was a member of the SEVENTY (1884-1905).

**ORGANIZATION OF MISSIONS AND STAKES.** Copenhagen became the center for the Church in Scandinavia as communication from Salt Lake City went through the Scandinavian Mission office located there. As membership increased, branches were organized into conferences. In 1900 the Scandinavian Mission consisted of sixty organized branches in nine conferences: three in Denmark (Copenhagen, Århus, and Ålborg), three in Sweden (Stockholm, Göteborg, and Skåne), and three in Norway (Christiania, Bergen, and Trondheim). Even after thousands of Saints had emigrated, Church membership in Scandinavia totaled 4,535, with 165 American missionaries. The Swedish Mission was divided from the original Scandinavian Mission on July 1, 1905, and the Norwegian Mission was organized on April 1, 1920.

In the fall of 1939, the American missionaries were withdrawn from Europe, and local leaders were made acting presidents over the missions: Orson B. West in Denmark, Olaf Sønsteby in Norway, and C. Fritz Johansson in Sweden. Even though Denmark and Norway were occupied by Germany from 1940 until 1945, the local members were able to continue Church activity. When the new American mission presidents arrived in 1945-1946, they found the missions to be in good condition in spite of the ravages of war.

On February 15, 1946, Elder Ezra Taft Benson began administering a relief program of food and clothing to Latter-day Saints in Scandinavia. Many members emigrated to the United States after World War II, and most were educated people who left good jobs to go to Zion. Yet, recent growth of the Church in all of the Scandinavian countries has led to organized stakes. The first stakes organized in each country are: the Copenhagen Denmark Stake on June 16, 1974; the Stockholm Sweden Stake on April 20, 1975; the Oslo Norway Stake on May 22, 1977; and the Helsinki Finland Stake on October 16, 1977.

**THE STOCKHOLM SWEDEN TEMPLE.** In 1985, the Church dedicated a temple in Västerhaninge, Sweden, eighteen miles south of Stockholm, with John

and Edna Fluge Langeland, Norwegian-Americans, as TEMPLE PRESIDENT AND MATRON. Scandinavian members who have TEMPLE RECOMMENDS perform sacred TEMPLE ORDINANCES in their own languages there. It was the first place in Europe where Latter-day Saints could receive TEMPLE SEALINGS for time and eternity without first being married by civil authority. With stakes and wards in their countries and the temple in Västerhaninge, Scandinavian Latter-day Saints can enjoy the full program of the Church.

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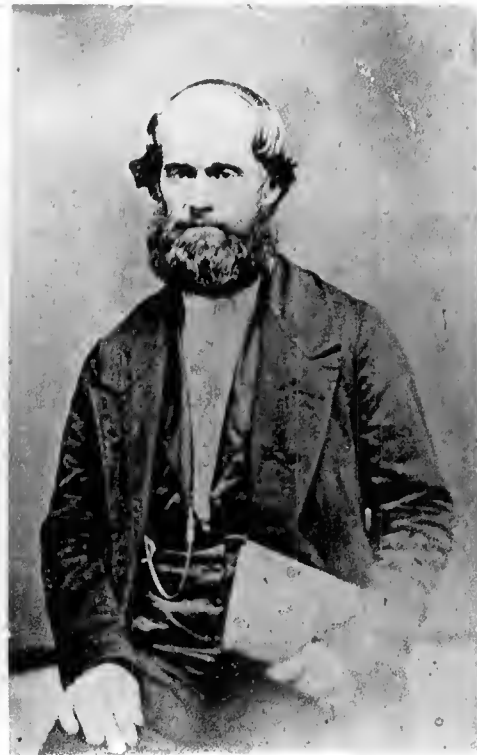
JOHN LANGELAND

## SCHISMATIC GROUPS

Like any large religious body, The Church of Jesus Christ of Latter-day Saints has had a number of variously disaffected members break away. Some have taken a group of members with them and started rival organizations, based on their interpretations of the teachings of Joseph SMITH. There have been about 130 such groups; only a few have existed for more than ten years.

The first was known as the Pure Church of Christ, founded in 1831 by Wycam Clark, Northrop Sweet, and others. Asserting that Joseph Smith was a false prophet, Clark claimed that he was the true leader of the Church. The group held only two or three meetings and died out.

The most prominent schismatic group organized during Joseph Smith's lifetime was the Church of Christ, established by Warren Parrish in Kirtland, Ohio, in 1837. A few months earlier Parrish was accused of embezzling funds from the Church's bank, the Kirtland Safety Society, and was excommunicated. Alleging that Joseph had fallen from his divine calling as leader of the Church, Parrish claimed the authority to lead it.



James J. Strang (1813–1856) asserted the right to lead the Church shortly after Joseph Smith's assassination in 1844 and attracted a group of followers.

He gained the support of three members of the Quorum of the Twelve Apostles, some of the presidents of the Seventies, and several other influential leaders who had become alienated from Smith during the 1837–1838 economic crisis in Kirtland. That group broke up in less than a year (*CHC* 1:403–407).

The death of Joseph Smith in 1844 produced another flurry of new groups seeking to take advantage of the loss of the Church's leader. There were people in these organizations who agreed that Joseph Smith had been a true prophet, although many of them rejected or ignored some of the doctrines or practices he had established; the question in their minds was who was to take his place.

Joseph's counselor in the First Presidency, Sidney RIGDON, was one of the first to press his claim, telling the Saints that there could be no successor to Joseph Smith and that he should be named guardian of the Church, to watch over it in Joseph's name and build it up to the memory of the slain prophet. His claim was rejected by most members, who sustained Brigham YOUNG and the

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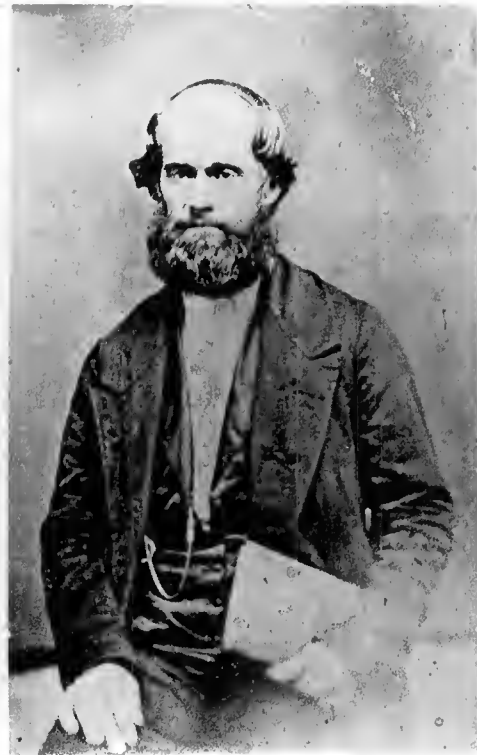
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Quorum of the Twelve Apostles. Rigdon was excommunicated, and he returned to Pittsburgh, Pennsylvania, where he established the Church of Christ, which lasted less than two years. In 1863 he organized the Church of Jesus Christ of the Children of Zion. This group lasted into the 1880s.

In August 1844, James J. Strang, converted only a few months before Joseph Smith's death, produced a letter supposedly from Joseph Smith appointing Strang to lead the flock (*see FORGERIES*), and claimed that an angel had appeared to him shortly after the martyrdom and ordained him to that calling. Strang was immediately excommunicated. A few weeks later, he moved with a group of converts to Voree, Wisconsin, the area he claimed as the new gathering place for the church. His followers included two apostles, John E. Page and William Smith (younger brother of Joseph Smith), and William Marks, former president of the Nauvoo Stake. For a short time, Martin HARRIS accompanied a Strangite leader on a mission to England.

Strang moved his group to Beaver Island, a small island in northern Lake Michigan, where in 1850 Strang was crowned king in an elaborate ceremony. There he established a theocracy that thrived for most of the decade with an estimated 3,000 members; he also continued the practice of PLURAL MARRIAGE. On June 16, 1856, two assassins, part of a larger conspiracy, shot Strang; he did not appoint a successor before he died eleven days later. His group was broken up by the combined action of federal and local forces, and the majority was forcibly exiled from the island. A small remnant of Strang's order, however, still exists in Wisconsin, Michigan, Colorado, and New Mexico (Van Noord, pp. 48–177, 233–66; Lewis, pp. 274–91).

A move toward creating a larger reorganization began early in the 1850s. Some former Strangites, including William Marks, Jason Briggs, and Zenas H. Gurley, met in 1850 to decide on a new leader. Briggs and Gurley had been members of William Smith's group, called the Church of Jesus Christ of Latter Day Saints, which had been organized in 1846 after the excommunication of William Smith from the Strangites. Marks, Briggs, and Gurley were convinced that succession in the presidency of the Church must be lineal, descending from father to son. In an intense proselytizing effort, they drew to them a number of other Mormons and former Mormons in the Midwest of the same idea. A group met in Beloit, Wisconsin, on

June 12–13, 1852, to organize. In 1853 they held another conference and apostles were chosen. In 1859 Joseph Smith III formally accepted the call to become the new president and prophet, and in April 1860 the group formally incorporated under the name of the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS. Most of Joseph Smith, Jr.'s immediate family joined this church in the early 1860s, and many descendants remain active members today (Launius, pp. 77–139).

Other groups broke away during Brigham Young's administration in Utah. One of the most significant was the Godbeites, organized in 1868 under the leadership of William S. Godbe. Several years earlier, Godbe had joined with E. L. T. Harrison, Edward W. Tullidge, Eli B. Kelsey, William H. Shearman, and other disaffected Mormon businessmen and intellectuals to protest the economic self-sufficiency policy of Brigham Young. Godbe and his group favored a less structured society, free trade inside Utah Territory, and open trade with the outside world. Their social protest soon developed into a thorough rejection of doctrine and practice. They discarded all of the Church's theological structure, claiming loyalty to no single prophet or set of scriptures. Instead, they proclaimed the universal brotherhood of man and the universal love of God. This led to involvement with the Spiritualist movement, popular in the nineteenth century. They participated in a number of séances, in the belief that they were speaking with deceased LDS Church leaders, Jesus Christ, and the ancient apostles. The Salt Lake Stake High Council excommunicated Godbe and Harrison on October 25, 1869. Others in the group eventually brought on their own excommunication. In 1870 they formally organized the Church of Zion, an openly anti-Mormon organization, both religiously and economically, which founded the *Salt Lake Tribune*. The movement failed to attract many new followers and died out by 1880 (Walker, 1974, 1982).

Other splinter groups have followed from time to time, especially following the termination of plural marriage in 1890 (for further discussion *see* FUNDAMENTALISTS).

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MARTIN S. TANNER

## SCHOOLS

LDS theology places great importance on the acquiring of knowledge. This knowledge includes not only religious truth but truth in the sciences, arts, and humanities as well (*TPJS*, p. 217; D&C 131:6). Congruent with that value and throughout its history, the Church has established and operated numerous schools and universities to provide educational opportunities for its members.

Comprehensive higher education is offered at Brigham Young University (campuses at Provo, Utah; Laie, Hawaii; and Jerusalem, Israel) and Ricks College in Rexburg, Idaho. Correspondence study is also available at the secondary, college, and adult education levels through Brigham Young University. The LDS Business College in Salt Lake City offers postsecondary instruction in business and related fields. Full-time primary and secondary schools currently are owned and administered by the Church in the South Pacific and Mexico, providing education to approximately 10,000 students.

In the Pacific islands, two high schools, one large elementary school, and four meetinghouse elementary schools are operated in Samoa, two high schools in Tonga, one technical college and one elementary school in Fiji, one high school in Kiribati, and the Church College of New Zealand



Church College of New Zealand, in Hamilton (c. 1960), is one of the schools owned and administered by the Church.

in Hamilton. Initially established to provide an educational opportunity for the Maori people, the college in New Zealand presently is a high school with college preparatory courses. Local teachers are hired on a full-time basis, and in a few cases full-time missionary couples with educational experience also provide instruction.

In Mexico City, the Benemerito campus offers secondary education (the last two years are college preparatory) and is the largest of all primary and secondary schools in the Church (2,300 students). The Juarez Academy in Juarez, Mexico, provides a high school education, and is the only remaining academy of those established between 1875 and 1911 (see *ACADEMIES*).

The Church's schooling enterprises arose in response to concerns over the secularization of the schools, the need for trained teachers for public schools and trained leadership in the Church, LDS youth's participation in other denominational schools, and youth leaving home for their schooling. The establishment of schools, and subsequently an educational system, drew the Church into a relationship with state public school systems

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In the Pacific islands, two high schools, one large elementary school, and four meetinghouse elementary schools are operated in Samoa, two high schools in Tonga, one technical college and one elementary school in Fiji, one high school in Kiribati, and the Church College of New Zealand



Church College of New Zealand, in Hamilton (c. 1960), is one of the schools owned and administered by the Church.

in Hamilton. Initially established to provide an educational opportunity for the Maori people, the college in New Zealand presently is a high school with college preparatory courses. Local teachers are hired on a full-time basis, and in a few cases full-time missionary couples with educational experience also provide instruction.

In Mexico City, the Benemerito campus offers secondary education (the last two years are college preparatory) and is the largest of all primary and secondary schools in the Church (2,300 students). The Juarez Academy in Juarez, Mexico, provides a high school education, and is the only remaining academy of those established between 1875 and 1911 (see *ACADEMIES*).

The Church's schooling enterprises arose in response to concerns over the secularization of the schools, the need for trained teachers for public schools and trained leadership in the Church, LDS youth's participation in other denominational schools, and youth leaving home for their schooling. The establishment of schools, and subsequently an educational system, drew the Church into a relationship with state public school systems

in the United States. This relationship divides into five periods:

**ORIGINS (1830–1846).** Educational efforts were hampered by frequent and difficult moves from New York to Kirtland, Ohio, to Missouri, to Nauvoo, Illinois, and finally, to the Great Basin. As was customary in the frontier, most education was provided at home by parents teaching their children the basic skills of literacy and a general understanding of the scriptures and religious values. As early as 1831 efforts were made to collect and write books for schools (D&C 55:4); subsequently, some formal schools were established. Most prominent among these was the **SCHOOL OF THE PROPHETS**, established first in KIRTLAND, OHIO, in 1833, involving fewer than twenty-five adults in instruction intended to prepare them for religious MISSIONS and other assignments. Subjects taught included geography, English grammar, Hebrew, literature, philosophy, politics, and theology. Later, in Illinois in 1841, a system of LDS common schools and the University of the City of Nauvoo were established under the direction of the University of Nauvoo Board of Regents. Tuitions and a basic child and adult curriculum were established, but the program's objectives were largely unrealized as persecution forced the families to move to the West.

**EARLY UTAH PERIOD (1847–1869).** The first schools in Utah were conducted in tents and log huts. At the outset, schools were taught by private teachers who advertised, charged fees, and gathered a few students around them. The **UNIVERSITY OF DESERET** was established in 1850 in Salt Lake City to train teachers for schools; however, it survived only two years because few could afford to pay tuition. For the next twenty years, schools throughout the state were held primarily in Church meetinghouses, loosely organized on ecclesiastical lines, sparsely financed by member tuition, and sometimes by Church supplements, or local tax funds in the late 1860s. Church leaders encouraged parents to send their children to school and pay the tuition, usually a few cents per week. The children, however, often worked with their families on farms and ranches and could attend classes only intermittently. Church–state relationships were not an issue because no government-sponsored territorial school system existed at the time. The curriculum reflected Church belief. Most materials, however, had to be imported from

the East, and teachers generally lacked formal credentials. Often they were only slightly more knowledgeable than their students.

**PROTESTANT–MORMON RIVALRY (1869–1890).** The period was initiated with the establishment of St. Mark's Episcopal School in Salt Lake City in 1867. Catholics, Presbyterians, Methodists, Baptists, Lutherans, and Congregationalists soon followed with their own schools, especially after the completion of the railroad in 1869. Their object was not only to serve their own people but also to convert the Latter-day Saint children attending their schools, although few were converted. Many LDS students did attend, however, because the quality of education they offered was often superior to what Latter-day Saint residents could provide in their own schools. The establishment by non-LDS territorial school officials of a tax-supported public school system in 1890 with its prohibition of sectarian religious teaching and administration initiated the demise of de facto Church influence in most of the schooling. For a time afterwards, the Church sought to maintain its own school system by establishing secondary school academies modeled after the Brigham Young Academy. Eventually, however, other sources of education became available, the expense of providing education became prohibitive, and the Church relinquished its efforts to provide a comprehensive system of education for all its members.

**ESTABLISHMENT OF SUPPLEMENTAL RELIGIOUS EDUCATION CLASSES (1890–1953).** The Church initiated a policy of providing released time religious instruction concurrent with the regular offerings of the state public education system. Beginning in the 1920s, Church academies, or high schools, were either discontinued or turned over to the state. Some academies that had achieved junior college status were sold to the state in the 1930s.

**GROWTH AND EXPANSION (1953–1990).** During this period, seminaries and institutes were established in all fifty states and many foreign countries. Much of this growth was realized because of decisions not to build additional universities or junior colleges, and to endeavor to establish schools where educational opportunities could not be provided by the local government. Currently owned schools were maintained only until the time that

local government could assume responsibility. Schools in Indonesia, Chile, Tahiti, American Samoa, and Mexico were closed as improved public school programs became more available to members of the Church in those countries. In 1965, the Church schools outside the United States administratively became part of the Unified Church School System. Presently, the schools are administered separately from the institutions of higher education.

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## SCHOOLS OF THE PROPHETS

Between 1833 and 1884, Church leaders from time to time organized schools for instructing members in Church doctrine and secular subjects and for discussing political and social issues relevant to the Church's mission. Although they varied greatly in form and purpose, these schools were called Schools of the Prophets, or sometimes Schools of the Elders.

The first such school met on January 23, 1833, in Kirtland, Ohio, in response to a revelation (D&C 88:119–33) instructing the Church to prepare priesthood members to carry the gospel to the world. Following prayer and an outpouring of spiritual gifts, the Prophet Joseph SMITH invited each man present to receive the ordinance of washing of feet and a blessing. They ended their daylong fast by partaking of the Lord's Supper, after which they sang a hymn and were dismissed.

The School of the Prophets met in Kirtland through the winter and early spring of 1833, usually in a room above Newel K. WHITNEY'S STORE. Joseph Smith presided, and Orson Hyde was the instructor. Enrollment was limited to selected

priesthood holders and probably never exceeded twenty-five. In accordance with the revelation about the school, members were initiated through the washing of feet, then reaffirmed their commitment and mutual goodwill by exchanging a formal salutation at the commencement of each class. School usually convened at sunrise and dismissed in late afternoon. Instruction focused on scripture and doctrine, though some time was devoted to secular topics such as grammar. During the February 27, 1833, meeting, Joseph Smith received the revelation known as the WORD OF WISDOM (D&C 89), which thereafter was binding upon members of the school.

The school ended in April 1833, when spring weather permitted active missionary work to begin, and never reconvened. Instead, a series of educational efforts expanded on the original idea and took on added responsibilities. Two of these later schools, known as the School of the Elders or School of the Prophets, convened in Jackson County, Missouri, during the summer of 1833 and in Kirtland, Ohio, from late fall to early spring in 1834–1835 and 1835–1836. These had larger enrollments than the first School of the Prophets and, in addition to the spiritual preparation of priesthood members, taught students an expanded secular curriculum, including penmanship, English, Hebrew, grammar, arithmetic, philosophy, literature, government, geography, and history. These later schools did not observe the earlier initiation rite and formalized salutation. Parley P. Pratt led the Missouri school, and Joseph Smith, Sidney Rigdon, Frederick G. Williams, and William E. McLellan taught in Kirtland. During the 1834–1835 school year, students in Kirtland heard the lectures later published in the Doctrine and Covenants as the LECTURES ON FAITH.

Following the closure of the School of the Elders in 1836, the School of the Prophets did not meet again until the Church moved west. In December 1867, President Brigham Young reorganized the School of the Prophets in connection with the University of Deseret. The Church's First Presidency presided over a theological class of ecclesiastical officers and selected priesthood holders that served as a forum for the discussion of questions related to the spiritual and temporal concerns of the Church. The class later separated from the University, and branch classes were established in major LDS communities throughout the Intermountain West. Total enrollment eventually ex-

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President Brigham Young dissolved these branches of the Schools of the Prophets late in the summer of 1872 and then reorganized in November 1872 a Salt Lake City School of the Prophets for General Authorities and other invited priesthood leaders. Participants numbering more than 200 discussed theology and also temporal concerns. This school helped introduce cooperative enterprises into LDS communities. When united order organizations were incorporated in the spring and summer of 1874 to facilitate economic cooperation, the Salt Lake City School of the Prophets dissolved and some of its functions were absorbed by local united orders.

President John Taylor, who succeeded Brigham Young as Church President, reconvened the School of the Prophets in the fall of 1883. Inviting Church General Authorities and a select group of other Church leaders to participate, President Taylor followed the ceremonies of the original school. A branch of the school was established in St. George, Utah, in December 1883. These schools probably ceased to operate in early 1884, with no subsequent attempt by the Church to organize further Schools of the Prophets.

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## SCIENCE AND RELIGION

Because of belief in the ultimate compatibility of all truth and in the eternal character of human knowledge, Latter-day Saints tend to take a more positive approach to science than do some people

in other religious traditions who also claim a strong foundation in scripture. The LDS experience includes encounters between religious belief and the natural sciences in three broad areas. For the most part, LDS responses to discoveries in American antiquities and New World archaeology have been enthusiastic, but sometimes cautious, as these findings are thought to have some potential for expanding contemporary understanding of the ancient BOOK OF MORMON PEOPLES and BOOK OF MORMON GEOGRAPHY. Latter-day Saints have often been defensive toward, though they have not necessarily rejected, developments in geology and the biological sciences that bear on the nature of the Creation and the age of the earth (*see* EVOLUTION; ORIGIN OF MAN). The revelations to Joseph Smith of an Abrahamic ASTRONOMY and three creation accounts, having some variation, have also stimulated positive interest in astronomical and cosmological issues. In particular, these revelations affirmed the plurality of worlds and heliocentrism in the scriptural writings of ancient prophets. Historical, scientific, philosophical, and theological factors have tempered discussions of science and religion in the LDS context.

Conceptions of scientific knowledge have changed many times since Greek antiquity. Thus, for example, modern understanding of the nature of the cosmos has changed radically from Aristotle in early Greece; to Galileo, Descartes, and Newton in the seventeenth century; to Lyell and Darwin in the nineteenth century; and in the twentieth century to Einstein, Hubble, and Hawking. Science itself continues in a state of constant flux, so that the total collection of scientific ideas at any point in time could never be considered final truth. Consequently, scientific theories are forever tentative and are not likely to be fully compatible with revealed religion at any particular time.

Realizing this, scholars today recognize that older descriptions of "conflict" or open "warfare" between science and Christianity are often mistaken. Nor could LDS thinking about science be described in this way. The Church is distinguished by its acceptance of ongoing revelation and the view that divine revelation underlies its scriptures and teachings. Consequently, Latter-day Saints assume that ultimate truths about religious matters and about God's creations can never be in conflict, as God is the author of both. They look forward to a time when more complete knowledge in both areas will transcend all present perceptions of conflict.



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As early revelations to Joseph Smith seemed to invite reflections on the nature of the universe and the place of human beings in it, Latter-day Saints came to reflect the kind of optimism about a future reconciliation of science and religion that characterized many of their contemporaries. As positive ideas and attitudes about the compatibility of science and religion emerged with growing confidence among Latter-day Saints, many began to use the theories and observations of science to support their religious beliefs. Two main reasons for this appear to be that (1) LDS THEOLOGY is philosophically committed to a positive conception of "true" science, and (2) Latter-day Saints could invoke science in partial support of the revealed world of the RESTORATION (true religion).

These LDS appeals to science are distinct from the traditional Christian efforts in natural theology, which assumed that science can lead to a theology of nature in which science and Christianity are compatible. While individual Latter-day Saints freely invoke philosophical arguments and scientific evidences to affirm religious claims, these have never been considered official or conclusive. Latter-day Saints tend to be dubious of natural theology because the existence and nature of God can be known only through revelation, not through speculative theology.

Several basic Church teachings combine to provide additional support for a positive attitude toward science. Because God governs his creations through the laws of nature, of which he is the author, science is perceived as one important means of gaining understanding of his governance. Furthermore, LDS scriptures teach that "the glory of God is intelligence, or, in other words, light and truth" (D&C 93:36) and that the knowledge and intelligence gained in this life will be an advantage in the next (D&C 130:18–19). Finally, Latter-day Saints also use pragmatic and empiricological methods as legitimate means of gaining knowledge. They believe God expects them to use all forms of knowledge, including the revelatory and the scientific. Yet, revelation is always primary, and there is little sympathy among Latter-day Saints for the emphasis on science that leads to a rejection of scripturally based understanding.

While LDS publications from 1832 to the Nauvoo exodus in 1846 occasionally examined scientific ideas, extensive use and discussion of scientific themes did not emerge until the 1850s. Early Latter-day Saint speculations on science were set forth occasionally in conference addresses and

published in the *Journal of Discourses*, the *Millennial Star*, and in the writings of apostles Parley P. PRATT and Orson PRATT. For example, Orson Pratt, the first LDS science-philosopher, wrote in 1873 that "the great temple of science must be erected upon the solid foundations of everlasting truth; its towering spires must mount upward, reaching higher and still higher, until crowned with the glory and presence of Him, who is Eternal" (*Deseret News* 22 [1873]:586).

Beginning in the 1890s, positive LDS speculations on science generally, and specifically in such fields as astronomy, cosmology, evolution, geology, and paleontology, while not always harmonious, drew on the ideas of the first academically trained LDS scientists (and later General Authorities) James E. Talmage, John A. Widtsoe, Joseph F. Merrill, and Richard R. Lyman. All four of these highly influential apostles used their scientific expertise to further the view that "correct" science and revealed religion are in close harmony because the author of both is God. Thus, Talmage asked rhetorically, "What is the field of science?" His answer: "Everything. Science is the discourse of nature and nature is the visible declaration of Divine Will. . . . There is naught so small, so vast that science takes no cognizance thereof. . . . Nature is the scientist's copy and truth his chief aim" (c. 1895). "Among our young people," Talmage wrote elsewhere, "I consider scientific knowledge as second in importance only to that knowledge that pertains to the Church and Kingdom of God. . . . Nature, as we study it, is but the temple of the Almighty" (c. 1900).

In 1930, Widtsoe wrote:

Science . . . is the recognition by the mind through human senses of the realities of existence. The mind of man is a noble instrument, a pre-eminent possession, by which he becomes conscious, not only of his own existence, but of the conditions of external nature. . . . The glory of physical conquests, of the sea and earth and air, have often dazzled men to such a degree that they have forgotten that back of all discovery and progress is the power of observation and thought. Without mind, there is no science, no progress, only extinction [*In Search of Truth* (Salt Lake City, 1930), pp. 36–37].

Later, in *Evidences and Reconciliations*, one of Widtsoe's most widely known books, he wrote, "The Church supports and welcomes the growth of science. . . . The religion of the Latter-day Saints is not hostile to any truth, nor to scientific search for truth" (Vol. 1, p. 129).

Other (non-scientist) Church authorities, principally Joseph Fielding SMITH, writing in the first half of the twentieth century, and later Bruce R. McConkie, vigorously criticized the ideas of some that the scriptures could be reconciled with scientific theories, in particular, evolutionary accounts of the origin of man.

Talmage, Widtsoe, and B. H. Roberts, writing in the first half of the twentieth century, probably have contributed more than any other LDS authorities—with the possible exception of the Pratt brothers—after the initial years of Church growth to scientific topics and their assumed general harmony with the gospel. That this attitude continues and is presently sustained within the larger Latter-day Saint culture, particularly among LDS scientists, is also supported by recent studies that suggest that the LDS community has produced more scientists per capita than most religious groups in twentieth-century America (see SCIENCE AND SCIENTISTS).

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ERICH ROBERT PAUL

#### SCIENCE AND SCIENTISTS

In a world where science and religion have sometimes been at odds, Latter-day Saints stand out for

their positive attitudes toward science and their high proportion of involvement in scientific careers. Active scientists are often called to positions of Church leadership, and a number of LDS scientists have been internationally recognized for scientific work. With Church sponsorship, Brigham Young University maintains sizable programs in most scientific fields of study and supports significant research in many of these. The positive attitude toward science is often attributed to distinctive theological beliefs.

In the nineteenth century, some Latter-day Saints showed great interest in science, but none were broadly known as practicing scientists. Their experience in those early decades included constantly moving from place to place, struggling with persecution and economic loss, carrying the message of the restored gospel to the nations of the earth, and establishing new communities on the American frontier. While this life afforded little opportunity to become professional scientists, several pursued their scientific interests as they were able, including Orson Pratt's early establishment of an observatory in Salt Lake City. Distinctive cultural factors present from the earliest years eventually led Latter-day Saints to pursue careers in science in large numbers.



Harvey Fletcher (1884–1981), physicist. Courtesy Stephen Fletcher.

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In the nineteenth century, some Latter-day Saints showed great interest in science, but none were broadly known as practicing scientists. Their experience in those early decades included constantly moving from place to place, struggling with persecution and economic loss, carrying the message of the restored gospel to the nations of the earth, and establishing new communities on the American frontier. While this life afforded little opportunity to become professional scientists, several pursued their scientific interests as they were able, including Orson Pratt's early establishment of an observatory in Salt Lake City. Distinctive cultural factors present from the earliest years eventually led Latter-day Saints to pursue careers in science in large numbers.



Harvey Fletcher (1884–1981), physicist. Courtesy Stephen Fletcher.

The commitment to education and the pursuit of truth was reinforced by teachings of early Church leaders and specifically by revelations received by Joseph Smith. One statement based on revelation explains that “whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection” (D&C 130:18). Another scripture asserts that “all things are created and made to bear record of me, . . . things which are in the heavens above, and things which are on the earth, and things which are in the earth: . . . all things bear record of me” (Moses 6:63). Thus, for many Latter-day Saints, the pursuit of scientific knowledge is a religious quest.

Latter-day Saints also teach that God created all things using laws natural to his environment; that the natural world is a world of pattern, law, order, and meaning; and that men and women possess the ability to discover truth and to use that knowledge to improve the world in which they live. Because they believe that God works by law, the study of the world can also be seen as a study of the divine. From this perspective they see themselves as coworkers with God in improving the human condition. These same ambitions are reinforced by the instillation of the value of hard work and the idea that all men and women are responsible to the larger society as well as to their immediate families. Further support for scientific activity can be found in repeated encouragement to young people to work for long-term goals and to leave the world a better place than they found it. These indirect sources of encouragement for scientific endeavor are often supplemented by LDS leaders teaching that God reveals certain truths through scientific research and not alone through prophets. President Brigham Young claimed that “God has revealed all the truth that is now in the possession of the world, whether it be scientific or religious. The whole world [is] under obligation to him for what they know and enjoy; they are indebted to him for it all” (*JD* 8:162).

As the LDS community stabilized and became part of mainstream America in the twentieth century, these attitudes began to bear fruit in scientific endeavor. A 1940 study established that Utah led all other states in the number of scientific men born there in proportion to the population (Thorn-dike, pp. 138–39). A thorough analysis of state-by-state contributions to science from 1920 to 1960 found that Utah led all other states by a wide margin in the proportion of its university graduates who eventually received doctoral degrees in sci-



Henry Eyring (1901–1981), chemist. Courtesy Special Collections Department, University of Utah Libraries.

ence (Hardy, p. 499). Unpublished research indicates that this high productivity continued through the 1970s, though Utah dropped to second place among the fifty. It is generally recognized that the high percentage of Latter-day Saints in Utah largely accounts for Utah's distinctiveness in these studies. Researchers find that the LDS beliefs described above correlate strongly with positive attitudes toward science, as they also distinguish Latter-day Saints in this regard from most other Christian groups.

A number of LDS apostles and other General Authorities have been scientists. Even in the earliest decades, Orson Pratt demonstrated exceptional interest and competence in his scientific avocations; his contributions were highly valued by the Mormon people. Later, in the frontier period, individual Latter-day Saints began to pursue formal scientific studies, first by correspondence courses, and later by traveling out of the state for enrollment in scientific institutions. James E. Talmage graduated from Lehigh University and studied at

Johns Hopkins University before completing a Ph.D. through correspondence work at Illinois Wesleyan University. He undertook pioneering geological studies on the Great Salt Lake before his call to the apostleship in 1911. John A. Widtsoe studied biochemistry at Harvard University and in 1899 received a Ph.D. in chemistry from Göttingen University in Germany. Joseph F. Merrill received his Ph.D. in physics from Johns Hopkins University in 1899. These three succeeded one another in the European mission presidency and contributed a great deal to the enthusiasm for scientific thinking among Latter-day Saints in the first half of the twentieth century. The rise of European ideologies that embraced science and technology while rejecting Christian values led them to a more cautious endorsement of scientific realism in later years.

Examples of prominent LDS scientists in the mid-twentieth century include chemist Henry Eyring and physicists Harvey Fletcher and Willard Gardner. Eyring pioneered the application of quantum mechanics to chemistry and developed the Absolute Rate Theory of chemical reactions, for which he received the National Medal of Science. He was elected president of the American Chemical Society (1963) and of the American Association for the Advancement of Science (1965). Fletcher directed research at Bell Labs, where he played a central role in the development of stereophonic reproduction. He was elected president of the American Physical Society (1945). The American Society of Agronomy cited Gardner as "the father of soil physics" for his descriptions of the movement of water through unsaturated soils by reference to capillary potential. The number of Latter-day Saints significantly involved in scientific pursuits continued to grow throughout the twentieth century.

Two apostles were called in the 1980s from careers in medicine and engineering. Russell M. Nelson, a prominent heart surgeon, received a Ph.D. in surgery from the University of Minnesota for his research on gram negative bacterial toxemia. Richard G. Scott used his degree in mechanical engineering as a base for advanced studies at the Oak Ridge laboratory in Tennessee and a career in nuclear engineering.

Like people in other religious traditions, the Latter-day Saints have also discovered scriptural reasons for some ambivalence toward modern science. In some instances, prominent Church lead-

ers have voiced strong skepticism about science in general and about certain theories of psychology, evolutionary biology, and astronomy in particular. Some have suggested that a number of these scientific ideas are incompatible with the scriptures and the basic doctrines of the Church. Others have proposed ways to reconcile these and have emphasized the ultimate compatibility of all truth, whether revealed to prophets or discovered by scientists.

The Church's governing councils have consistently refrained from being drawn into official discussions of such matters. Early-twentieth-century controversies over biological EVOLUTION did stimulate formal statements from the First Presidency. But these were carefully drawn to avoid dampening legitimate scientific activity while clearly articulating and defending basic doctrinal positions of the Church. Church leaders and scientists have repeatedly noted the essentially tentative character of scientific theorizing and experimentation and have emphasized the necessity of divine revelation for sure guidance in their lives. Similarly, scriptures have been frequently invoked to indicate that religious understanding also is incomplete and that additional revelation is both expected and necessary (D&C 101:32–34; A of F 9). Such statements have reminded Latter-day Saints that both science and revealed religion are continually building toward greater understanding of truth.

[See also Intellectual History; Matter; Metaphysics.]

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ROBERT L. MILLER

## SCOUTING

The Boy Scout movement began in England under the guidance of Lord Robert Baden-Powell in 1909. It appeared in the United States early in 1910 as the Boy Scouts of America (BSA), where a variety of churches used its programs as a part of

their ministries to youth and families. After investigating the new scouting movement, the Young Men's Mutual Improvement Association (YMMIA) of The Church of Jesus Christ of Latter-day Saints organized the MIA Scouts on November 29, 1911, with the intent to provide worthwhile leisure time and athletic activities for its young men. On May 21, 1913, the MIA Scouts, upon invitation from the National Council, became part of the BSA.

Under YMMIA direction, this program moved rapidly forward in the Church. In 1928 Church leaders designated scouting as the activity program for the DEACONS and TEACHERS of the AARONIC PRIESTHOOD and transferred its administration to the PRESIDING BISHOPRIC.

In that same year the Vanguard program was developed by the Church for young men older than Boy Scout age. In 1949 Cub Scouting was officially adopted by the Church, and the PRIMARY



Mutual Improvement Association (MIA) Scout Band in front of the LDS Church Office Building, c. 1917. The Boy Scouts of America was organized in 1910. Inspired by this movement, the Church organized the MIA Scouts in 1911 and became one of the first sponsoring organizations of Boy Scouts of America in 1913. Courtesy Utah State Historical Society.



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organization was asked to administer scouting for boys under twelve years of age, with boys eight to eleven as Cub Scouts and eleven-year-old boys as Boy Scouts of the Blazer Patrol. In 1959 the Vanguard program was replaced by the Explorer Scout program, designed by the Church for older boys and later adopted by BSA for use throughout the United States.

Over time the Church's scouting program for older boys was divided into the Explorer program, for young men age sixteen through eighteen, and the Venturer program, for those fourteen and fifteen. The Venturer program was eventually replaced with the nationwide BSA "Varsity Scout" program.

In 1977 responsibility within the Church for the scouting program was transferred from the Presiding Bishopric to the newly organized Young Men Presidency, which has operated since that time under the direction of the QUORUM OF THE TWELVE APOSTLES.

As scouting evolved, the Church adopted scouting programs in the United States that correspond with specific age groups and Aaronic PRIESTHOOD QUORUMS. Currently those programs include Boy Scouts for deacons quorum members,

Varsity Scouts for teachers quorum members, and Explorer Scouts for PRIESTS quorum members. In each case, the scouting program serves as a part of the activity program for the Aaronic Priesthood quorum.

Although scouting has become an integral part of the Church's activity program for young men in the United States, it is less prominent in Church units in other countries. Many Scouting organizations throughout the world follow principles and policies incompatible with Church standards. As a result, the Church authorizes WARDS and BRANCHES to associate only with scouting programs affiliated with the World Scouting Organization. In countries where this organization operates, Church units are urged to affiliate with, and develop, full scouting programs. Because scouting institutions are rare in Western Europe, the Church there has developed its own scouting organization, known as Aaronic Priesthood Scouting, as part of the activity program for the Aaronic Priesthood.

Wards and branches in the United States sponsor scouting units as part of their Aaronic Priesthood program. As a result, the Church has for years led all other organizations, religious and otherwise, in the total number of scouting units sponsored by any one chartered organization. In 1990 the Church registered 24,560 scouting units with BSA. During that same year, the public schools sponsored 16,543 units; the United Methodist Church, 11,179 units; and the Roman Catholic Church and affiliations, 9,530. The public schools enrolled 1,096,914 scouts; the Roman Catholic Church, 298,997; and the United Methodist Church, 333,086. The Latter-day Saints enrolled 342,156 scouts and 139,557 adult leaders that year.

Church leaders have taken an active role in BSA affairs at the national level as well as in Church scouting. Most of the PRESIDENTS OF THE CHURCH since the time scouting was organized have been honored by the BSA, including George Albert SMITH, Heber J. GRANT, David O. MCKAY, Harold B. LEE, Spencer W. KIMBALL, and Ezra Taft BENSON, all of whom have received significant honors for their contribution to scouting on a national level. Most recently, President Ezra Taft Benson received the Bronze Wolf Award, given by the World Scouting Organization for distinguished service to scouting around the world. He also re-



An LDS sponsored scout troop at the Evergreen Boy Scout Camp, Uinta Mountains, Utah, 1986. The Church sponsors more Boy Scout units than any other single sponsor in the world. Courtesy Craig Law.

ceived the Silver Beaver and Silver Antelope awards from BSA in recognition of many years of service on a local and national level.

In addition to Church presidents, Thomas S. Monson, Vaughn J. Featherstone, Robert L. Backman, Marion D. Hanks, and others among the GENERAL AUTHORITIES, have also served in positions of distinction and leadership at the national level of the Boy Scouts and have been recognized for their contribution on behalf of the Church.

Both the program and the support service system of the BSA have been influenced by LDS volunteers, and many of the values, objectives, and goals of the Church for its young men are reflected in the expanding program of BSA.

When the BSA was first organized, certain religious principles were defined as the keystone of the organization, including (1) belief in God, (2) reverence for God, (3) fulfillment of religious duties, and (4) respect for beliefs of others. Because these principles have remained at the heart of scouting, the Church has embraced and promoted scouting as a major part of its program for young men.

The BSA and the Church have forged a close working relationship. In partnership with the Church, the BSA provides its programs, facilities, support, and training. The Church, in turn, provides youth, youth leaders, financial support, and promotion of its implicit values. This relationship has flourished because scouting continues to support wholesome leisure-time activities, to provide a spiritual view of life that is compatible with the Church's teachings, and to encourage boys and leaders to be loyal to the Church.

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LOWELL M. SNOW

## SCRIPTURE

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- Scriptures
- Authority of Scripture
- Words of Living Prophets
- Forthcoming Scripture

*The origin and history of the Latter-day Saints is closely tied to scripture, ancient and modern. The article Scriptures sets out the LDS view of scripture and the differences between it and other scriptural traditions and concepts. Authority of Scripture deals with the role of scripture in the beliefs and practices of Latter-day Saints. The essay Words of Living Prophets focuses on one of the distinctive features of LDS belief, that of divine revelation through modern prophets. The article Forthcoming Scripture treats the LDS expectation, rooted primarily in latter-day scripture, that other scriptures are yet to be revealed by God.]*

## SCRIPTURES

Although "scripture" usually denotes written documents, in LDS sources it is also defined as "whatsoever [God's representatives] shall speak when moved upon by the Holy Ghost" (D&C 68:2-4; cf. 1:38; 2 Pet. 2:21; 2 Tim. 3:16). This broader understanding of the term is at once a comprehensive principle and a functional definition, taking into account both written and spoken modes of inspiration.

The corpus of LDS scripture is substantially larger than that of the traditional Protestant canon. It includes the Bible, the Book of Mormon (531 pages, 1981 English edition), the Doctrine and Covenants (294 pages, 1981 edition), and the Pearl of Great Price (61 pages, 1981 edition). From the outset, Latter-day Saints' commitment to the Bible and the Book of Mormon and their attempt immediately to formulate and standardize their teaching in relation to surrounding cultures made them a "bookish" people. By contrast, in Judaism, Christianity, and Islam the process of compiling and fixing sacred writings as "canonical" came comparatively long after their origins, and in each case the process resulted in a closed canon.

The Bible is accepted as the word of God by Latter-day Saints "as far as it is translated correctly" (A of F 8). They acknowledge that though the messages of scripture are divine in origin and impetus, the words in which they are clothed are

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from humans (cf. Morm. 8:16–17; Ether 12:23–27). The title page of the Book of Mormon says, “If there are faults they are the mistakes of men.” For some such admissions strengthen rather than weaken the respect for true revelation (Stendahl, p. 100). This position avoids both the doctrine of verbal inerrancy and the naturalistic position that the Bible is a thoroughly human document, and an obsolescent one at that.

LDS scriptures are referred to as STANDARD WORKS. The word “canon” is used infrequently, in part because it connotes finality, completion, closure. In principle and in fact, additions, as well as occasional official clarifications and translations, are made to the standard works in the dual process of presentation through living leaders and, in accord with the law of COMMON CONSENT, acceptance by members of the Church. In this way, Latter-day Saints bind themselves by covenant to uphold them as scripture. The addition to the Doctrine and Covenants of both a REVELATION about the CELESTIAL KINGDOM received by Joseph Smith and a vision of the redemption of the dead received by President Joseph F. SMITH are modern examples (D&C 137, 138).

The perpetual unending character of the scripture, a corpus ever augmented by living witnesses in a setting of prophecy and TESTIMONY, is a sign and symbol of the inclusiveness of LDS faith (Davies, p. 61). Such a position is in contrast with finalist and minimalist views (“one canon is enough”). The Samaritans, for example, accorded scriptural status to the Pentateuch alone. For Latter-day Saints, scripture is not “final revelation.” There is no unexpandable “circle of faith.” No sacred texts, because of their acknowledged holiness, forbid the addition of more sacred texts. No document or collection is “all-sufficient” for redemption, for salvation, for complete enlightenment, or for the perfecting of the soul.

Two principles have emerged in defining what is to be regarded as scripture. First, one knows whether another is speaking with the authority of the Holy Ghost only by the influence of the Holy Ghost. Thus, in the last analysis, the burden of proof for scriptural status is placed upon the reader and hearer (cf. Brigham Young, *JD* 7:2). Latter-day Saints teach that all are entitled to this assurance and testimony. Second, the President of the Church and those associated with him as prophets, seers, and revelators have received a special spiritual endowment and jurisdiction. The President

alone speaks or writes for the Church and to the Church as a whole. Others can function similarly, but only within their own offices and callings. Further, “a prophet was a prophet only when he was acting as such” (*HC* 5:265; 2:302; *TPJS*, p. 278). Those officially called and ordained to lead are, in LDS terminology, the “living oracles,” and “Where the oracles of God are not there the Kingdom of God is not” (*WJS*, p. 156). Only the President of the Church has the responsibility and burden of exercising all the KEYS of scriptural presentation and declaration. These principles and practices are established to safeguard the sanctity, and vitalize the application, of inspired speaking and writing, both past and present.

Above the authority of the written record stands the authority of the living prophet and, beyond him, the supreme authority of the Lord himself. “You may hug up to yourselves the Bible,” said Joseph Smith, “but except through faith in it you can get revelation for yourself, the Bible will profit you but little” (Osborne). Further, “the best way to obtain truth and wisdom is not to ask it from books, but to go to God in prayer, and obtain divine teaching” (*TPJS*, p. 191). Brigham Young asserted that “I would rather have the living oracles than all the writing in the books” (cited in *CR*, Oct. 1897, pp. 22–23). But living oracles and responsible laymen are not, in theory or in tradition, wholly independent of the written word. B. H. Roberts, an authoritative second-generation historian and a General Authority, wrote of the corpus of scripture:

It fixes permanently the general truths which God has revealed. It preserves, for all time and for all generations of men, the great frame-work of the plan of salvation—the Gospel. There are certain truths that are not affected by ever-changing circumstances; truths which are always the same, no matter how often they may be revealed; truths which are elementary, permanent, fixed; from which there must not be, and cannot be, any departure without condemnation. The written word of God preserves the people of God from vain and foolish traditions, which, as they float down the stream of time, are subject to changes by distortion, by addition or subtraction, or by the fitful play of fancy in fantastic and unreliable minds. It forms a standard by which even the living oracles of God may instruct themselves, measure themselves, and correct themselves. It places within the reach of the people, the power to confirm the oral words, and the ministry of the living oracles, and thus to add

faith to faith, and knowledge to knowledge [IE 3 (May 1900):576–77].

In contrast, in Judaism the replacement of prophets by rabbis or scholars as custodians and interpreters of scripture was taken to the extreme: “Even if they [the sages] tell you that left is right and right is left—hearken unto their words” (*Midrash Siphre on Deut.* 17:10–11; cf. Jerusalem Talmud tractate *Horayoth* 1:1, 45d). Reassurance against error, even community error, was given on the ground that even the errors made in decisions of law are binding. In a dramatic case, Rabbi Eliezer claimed that a heavenly voice sanctioned his minority opinion. But Rabbi Joshua insisted that the Torah, or text of scripture, is not in heaven but on earth and that the majority view must prevail (see also Davies, *Paul and Rabbinic Judaism*, 1980, pp. 374, 212n). In traditional Christianity, ecclesiastical councils have sometimes assumed similar prerogatives.

In their doctrine of scripture, Latter-day Saints have reduced these and other tensions, such as those that exist between biblical and Talmudic Judaism (i.e., between the written and the oral law) or, as in the Roman and Eastern Christian traditions, between the biblical heritage and the claims of both tradition and the pronouncements of the creeds, or, as in Protestantism, between the original intent, coupled with the spirit of scripture, and the claim that individual interpretation is valid.

The idea of an open canon has meant historically a certain openness to other historical, apocryphal, and pseudepigraphical sources. Modern scripture assures Latter-day Saints that important records will yet come to light (cf. 2 Ne. 29:10–14; A of F 9). The Old Testament Apocrypha contains many things “that are true” but also many interpolations (D&C 91); “To those who desire it, should be given by the Spirit to know the true from the false” (HC 1:363). By analogy, other documents recently recovered (e.g., the Dead Sea Scrolls, the Nag Hammadi library, and related inscriptions and fragments) are viewed as instructive, though not canonical. In some cases, their teachings anticipate and echo authentic scriptural materials.

The importance of linguistic, contextual, historical, and literary approaches to scripture has been emphasized in the LDS Church in several ways: a SCHOOL OF THE PROPHETS was organized

in the very infancy of the Church where Hebrew, Greek, and German were studied as biblical aids; the alternative Bible translations, including the revisions of the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST), were used; official preference was given for the King James Version on the grounds of its literary style and its availability to other Christian groups, and others; various editions of biblical and latter-day scriptures, including critical texts, Bible dictionaries, and selective utilization of burgeoning efforts of worldwide biblical scholarship were utilized (see BIBLE SCHOLARSHIP).

A whole constellation of meanings attends the concept of the living word coming from a living prophetic voice. Moreover, the living voice is generally richer than any writing, which is at best a cryptosynopsis. On these grounds, Joseph Smith said, in effect, that one should never trust a letter to say what could be said in person. “No matter how pure your intentions may be; no matter how high your standing is, you cannot touch man’s heart when absent as when present” (*Woman’s Exponent* 3 [April 1, 1875]:162). The range of possible misunderstanding is significantly increased when one has only the written word.

In the history of canon, various stages or periods have witnessed exegesis, expansion, and the glosses and stylistic alterations that also change substance. One can argue that over the centuries this process has worked in the direction of textual improvement and power; but one can maintain equally that there have been departure and dilution and textual corruption. Latter-day Saints see both processes at work. “Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors” (*TPJS*, p. 327). On the other hand, the Bible and other texts are impressively preserved, with sufficient light to bless and condemn. For their part, Latter-day Saints ultimately trust the inspiration of the Spirit.

Latter-day Saints are not alone in this position. For instance, H. J. Schoeps shows that Jewish criticism of the ideas of temple and sacrifice were changed when the Bible was assembled (Davies, p. 61). And over the centuries, changes have often led away from, rather than toward, a refinement of original Christian norms and practices.

The revelatory power of scripture depends in part on its adaptive quality. Of modern scripture and, by implication, all earlier scripture the word of the Lord says, “These commandments are of me, and were given unto my servants in their



weakness, after the manner of their language, that they might come to understanding" (D&C 1:24).

Plain meaning has also been a leading principle in LDS exegesis. "My soul delighteth in plainness," said the Book of Mormon prophet NEPHI<sub>1</sub> (2 Ne. 31:3). Nothing can override the plain meaning of the text (cf. Talmudic tractate *Shabbath* 63a). This position is neither a refusal to see subtle and layered meanings in the text nor a theologically a priori position that permits allegorical excess, as in the teachings of some early rabbis and Christian schoolmen. Deeper meanings cannot be superimposed on a text of scripture, but are to be found by divine aid in the intent and spirit of the original author (cf. 2 Pet. 1:20–21). For all their complexity and diversity, the scriptures are written in ordinary language; for instance, the working vocabulary of the Book of Mormon comprises fewer than 2,300 basic words.

In practice, Latter-day Saints view certain other texts with special respect, based on their use, each with its own measure of authority. For example, exact prayers are specified for baptism and for the sacrament (*see* BAPTISMAL PRAYER; PRAYER). Other authoritative texts and words—with differing levels of authority—include messages of the First Presidency, temple ordinances and covenants, patriarchal blessings, the hymnal, handbooks for priesthood and auxiliary organizations, and manuals for teaching in the various ward organizations.

A unity of the faith, often seen as remarkable, arises both from a unique openness to further revelation and from the Church's system of checks and balances. The Church's lay participation, which entails the sharing of responsibility, and the law of common consent operate together in the process of presenting, confirming, and accepting the inspired word.

For Latter-day Saints, the scriptures are not reducible to scientific history, sociology, or folklore; a simple set of fundamentals, commandments, and legal apparatus; charming parabolic accounts; esoteric and hidden names with mystical connections that have a power and life of their own. The scriptures are the result of an outpouring from on high whose present meaning and relevance to a person require painstaking study and direct inspiration.

Objecting to the views of the Torah as a closed world, Martin Buber wrote, "To you God is one who created once and not again; but to us God is

He who 'renews the work of creation every day.' To you God is One who revealed Himself once and no more; but to us He speaks out of the burning thornbush of the present . . . in the revelations of our innermost hearts—greater than words" (p. 204). This statement captures much of the spirit of the LDS approach to scripture. Meaning and power rise against "hardening" traditions and sponsor trust in the living witness of the Spirit to illumine, clarify, and sanctify scripture as the "present truth."

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W. D. DAVIES  
TRUMAN G. MADSEN

#### AUTHORITY OF SCRIPTURE

For Latter-day Saints, the concept of scripture entails two complementary definitions—a broad definition that embraces all revelation from God as "scripture," and a narrower view that includes only the STANDARD WORKS as "the scriptures." Both categories are authoritative, since both are viewed as coming from God.

The first definition uses "scripture" as synonymous with such terms as "inspired" or "divinely revealed." Concerning those who have been called and ordained to proclaim God's word, a revelation in the DOCTRINE AND COVENANTS provides the foundation: "Whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation" (D&C 68:4). In this light, Latter-day



Saints hold in high regard the words of Church leaders at all levels. Especially authoritative are the official pronouncements of the FIRST PRESIDENCY and the QUORUM OF THE TWELVE APOSTLES, who are sustained by Church members as “prophets, seers, and revelators.” Their writings and addresses—particularly in general conference—are cited frequently as guides for living and for authoritative interpretation of doctrine. Statements issued by the First Presidency represent the official position and policy of the Church.

Joseph SMITH taught that “a prophet was a prophet only when he was acting as such” (IIC 5:265). Thus, the words of prophets carry the force of scripture only when they are uttered under the influence of the HOLY GHOST. Latter-day Saints freely acknowledge this divine influence in the teachings and counsel of leaders and deem it a privilege to be instructed by them. They consider this inspired direction to be “scripture” in the broad definition and endeavor to harmonize their lives with it.

The more restrictive view of what constitutes scripture would include only what is called “the scriptures”—that is, the four standard works: the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. These constitute the canonized, authoritative corpus of revealed writings against which all else is measured. President Joseph Fielding SMITH taught, “My words, and the teachings of any other member of the Church, high or low, if they do not square with the revelations, we need not accept them. . . . We have accepted the four standard works as the measuring yardsticks, or balances, by which we measure every man’s doctrine” (DS 3:203).

While the Church views its scriptures as a canon in a strict sense, they are not viewed as closed. The doctrine of continuing revelation is one of the fundamental beliefs of the Church. As was expressed by Joseph Smith, “We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God” (A of F 9). While accepting “all that God has revealed,” whether canonized in the scriptures or not, Latter-day Saints also believe that revelation continues to enlighten their leaders. Moreover, additional divine guidance is anticipated because God “will yet reveal many great and important things.” Those future revelations will be scripture,

according to the broad definition, and it is likely that some of them will be added to the scriptures in due time.

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KENT P. JACKSON

#### WORDS OF LIVING PROPHETS

Any message that comes from God to man by the power of the HOLY GHOST is scripture to the one who receives it, whether in written or spoken form (MD, p. 682; cf. 2 Ne. 32:3). PAUL wrote to Timothy that “all [written] scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3:16). Further, every person may receive personal revelation for his or her own benefit. God, however, has always designated prophets to speak for him, thus resulting in holy writ or scripture. When Aaron was called as a spokesman for Moses, the Lord said, “And he shall be thy spokesman unto the people: and he shall be . . . to thee instead of a mouth, and thou shalt be to him instead of God” (Ex. 4:15–16).

Members of The Church of Jesus Christ of Latter-day Saints believe in continuous REVELATION, especially to prophets who direct the Church. This doctrine was announced in a revelation received through the Prophet Joseph SMITH in November 1831: “And whatsoever [the Lord’s servants] shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation” (D&C 68:4). Inspired utterances of the Prophet and PRESIDENT OF THE CHURCH have been and may in the future be added to the STANDARD WORKS by the COMMON CONSENT of the Church.

Latter-day Saints sustain the FIRST PRESIDENCY and the QUORUM OF THE TWELVE APOSTLES as PROPHETS, SEERS, AND REVELATORS. Since the prophet and President of the Church is sustained as *the* prophet, seer, and revelator, he is

the official spokesman who speaks on behalf of the Lord to the Church (D&C 21:4–5; 28:2). These other prophets, seers, and revelators have the right, power, and authority to declare the mind and will of God to his people, subject to the presiding authority of the President (D&C 132:7).

The inspired utterances of the President of the Church become binding upon members of the Church whether formally accepted as part of the written CANON or not. The living prophet's inspired words supersede and become more important to Latter-day Saints than the written canon or previous prophetic statements (D&C 5:10). The salvation and exaltation of members of the Church depend upon their adherence to this divine INSPIRATION through the living prophet, which comes as a VOICE OF WARNING to the world (D&C 1:4–5).

This doctrine appears in the Old Testament. For example, people could be saved from the flood only by listening to the voice of God through his prophet NOAH. Likewise, the Israelites were expected to accept and be responsibly obedient to words of Moses as if the Lord himself had spoken them (Deut. 18:18–22). The Lord also taught that “if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream” (Num. 12:6).

Early Christian emphasis on the “living voice” can be found in the writings of Papias (c. A.D. 130): “If anyone chanced to come who had actually been a follower of the elders, I would enquire as to the discourses of the elders, what Andrew or Peter said, or what Philip or Thomas or James, or what John or Matthew or any other of the Lord's disciples . . . say. For I supposed that things out of books did not profit me so much as the utterances of a living and abiding voice” (Eusebius, *Ecclesiastical History* 3.39.4).

Latter-day Saints accept the doctrine that what God declares, “whether by [his] own voice or by the voice of [his] servants, it is the same” (D&C 1:38). On the other hand, prophets have the right to personal opinions; not every word they speak is therefore regarded as an official pronouncement or interpretation of scripture. Only when they are inspired to speak to the Church by the Holy Ghost do they speak scripture. In order for a hearer to determine whether a prophet speaks thus, the power of the Holy Ghost must testify to the individual that the message is divinely inspired. The

Holy Ghost is given to all to know the truth of all things (Moro. 10:5).

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A. GARY ANDERSON

#### FORTHCOMING SCRIPTURE

Latter-day Saints believe that God “will yet reveal many great and important things” (A of F 9), that the heavens are not closed, and that God continues to “pour down knowledge from heaven upon [their] heads” (D&C 121:23). Forthcoming revelations are expected to include both ancient truths restored and new truths uncovered.

The scriptures specifically foretell the restoration of many books that will make known plain and precious things taken away from the world (1 Ne. 13:39–40). These include the BOOK OF ENOCH (D&C 107:57); an additional account of the events on the Mount of Transfiguration (D&C 63:20–21); the fulness of the record of JOHN and of visions about the end of the world (1 Ne. 14:18–27; Ether 4:16; D&C 93:6, 18); the sealed portion of the Book of Mormon, which includes the vision of the BROTHER OF JARED (2 Ne. 27:7–11; Ether 3:25–27; 4:7); the brass plates (Alma 37:4–5; *see also* BOOK OF MORMON PLATES AND RECORDS); a more complete record of the teachings of Jesus Christ to the Nephites (3 Ne. 26:6–11); and records of the lost tribes of Israel (2 Ne. 29:12–13).

How or when these scriptures will come forth is unknown, beyond the general belief that further revelations will come in the Lord's time when people repent, exercise faith, and are prepared to receive them (2 Ne. 28:30; Ether 4:1–12). Latter-day Saints believe that the world has seen only the beginning of the great doctrinal and scriptural restoration whereby God will “gather together in one all things in Christ” (Eph. 1:10). Heavenly and earthly records of all DISPENSATIONS are to be

gathered together (1 Ne. 13:41), and “nothing shall be withheld” (D&C 121:28).

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ROBERT A. CLOWARD

### SCRIPTURE, INTERPRETATION WITHIN SCRIPTURE

The key to interpreting scriptural passages often lies in the body of scripture itself. For example, some passages from the Old Testament receive commentary and interpretation in the New Testament. Jesus Christ frequently taught from the Old Testament, not only giving interpretation—as in David’s need to eat the temple shew bread (1 Sam. 21:1–6) as justification for his disciples plucking wheat on the Sabbath (Mark 2:23–26)—but also often emphasizing that the scriptures testify of himself as Messiah (Luke 4:18–21; John 5:39). The additional scriptures that Latter-day Saints accept—the BOOK OF MORMON, the DOCTRINE AND COVENANTS, and the PEARL OF GREAT PRICE—also cite and interpret the Bible. In fact, many of the clearest explications of doctrine arise from modern REVELATIONS or restored scripture.

In the Pearl of Great Price, the BOOK OF MOSES and the BOOK OF ABRAHAM augment the Old Testament Genesis account of the Creation (Moses 2–3; Abr. 4–5), affirm human AGENCY (Moses 3:17; 7:32), clarify the fall of Adam (Moses 4; Abr. 5), and explain the resulting need for a redeemer (Moses 6:59; cf. 4:1–2; 5:7–8). In addition, these two books add information on the claims of Satan and the choosing of Christ in the premortal world (Moses 4:1–4; Abr. 3:27–28) where all the spirits of mankind lived before their advent on the earth (see PREMORTAL LIFE).

In JOSEPH SMITH—MATTHEW, the Prophet Joseph Smith received clarification of the Savior’s discussion in Matthew 24 of the events to precede the fall of Jerusalem and those to precede Jesus’ latter-day coming. According to the JOSEPH

SMITH—HISTORY, MORONI<sub>2</sub> quoted Malachi 4:6 to Joseph Smith differently from the Old Testament version, suggesting that the phrase “the fathers” refers to the patriarchs, especially ABRAHAM, with whom God made covenants pertaining to Abraham’s posterity, who would bear priesthood ORDINANCES to the world for the exaltation of the human family (JS—H 1:39; D&C 27:9–10).

The Book of Mormon clarifies many of the writings of Old Testament prophets. The prophet NEPHI<sub>1</sub> quoted Isaiah 48–49 (1 Ne. 20–21) and then gave a plain commentary on the major points of those chapters in 1 Nephi 22, emphasizing that the NEPHITES were a remnant of scattered Israel, who would eventually be gathered with the aid of the GENTILES. In another example, about 148 B.C. the Nephite prophet ABINADI identified the “suffering servant” of Isaiah 53 as Jesus Christ (Mosiah 15:2–5) and enlarged on Isaiah’s discussion of the Messiah’s atonement (Mosiah 14–15).

The Book of Mormon also illuminates the SERMON ON THE MOUNT (Matt. 5–7). In a similar sermon given in the Western Hemisphere (3 Ne. 12–14), the resurrected Jesus said, “Blessed are the poor in spirit *who come unto me*” (3 Ne. 12:3; italics added). Such added words, plus the context of Jesus’ address, indicate that one must come to the Savior through BAPTISM and righteousness to receive the blessings promised in the BEATITUDES.

The Doctrine and Covenants offers explication on several obscure points in the book of Revelation that pertain to events of the Last Days, such as the gathering of Israel and their receiving priesthood ordinances (D&C 77:8–9, 11). Elucidation of biblical passages that focus on latter-day signs to precede Jesus’ second coming are found especially in Doctrine and Covenants 45 and 86. While pondering 1 Peter 3:18–20, President Joseph F. SMITH received a vision of the redemption of the dead (now D&C 138) that clarified and enlarged the Savior’s redemptive work in the SPIRIT WORLD following his crucifixion.

Much modern revelation came to the Prophet Joseph Smith in response to questions arising from his work on the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST). For example, while meditating on the resurrection to life or damnation mentioned in John 5:29, Joseph Smith and Sidney RIGDON received the revelation on the DEGREES OF GLORY in the resurrection (D&C 76). Joseph Smith recorded several instances in which, while pondering a pas-

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Nephi observed that having the SPIRIT OF PROPHECY is essential to grasping the correct understanding of scripture. He mentioned in particular Isaiah, “for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the spirit of prophecy” (2 Ne. 25:4). In chapters 25–30, Nephi provided prophetic insight into the teachings of Isaiah.

Modern revelation and restored scripture offer indispensable interpretations of the Bible, helping Latter-day Saints to understand the Bible more fully. Jesus rebuked those who had taken away the “key of knowledge” or the means whereby the biblical scriptures could be understood (JST Luke 11:53), thereby causing confusion in the interpretation of scripture. The Lord said, “Because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written. . . . I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel . . . and they shall write it. . . . And my word also shall be gathered in one” (2 Ne 29:10, 12, 14; cf. Ezek 37:16–20). Latter-day Saints interpret the Bible in the light of restored scripture and modern revelation because these have reestablished the lost key of knowledge.

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M. CATHERINE THOMAS

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## SCRIPTURE STUDY

From childhood, Latter-day Saints are taught to read and study the scriptures in order to know Jesus Christ and his teachings. Those having faith will be able to read by the power of the Lord and hear the Lord’s voice (D&C 18:35–36). They will be given power to expound scripture (D&C 25:7; 97:3–5; 100:11), which includes reasoning with people (D&C 68:1), unfolding and laying open the scriptures to them (Alma 12:1; 21:9; JS—H 1:74), responding to their questions (Alma 12:8–10), explaining what prompted the passage (*TPJS*, pp. 276–77), and likening the messages of the scriptures to their needs (1 Ne. 19:23). Latter-day Saints are to avoid disputation regarding the scriptures and are told particularly to avoid doctrinal contention (D&C 10:62–68; 19:31; 3 Ne. 11:28–40; *HC* 5:340). Missionaries are to read and preach from the scriptures (Alma 18:36; D&C 22:12–13). The resurrected Jesus read chapters of scripture and expounded all things, both great and small, to hearers in the Western Hemisphere (3 Ne. 23:6, 14; 26:1).

Scripture study is central to the teaching activities of the Church and plays a major role in strengthening the spiritual life of the members and in helping them to acquire a TESTIMONY. Members are urged to read and examine the scriptures daily, both individually and as families (Kimball, pp. 2–5). They are instructed to ponder the messages of the scriptures, to pray concerning them, and to relate the teachings to their own lives. Members are cautioned that unless they teach their children the scriptures, they will “dwindle in unbelief”; hence, the Book of Mormon prophets treasured their scriptures and made great effort to obtain them and safeguard them in their travels (1 Ne. 4:5–18; Mosiah 1:4–5).

The current Church curriculum is based on the scriptures, and manuals include scriptural references to aid teachers, provide weekly reading

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Scripture study is central to the teaching activities of the Church and plays a major role in strengthening the spiritual life of the members and in helping them to acquire a TESTIMONY. Members are urged to read and examine the scriptures daily, both individually and as families (Kimball, pp. 2–5). They are instructed to ponder the messages of the scriptures, to pray concerning them, and to relate the teachings to their own lives. Members are cautioned that unless they teach their children the scriptures, they will “dwindle in unbelief”; hence, the Book of Mormon prophets treasured their scriptures and made great effort to obtain them and safeguard them in their travels (1 Ne. 4:5–18; Mosiah 1:4–5).

The current Church curriculum is based on the scriptures, and manuals include scriptural references to aid teachers, provide weekly reading

assignments, and anchor learning on a scriptural foundation. The study of the scriptures is also enhanced by articles published in Church magazines, written by lay members, leaders, and scholars. Courses on the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price are offered through the Church educational system, and Brigham Young University helps coordinate scripture research and makes research reports available to the Church membership.

The 1979–1981 published edition of the scriptures aids readers in their scriptural study, making available extensive cross-references, maps, an index, a topical guide, and a Bible dictionary. Members may also examine alternative English or other translations in their study. Joseph SMITH once expressed appreciation for the Martin Luther German translation (WJS, p. 351) and the Greek and Hebrew versions: “My soul delights in reading the word of the Lord in the original” (PWJS, p. 161). In addition to the editions of the scriptures published by the Church in many languages, tape recordings of the scriptures and computer word-search programs are available as further study aids.

Religious research studies indicate that the more education Latter-day Saints receive, the more likely they are to study the gospel. Nearly half of the LDS college graduates surveyed in the United States and Canada regularly study gospel principles.

In Latter-day Saint scripture, the Lord urges all people to open their hearts and give ear to his word, to lay hold of it, to cling to it (1 Ne. 8:1–38), to ponder it, to search it, to feast upon it, and to treasure it (2 Ne. 32:3; 3 Ne. 23:1; D&C 84:85). With such receptiveness, one understands the word of the Lord in one’s heart and mind, does not rebel against the Lord, lets go of prejudice, and is compassionate and caring (Mosiah 2:9; 3 Ne. 19:33; 2 Ne. 7:5; D&C 31:7; 75:25; 101:92; 109:56; 124:9). Those who study the scriptures with an open heart are promised that their tongues will be loosened and they will learn what to say with the convincing power of God (D&C 11:21–22; 23:2–3; 84:85; cf. Alma 17:2–3).

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DENNIS J. PACKARD

## SCULPTORS

The earliest LDS sculptors were English emigrant craftsmen who provided ornamentation for the Nauvoo and pioneer TEMPLES. A temple sunstone, one of the most distinctive surviving artifacts from



Avard T. Fairbanks, with his cast bronze model for the statue of the Angel Moroni on the Washington Temple (1970, now in LDS Church Collection, Museum of Church History and Art, Salt Lake City). Courtesy Nelson Wadsworth.



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Avard T. Fairbanks, with his cast bronze model for the statue of the Angel Moroni on the Washington Temple (1970, now in LDS Church Collection, Museum of Church History and Art, Salt Lake City). Courtesy Nelson Wadsworth.

Nauvoo, is part of the collection of the Smithsonian Institution.

A tradition of creating public monuments that celebrate the history of the Latter-day Saints is now a century old. Contributors include Cyrus Dallin (1861–1944), who studied in Paris. He sculpted the angel MORONI<sub>2</sub> that caps the tallest tower of the SALT LAKE TEMPLE. This beaux arts sculpture has become the most recognized and copied piece in the LDS tradition. Most of Dallin's career was spent in Boston, where he sculpted John Winthrop, Paul Revere, and Massasoit. His life-sized bronze equestrian figures also grace Chicago, Kansas City, Philadelphia, and Vienna.

A grandson of Brigham YOUNG, Mahonri Young (1877–1957), also studied in Paris, where he was strongly influenced by Rodin. "THIS IS THE PLACE" MONUMENT, which marks the entry of the pioneers into the SALT LAKE VALLEY, is one of his major religious works, the largest sculptured monument in Utah.

Avard Fairbanks (1897–1987), who created the Department of Fine Arts at the University of Utah, is well known in the Church for his elaborate frieze around the Hawaii Temple, his statue of the restoration of the AARONIC PRIESTHOOD, and the WINTER QUARTERS Cemetery Monument. He was knighted by King Paul of Greece after sculpting "Lyeurgus the Lawgiver."

On TEMPLE SQUARE (Salt Lake City) stands a monument to the dramatic epic of the pioneer trek, the Mormon HANDCART COMPANIES, sculpted by Torlief Knaphus (1881–1965), a convert from Norway.

The Mormon Arts Festival, held at Brigham Young University since the early 1970s, has displayed religious pieces produced by Franz Johansen (1929–) and Trevor Southey (1940–) that are now in the Museum of Church History and Art. The Monument to Women sculpture garden in Nauvoo displays life-sized bronze statues of women. Most of the pieces are done by Dennis Smith (1942–), but the sculpture of Joseph and Emma Smith was created by Florence Hansen (1920–).

The last quarter of the twentieth century has produced many LDS sculptors, including some with roots in cultures that reflect the international presence of the Church. Representative sculptors are Epanaia Christy (1921–) and Mataumu Alisa (1942–) from Polynesia; Native Americans Lowell



Florence Hansen created this model for her statue *Teaching with Love*, a life-sized bronze now part of the Nauvoo Monument to Women (1978), at the LDS Church Visitors Center in Nauvoo, Illinois.

Talishoma (1950–), Orelan Joe (1958–), and Harrison Begay (1961–); Victor de la Torres (c. 1935–) of Venezuela; and Mae Cameron (n.d.) from Australia.

[See also Architecture; Historical Sites; Kirtland Temple; Museums, Latter-day Saint; Symbols, Cultural and Artistic.]

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RICHARD G. OMAN

## SEAGULLS, MIRACLE OF

The first LDS PIONEERS entered the SALT LAKE VALLEY in July 1847 (*see* PIONEER DAY). Nearly 2,000 made the journey that year, with another 2,400 emigrants arriving in 1848. From the beginning, having so many dependent on first harvests from an untried land with an unknown growing season produced concern. That first summer, pioneers observed Indians harvesting “millions” of crickets for winter food. The crickets were driven into fires and roasted, and then stored in baskets and bags. Survival—individual and group survival—was clearly on the minds of these first Mormon settlers as they watched the Indians prepare to endure the winter.

During the first year in the Great Basin, most Latter-day Saint settlers resided in the Salt Lake Valley, although small settlements were also begun to the north at Kaysville, along the Weber River, and at Bountiful. Through the summer and fall of 1847, they planted 2,000 acres of winter wheat near the main settlement. A mild winter and thaw permitted plowing in early 1848, making it possible to plant more wheat and another 3,000 to 4,000 acres in corn and garden vegetables by spring.

As spring arrived, pioneer farmers reported with pride that their crops appeared to be doing very well. But April and May frosts leveled some of the crops, and late May brought another devastation—hordes of insects began to destroy the crops. These insects, later dubbed “Mormon crickets,” were as large as a man’s thumb. Not a true cricket but a member of the katydid family, the Mormon cricket has only small wings and cannot fly. Pioneer diarists reported the invaders in the fields as early as May 22. Some described them as numbering in the millions; John Steele wrote that they appeared by the “thousands of tons.” For more than a month, the crickets devastated the fields, devouring the new corn, beans, wheat, pumpkins, squash, cucumbers, melons, and other crops. Farmers battled the crickets with a variety of defensive measures but had little success.

By early June, relief arrived in the form of the seagull. The appearance of gulls was described in a letter of June 9 to Brigham YOUNG in the following manner: “The sea gulls have come in large flocks from the lake and sweep the crickets as they go; it seems the hand of the Lord is in our favor” (Hartley, p. 230). For the next three weeks, gulls ap-



The Seagull Monument (1985), on Temple Square in Salt Lake City, by Mahonri M. Young, a grandson of Brigham Young. Completed in 1913, the monument commemorates the miraculous work of the gulls that saved crops of the early pioneers. The spires of the Assembly Hall are visible in the background. The seagull is the state bird of Utah. Courtesy Floyd Holdman.

peared daily. They fed on the crickets, drank water, and then regurgitated before eating more crickets. There would be a harvest that year, after all.

Some 1848 pioneer journals mention the problems of frost, crickets, and drought without mentioning the gulls. However, several autumn accounts credited the counterinvasion by the gulls for the scanty crops that survived and acknowledged the hand of God in the event.

Ornithologists have noted that gulls, whose spring and summer habitat centers on the shores of the Great Salt Lake, regularly return to the valleys of the Great Basin to devour crickets, grasshoppers, and other insects, and that the 1848 appear-

ance of the gulls was therefore not unusual. Some skeptics thus saw the 1848 activities of both crickets and gulls as simply natural phenomena. On the other hand, many Latter-day Saints, with faith in a God whose hand is in history and who often acts through “natural” events, believed that their crops had been saved in part by God’s intervention. Over time, the 1848 “cricket war,” now called “the miracle of the gulls,” became a prominent part of the Saints’ collective memory. In honor of this occasion, the indigenous California gull became the Utah state bird, and in 1913 the Seagull Monument on TEMPLE SQUARE was dedicated to commemorate the birds’ role in the 1848 crisis.

In the Salt Lake Valley, crickets, frost, and lack of water played havoc on the harvest of 1848, and crop losses were severe. But the losses would have been much worse without the appearance of the gulls, which was thus a significant factor in the survival of Utah’s pioneer settlers.

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RICHARD W. SADLER

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## SEALING

[This entry consists of three articles:

- Sealing Power
- Temple Sealings
- Cancellation of Sealings

*The first article, Sealing Power, explains the meaning of sealing in the Church and the authority required to perform an ordinance so it will be considered sealed; what is a temple sealing and how it is obtained is presented in the second article, Temple Sealings; and the third article, Cancellation of Sealings, is a brief statement on who may cancel a sealing.]*

### SEALING POWER

Signets and seals have been used from early antiquity to certify AUTHORITY. The word “seal” appears many times in the scriptures. Jesus Christ was “sealed” by God the Father (John 6:27), and Paul reminded ancient Saints that God had anointed and sealed them (2 Cor. 1:21–22) and told others they “were sealed with that holy Spirit of

promise, which is the earnest [assurance] of our inheritance until the redemption” (Eph. 1:13–14). John spoke of the servants of God being sealed in their foreheads (Rev. 7:3). In the apocryphal Acts of Thomas (verse 131), Thomas prayed that he and his wife and daughter “may receive the seal” and “become servants of the true God.” Even today licenses, diplomas, legal documents, and the like bear seals that officially attest to their authenticity.

For Latter-day Saints, the ultimate sealing power is the priesthood power given to authorized servants of the Lord to perform certain acts on earth and have them recognized (sealed) or validated in heaven. They believe it is this authority the Lord Jesus Christ described when he said to Peter, “I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven” (Matt. 16:19).

The President of the Church holds and exercises the KEYS of sealing on earth. When a man is ordained an APOSTLE and set apart as a member of the QUORUM OF THE TWELVE APOSTLES, sealing is one of the powers bestowed upon him. Other GENERAL AUTHORITIES of the Church, the presidencies of temples, and a limited number of officiators in each temple receive this sealing power during their tenure. After one is approved by the FIRST PRESIDENCY to receive the sealing power, the President of the Church, one of his counselors, or a member of the Twelve Apostles specifically designated by the President confers the sealing power upon him by the LAYING ON OF HANDS. This is the specific authority to perform the temple sealing ORDINANCES.

This is the authority by which “all covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations” can be “made and entered into and sealed by the Holy Spirit of promise” and receive “efficacy, virtue, or force in and after the resurrection of the dead” (D&C 132:7).

In this DISPENSATION OF THE FULNESS OF TIMES, the sealing power was restored by ELIJAH, the last prophet of the Old Testament period to hold it (*TPJS*, pp. 339–40). He bestowed that authority on Joseph Smith and Oliver COWDERY in the Kirtland Temple on April 3, 1836 (D&C 110). As each man who has been President of the Church was ordained an apostle and became a member of the Quorum of the Twelve, he had the

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sealing power bestowed upon him, and thus it has been transmitted to the present (D&C 110:13–16; 128:11).

What might be called the general sealing power is also vested in the President of the Church. Everyone who receives the PRIESTHOOD obtains this general sealing power to a degree. For example, as Elder Bruce R. McConkie said, “All things that are not sealed by this power have an end when men are dead. Unless a baptism has this enduring seal, it will not admit a person to the celestial kingdom. . . . All things gain enduring force and validity because of the sealing power” (MD, pp. 615–616).

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#### TEMPLE SEALINGS

A “sealing,” as a generic term, means the securing, determining, or establishment of a bond of legitimacy. Among members of the Church sealing refers to the marriage of a husband and wife and to the joining together of children and parents in relationships that are to endure forever. This special type of sealing of husband and wife in MARRIAGE is referred to as “eternal marriage” or “celestial marriage.” It contrasts with civil and church marriages, which are ceremonies recognized only by earthly authority and are only for the duration of mortal life.

The sealing together of husband, wife, and children in eternal family units is the culminating ORDINANCE of the PRIESTHOOD, to which all others are preparatory. It must be performed by one holding the SEALING POWER and today in an LDS TEMPLE dedicated to God. The Savior referred to this sealing power when he gave his apostle Peter the KEYS of the kingdom of heaven, saying that “whatsoever thou shalt bind on earth shall be bound in heaven” (Matt. 16:19). In modern times this sealing authority was restored to the earth in the Kirtland Temple on April 3, 1836, by the prophet ELIJAH, who was the ancient custodian of this power (D&C 110:13–16).

Both ancient and modern prophets have observed that if families are not sealed together in

eternal units—if the hearts of the children and the fathers are not turned to each other (as alluded to in Malachi 4:5–6)—then the ultimate work and glory of God are not attained and the highest purposes of the creation of the earth are not achieved. “For we without them [ancestors or progenitors] cannot be made perfect; neither can they without us be made perfect” (D&C 128:16–18).

To Latter-day Saints, the SPIRIT WORLD is as real as this world. By divine mandate, temple sealings are not only available to living persons, but are extended also to the deceased progenitors of a family through proxy ordinances performed in the temples. This process is known as SALVATION OF THE DEAD. Children born to parents who have been sealed in the temple are BORN IN THE COVENANT and thus are bonded to their parents for eternity without a separate ordinance of sealing.

To receive temple sealing ordinances, Church members must receive a TEMPLE RECOMMEND from a proper Church authority attesting that they are living prescribed Church standards. They then visit a temple and receive initiatory ordinances and the blessing referred to as the temple ENDOWMENT. This entails the receipt of instruction and being put under COVENANT to obey eternal laws set forth by God, which, as observed, will ensure a superior standard of morality, marriage, and family life. The sealing ordinances can then be administered, the full benefit of which can be secured only by continued obedience to the divine laws set forth in the gospel of Jesus Christ.

A sealing ceremony is an inspiring and solemn ordinance performed in specially designated and dedicated rooms of a temple. The couple to be married or the family to be sealed kneel at an altar. The officiator is one who has received the sealing power under the highest priesthood authority in the Church (see PROPHET, SEER, AND REVELATOR; SEALING POWER).

For members of the Church, sealings endow life with greater purpose and give marriage a sense of divine partnership with spiritual safeguards. Bringing children into the world becomes a divinely inspired stewardship. Sealings can sustain a family in life and console them in death. They establish continuity in life, here and hereafter.

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PAUL V. HYER

### CANCELLATION OF SEALINGS

The KEYS of the kingdom of heaven, conferred upon Peter by the Lord Jesus Christ (Matt. 16:19) and restored to the earth in recent times (D&C 110) by the prophet ELIJAH, who was custodian of this power anciently (see Mal. 4:5–6), include the AUTHORITY to “bind and loose” on earth, with corresponding effect in heaven. Currently this power is held and exercised only by the PRESIDENT OF THE CHURCH and others upon whom it is conferred by him or at his direction. Once a sealing ORDINANCE is performed, only the First Presidency can approve a change in sealing status, including the cancellation of a sealing (*General Handbook of Instructions*, 6-5 through 6-7).

The First Presidency may cancel temple sealings when the circumstances of a request for cancellation warrant it.

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RONALD E. POELMAN

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### SECOND COMFORTER

See: Jesus Christ, Second Comforter

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### SECOND COMING OF JESUS CHRIST

*[The second coming of Jesus Christ refers to his return to the earth in glory to reign as King of Kings, as contrasted to his first coming as an infant in Bethlehem. Articles relevant to this topic are David, Prophetic Figure of Last Days; Dispensation of the Fulness of Times; Jesus Christ: Second Coming of Jesus Christ; Marriage Supper of the Lamb; Messiah; Messianic Concept and Hope; Millennium; Parables; Restoration of All Things.]*

*Both the first and second appearances were foretold in the scriptures, with the second advent to be accompanied by earthshaking events of worldwide consequence. See Armageddon; Joseph Smith—Matthew; Last Days; Malachi, Prophecies of.]*

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### SECOND ESTATE

“Second estate” is a Latter-day Saint term that refers to mankind’s mortal existence on this earth. In scripture it occurs only in the writings of ABRAHAM (Abr. 3:26), but the preearth life of spirits is called “their first estate” in Jude 1:6. Latter-day Saints believe that through the process of BIRTH, the spirit children of God who kept their FIRST ESTATE (premortal) enter into their second estate by receiving a PHYSICAL BODY with additional opportunities for experience and development. MORTALITY is then a probationary period in which individuals “prepare to meet God” (Alma 12:24). In the final JUDGMENT all MANKIND will “be judged of their works . . . which were done by the temporal body in their days of probation” (1 Ne. 15:32; cf. Alma 12:14). All who receive the saving principles and ORDINANCES of the GOSPEL OF JESUS CHRIST (including FAITH, REPENTANCE, BAPTISM, the GIFT OF THE HOLY GHOST, ordination to the PRIESTHOOD for men, ENDOWMENT, and eternal MARRIAGE) and seek to live righteous and useful lives, embracing the FULNESS OF THE GOSPEL, will obtain the complete blessings of the ATONEMENT of Jesus Christ. All who had no opportunity to do so during earth life will have it in the postmortal spirit world (1 Pet. 3:18–19; 4:6; D&C 138:36–37). Every person who has lived on the earth will be resurrected with perfected corporeal bodies, and those who have kept the commandments will enter into ETERNAL LIFE, and “have glory added upon their heads for ever and ever” (Abr. 3:26).

ALEXANDER L. BAUGH

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### SECRET COMBINATIONS

In latter-day scriptures, secret combinations are groups of conspirators who plot and initiate “works of darkness” for evil and selfish purposes. Secret combinations have existed since the days of Cain (Moses 5:51). Satan is their author (2 Ne. 26:22), power and gain are their motives (Ether 8:15, 25), and conspiracy is their method of operation (Hel. 6:22–24). Secret combinations may be brotherhoods, groups, societies, or governments. They operate in secrecy to perform evil acts for the purpose of gaining power over the minds and actions of people.



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RONALD E. POELMAN

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### SECOND COMFORTER

See: Jesus Christ, Second Comforter

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### SECOND COMING OF JESUS CHRIST

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ALEXANDER L. BAUGH

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PAUL V. HYER

### CANCELLATION OF SEALINGS

The KEYS of the kingdom of heaven, conferred upon Peter by the Lord Jesus Christ (Matt. 16:19) and restored to the earth in recent times (D&C 110) by the prophet ELIJAH, who was custodian of this power anciently (see Mal. 4:5–6), include the AUTHORITY to “bind and loose” on earth, with corresponding effect in heaven. Currently this power is held and exercised only by the PRESIDENT OF THE CHURCH and others upon whom it is conferred by him or at his direction. Once a sealing ORDINANCE is performed, only the First Presidency can approve a change in sealing status, including the cancellation of a sealing (*General Handbook of Instructions*, 6-5 through 6-7).

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As the enemies of honest men and women governed by the rule of law, such secret combinations seek to subvert public virtue and legally constituted authority. They defile, defraud, murder, deceive, and destroy the elements of good government, religious or secular. Their goal is to seize power and to rule over all the people (3 Ne. 6:27–30), which results in the destruction of human freedom and agency and the paralysis of peaceful and just communities.

Secret combinations and their practices have a scriptural and historic tradition that extends from the days of Cain's secret covenant with Satan to modern times. Members of these Satanic combinations are bound by secret oaths and covenants. The DEVIL proclaims, initiates, and sustains these combinations and their conspiratorial practices (Moses 5:29–33, 47–52).

In the Book of Mormon, several secret combinations challenged governments ruled by the "voice of the people" or by righteous kings. They were a continuing threat to the Jaredites, who succumbed eventually to their power. Later, they were a threat to the Nephite and Lamanite nations when the Gadianton combinations, over a period of many years, challenged the constituted authorities and eventually seized power. The concerted effort of the whole populace later defeated the Gadiantons, but others rose in their place. The Book of Mormon details the tactics and strategies of the Gadiantons, mentions a variety of countermeasures, and shows that a secret combination was responsible for the final downfall of the Nephites (Hel. 2:13–14; Ether 8:21; *see also* BOOK OF MORMON: HELAMAN and BOOK OF MORMON: 3 NEPHI).

In the contemporary world, secret combinations take various forms and operate at different levels of society. They are expressed in organized crime and in religious, economic, and political conspiracies. The Lord has warned that secret combinations will be present in modern society (D&C 38:29; Ether 8:20–25). They threaten freedom everywhere. However, Latter-day Saints believe that secret combinations and their practices can be overcome, but only through righteous living and full support of honest government.

Secret combinations are often referred to in latter-day scripture, particularly in the book of Moses and the Book of Mormon. In the Doctrine and Covenants, this term describes those who have conspired against the Saints (D&C 42:64). It

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RAY C. HILLAM

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## SECT

In ordinary usage the word "sect" refers to any body of followers or adherents, ranging from the main religions of the world to small groups of heretics. "Sect" derives from the Latin *sequi*, to follow. In sociological terminology, a sect is a separately organized religious group that meets specified criteria. Technically, this term does not adequately describe The Church of Jesus Christ of Latter-day Saints.

As defined by social scientists, three criteria are central in determining whether a religious group is a sect: (1) a sect is organizationally simple; (2) it stands in high tension with the dominant society (typically because sect members view themselves as a "faithful remnant" of the pure religion that has been rejected by society); and (3) it views itself as uniquely legitimate, the sole source of salvation. Applying these criteria to The Church of Jesus Christ of Latter-day Saints is not always easy. With respect to these factors, the organizational structure of the LDS Church is obviously complex and international in scope. While the nineteenth-century commitment to building a literal political and economic kingdom and the practice of plural marriage placed the LDS Church in tension with its host societies, neither of these practices sociologically characterize the twentieth-century Church. In fact, the Church has always embraced many values central to the dominant value systems of the United States and other host countries, including an emphasis on family, hard work, and national loyalty. Nevertheless, moderate tension

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Historical sources suggest that effective use of the instruments required Joseph to be at peace with God and his fellowmen, to exercise faith in God, and to exert mental effort (CHC 1:128–33). Otherwise, little is said authoritatively about their operation. Occasionally, people have been deceived by trying to use stones to receive revelation, the best-known latter-day example in the Church being Hiram Page (D&C 28:11–12).

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RICHARD E. TURLEY, JR.

## SELF-SUFFICIENCY (SELF-RELIANCE)

The term “self-sufficiency” refers to a principle underlying the LDS program of WELFARE SERVICES, and to an ideal of social experience. Self-sufficiency is the ability to maintain one’s self and relates to women and men being agents for themselves. Independence and self-sufficiency are critical keys to spiritual and temporal growth. A situation that threatens one’s ability to be self-sufficient also threatens one’s confidence, self-esteem, and freedom. As dependence is increased, the freedom to act is decreased.

Church writings often use the terms self-sufficiency and “self-reliance” interchangeably. Teachings pertaining to Welfare Services emphasize and place considerable importance on both individual and family independence. Six principles form the foundation of the infrastructure of the welfare program. Three of these principles emphasize responsibility to care for one’s own needs: work, self-reliance, and stewardship; the other three focus on responsibility to others: love, service, and consecration (Faust, p. 91).

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assistance, and rehabilitation. Self-sufficiency is helping oneself to the point of reliance. Welfare, a program based on self-sufficiency, helps individuals to help themselves. Home industry, gardening, food storage, emergency preparedness, and avoidance of debt reflect the applications of self-sufficiency (*Welfare Services Resource Handbook*, p. 21).

Since the inauguration of Welfare Services in 1936 by President Heber J. GRANT, self-sufficiency has continued to be refined and clarified by Church leaders. This focus has remained as the Church has expanded to countries outside the United States and Canada, and most recently to developing countries of the world. While the Church responds to crises and natural disasters abroad, it is still in a planning stage regarding the tremendous cross-cultural challenges pertaining to the principle of self-sufficiency (*International Welfare Services*, p. 1).

As a social ideal, self-sufficiency includes spiritual, intellectual, and emotional dimensions. Just as the world is economically interdependent, agricultural communities and enterprises have been interdependent; families, farms, and other units have specialized in a product or service with the intent to engage in trade for the additional necessities of life. Self-sufficiency is central to such interdependence and is necessary for one to be in a position to assist others, beginning with one's own family, neighbors, and ward. A universal concern of individuals can be personal integrity and identity within the larger social systems. A responsible, productive, and integrated life in a varied and changing world is desirable and exemplified by Christ and others of integrity discussed in the scriptures.

New Testament teachings conceive of liberty as a person's relationship to God and others (Buttrick, p. 121). Christ gave his followers sacred charge and opportunity to serve the poor, needy, sick, and afflicted. Rather than looking on God as the only one able to provide, individuals as self-sufficient beings work together in mutual responsibility, compassion, gentleness, and love.

Perspective on the balance between an individual person's being totally self-sufficient and also needing assistance comes from the understanding that everyone is self-reliant in some areas and dependent in others. Latter-day Saints accept the observation that everyone is flawed and imperfect; everyone experiences human limitation or pov-

erty. Scriptures recognize that poverty resides in both temporal or spiritual matters. In fact, all are "beggars" for a remission of sins (Mosiah 4:20). Nevertheless, a certain equality emerges from human interdependence, noted in the counsel to be equal in both heavenly and earthly things: "For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things" (D&C 78:6). From one's strengths, each should endeavor to help another; on the other hand, one should accept the help of another. "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; . . . bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:1-2). Interdependence, then, creates the opportunity to participate in the sanctifying experience of giving and receiving (Romney, p. 91).

In a gospel sense, there exists an interdependence between those who have and those who have not. The process of sharing lifts the poor, humbles the rich, and sanctifies both. The poor are released from bondage and limitations of poverty and are able to rise to their full potential, both temporally and spiritually. The rich, by imparting of their surplus, participate in the eternal principle of sharing. A person who is whole or self-sufficient can reach out to others, and the cycle of equality and giving repeats itself.

Without self-sufficiency it is difficult to exercise these innate desires to serve. Food for the hungry cannot come from empty shelves; money to assist the needy cannot come from an empty purse; support and understanding cannot come from the emotionally starved; teaching cannot come from the unlearned. Most important of all, spiritual guidance only comes from the spiritually strong. Indeed, self-sufficiency forms the basis to bear one another's burdens and to live interdependently.

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VAL DAN MACMURRAY

## SEMINARIES

Seminaries are that part of the CHURCH EDUCATIONAL SYSTEM which provides weekday religious instruction for youth, usually from the ages of fourteen to eighteen, to balance their secular secondary education with study in the SCRIPTURES, religious teachings, and moral values of their faith. To accomplish this objective, four year-long courses are offered: OLD TESTAMENT, NEW TESTAMENT, DOCTRINE AND COVENANTS/Church HISTORY, and the BOOK OF MORMON. These courses are designed in three basic formats: released-time, early-morning, and home-study.

Released-time seminaries operate during the regular school day in Church-owned facilities near junior and senior high schools. The courses are taught by professionally trained teachers. At the request of parents, students are “released” by the school district to attend one class period a day in a seminary course. This allows the students to receive the moral, character, and scriptural educa-

tion available through Church-related instruction along with regular public school education in a nearby facility. The constitutionality of released-time religious education has been tested and upheld in the courts in cases involving Catholic and Protestant programs (with some LDS participation as *amicus curiae*). The legality of the LDS approach has also been resolved in various western U.S. states to allow released-time classes, but not to permit transfer of high school credit for those classes (see LEGAL AND JUDICIAL HISTORY OF THE CHURCH). It is common for enrollments in released-time seminaries to exceed 80 percent of the total number of LDS youth attending the high school.

Early-morning seminaries provide weekday religious instruction in areas where local public school laws do not grant released-time or where the LDS population does not warrant the establishment of a released-time seminary program. These classes generally meet before the regular school day begins, usually in an LDS MEET-



The first graduating seminary class, Granite High School, 1927, where the first released-time classes began in 1912–1913. After the Church closed its stake academies in the 1920s, it began building a staff of centrally directed religion instructors to teach high school students during public school hours. Courtesy Department of Special Collections, University of Utah Libraries.

INGHOUSE convenient to the high school. The instructors are generally local members appointed on a part-time or volunteer basis. Typically, between 50 to 70 percent of eligible LDS youth are enrolled where early-morning seminary classes function.

Home-study seminaries are provided to meet the needs of LDS youth living where distance or other problems make participation in a daily class impossible or inadvisable. Curriculum materials based on the four regular courses have been developed for students to study daily at home. Home-study students generally meet once each week in a class taught by an appointed teacher. Average enrollment levels in home-study seminary programs are usually a lower percentage of the LDS youth of an area than that of the early-morning and released-time seminaries.

**ADMINISTRATION.** Seminaries are directly administered by the office of Religious Education and Elementary and Secondary Schools of the Church Educational System, which is governed by the Church Board of Education. The **FIRST PRESIDENCY** of the Church presides over this board, with board members appointed from among the **QUORUM OF TWELVE APOSTLES** and other general church officers, including the presidents of the women's **RELIEF SOCIETY** and the **YOUNG WOMEN** organization. Professional educational administrators responsible to the central administrator of Religious Education in the Salt Lake office are appointed to supervise the day-to-day operation of the high school seminary program throughout the world. **STAKE PRESIDENTS** also assist in local administration, especially in encouraging registration of the youth of their **STAKES**.

**HISTORICAL BACKGROUND.** Shortly after the **LDS PIONEERS** arrived in the Salt Lake Valley in 1847, the leaders of the Church directed the establishment of **SCHOOLS** to provide education for its members. In the last quarter of the nineteenth century, each **STAKE** was encouraged to establish an **ACADEMY** to offer secondary educational instruction. Classes in religion were an essential component of this Church-sponsored school system.

In the early 1900s, when Utah public high schools became more fully established, Church leaders decided to close their academies and to support the public high schools, thus eliminating

the need for Church members to fund both Church-owned and public schools.

To supplement secular public education with religious instruction, the first Latter-day Saint seminary was established in 1912 adjacent to Granite High School in Salt Lake City. When this released-time seminary program proved to be effective, it was quickly adopted in other communities with a high ratio of LDS youth. In 1990 released-time seminaries were operating in Utah, Idaho, Wyoming, Arizona, Oregon, and some parts of Colorado. From 1950 to 1970, early-morning seminaries had been established throughout California and other western states. With the home-study adaptation, the Church has essentially established seminary programs of one variety or another in all fifty states. Graduation from seminary is accomplished by students completing all four courses and living lives which reflect the moral teachings of their faith.

In the fall of 1970, when the Church Board of Education determined that the seminary program should reach the membership of the Church throughout the world, the seminary program was internationalized, with course materials translated into sixteen languages. In 1990, the seminary program was operating in more than ninety countries and territories with more than 300,000 students enrolled.

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JOE J. CHRISTENSEN

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## SENIOR CITIZENS

The Church of Jesus Christ of Latter-day Saints has always had concern for the well-being of its older members. "Mormon attitudes toward old age were influenced by Joseph Smith and other Church leaders, and by scriptural injunctions to honor the elderly" (Reeves, p. 150). Latter-day Saints view aging as an important part of God's plan and believe that completing one's mortal probation and



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Old Folks outing, c. 1898. Photographer: Ebenezer Beesley.

ENDURING TO THE END are essential in the plan of salvation.

While programs for the youth of the Church currently are better known than programs for the elderly, the reverse was true during the nineteenth century. The best example is the Old Folks movement, founded as a private initiative by Charles R. Savage, which began with annual excursions to various Utah locations in 1875 and continued until the turn of the century, when stake presidencies and ward bishoprics were instructed by the First Presidency to organize stake and ward Old Folks committees. They were to entertain the elderly in their wards and stakes twice a year, a function which continued in some wards and stakes through the 1960s.

The elderly in the Church have often immersed themselves in genealogical and temple work. As early as 1951, Church leaders urged older people also to become more involved in missionary work. Today, many of them serve effectively as full-time missionaries.

Conference addresses of General Authorities are replete with advice to, and about, the elderly.

Two dominant themes in the first half of this century were that children should care for their aging parents and that old people should avoid government doles. More recently, Church President Ezra Taft BENSON identified eight areas in which he urged the elderly of the Church to be involved: (1) to serve often in the temple (*see* TEMPLE WORSHIP); (2) to collect and write FAMILY HISTORIES; (3) to render MISSIONARY service or give support to the missionaries; (4) to provide leadership by building family togetherness (*see* FAMILY ORGANIZATION); (5) to accept and fulfill Church CALLINGS; (6) to plan for a sound financial future; (7) to render Christlike service; and (8) to stay physically fit, healthy, and active (*Ensign* 19 [Nov. 1989]:4–6).

Research comparing older Mormons with other senior citizens is limited. One study (Peterson) found that older Mormons are more family-oriented, more active in their religion, and more conservative in religious beliefs; however, it also concluded that older Mormons are like the general population in matters of health-consciousness and contentedness. Perhaps the most comprehensive

study of aging Mormons within a family context is the *LDS Family Longitudinal Study*, sponsored by Brigham Young University. This projected twenty-year study was initiated in 1983 with approximately 1,200 individuals from 133 three-generation families. It suggests that most older Church members are doing rather well; however, individual conditions and challenges vary considerably.

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EVAN T. PETERSON

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### SERMON ON THE MOUNT

The Sermon on the Mount (Matt. 5–7) is for Latter-day Saints, as well as for all other Christians, a key source for the teachings of Jesus and of Christian behavior ethics. The fact that parallel accounts appear in the *BOOK OF MORMON* (3 Ne. 12–14) and the *JOSEPH SMITH TRANSLATION OF THE BIBLE* (JST Matt. 5–7) offers both the opportunity for a better understanding of the Sermon and the obligation to refute notions of mere plagiarism by the Prophet Joseph SMITH. A careful comparison of the texts reveals significant differences that are attributable primarily to the specific setting of the Book of Mormon sermon.

In the Book of Mormon account, the resurrected Jesus appeared to the more righteous survivors of a fierce storm and major earthquake in the Western Hemisphere who had gathered at the temple in the land called Bountiful. The setting includes the performance of ordinances, for the people prepared for baptism, first that of water by twelve men whom Jesus had ordained, followed by that of fire from the Lord himself (3 Ne. 12:1). The sermon at the temple thus provides the assembled multitude with an understanding of their duties and obligations. It also introduces them to the fullness of the gospel that Jesus established among them because he had fulfilled the law "that was given unto Moses" (3 Ne. 15:4–10) under which they had lived. Obedience to Jesus' gospel gave

the Book of Mormon people two hundred years of peace and harmony as it became established throughout their lands (4 Ne. 1:17–23). Since Jesus himself observes that he had given a similar sermon in Palestine before he ascended to his Father (3 Ne. 15:1), Latter-day Saints have no doubt that the Sermon on the Mount reflects a unified presentation that the Savior possibly gave on several occasions (JST Matt. 7:1–2, 9, 11) and not merely a collection brought together by Matthew or his sources. As in many speaking situations, a speaker can repeat the basic message with appropriate alterations to fit the specific audience.

**SETTING OF THE SERMONS.** While much of the text in 3 Nephi 12–14 is identical to Matthew 5–7, there are numerous and significant differences. Most of the differences stem from the specific setting of the Book of Mormon sermon. First, the risen Jesus opened his Book of Mormon sermon with three additional BEATITUDES that underscore its purpose as an address to believers: "Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen; . . . blessed are ye if ye shall believe in me and be baptized; . . . more blessed are they who shall believe in your words . . . and be baptized . . . [and] receive a remission of their sins" (3 Ne. 12:1–2). Further, the Book of Mormon account is post-Resurrection, and the emphasis is on the fact that the Lord has completely fulfilled his mission of salvation. Thus, Jesus can summarize the series of antitheses recorded in 3 Nephi 12:21–45: "Those things which were of old time, which were under the law, in me are all fulfilled" (3 Ne. 12:46). Furthermore, rather than instructing the people "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48), Jesus in meaningfully modified words told them, "I would that ye should be perfect even as I, or your Father who is in heaven is perfect" (3 Ne. 12:48). In place of the open-ended "one jot or one tittle shall in no wise pass away from the law, till all be fulfilled" (Matt. 5:18), the Book of Mormon passage replaced the phrase "till all be fulfilled" with "but in me it hath all been fulfilled" (3 Ne. 12:18).

Other changes reflect both the Book of Mormon setting and the absence of antipharisaic statements that figure prominently in Matthew's account. Two examples of the former are the replacement of the "farthing" (Matt. 5:26) with the

study of aging Mormons within a family context is the *LDS Family Longitudinal Study*, sponsored by Brigham Young University. This projected twenty-year study was initiated in 1983 with approximately 1,200 individuals from 133 three-generation families. It suggests that most older Church members are doing rather well; however, individual conditions and challenges vary considerably.

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EVAN T. PETERSON

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### SERMON ON THE MOUNT

The Sermon on the Mount (Matt. 5–7) is for Latter-day Saints, as well as for all other Christians, a key source for the teachings of Jesus and of Christian behavior ethics. The fact that parallel accounts appear in the *BOOK OF MORMON* (3 Ne. 12–14) and the *JOSEPH SMITH TRANSLATION OF THE BIBLE* (JST Matt. 5–7) offers both the opportunity for a better understanding of the Sermon and the obligation to refute notions of mere plagiarism by the Prophet Joseph SMITH. A careful comparison of the texts reveals significant differences that are attributable primarily to the specific setting of the Book of Mormon sermon.

In the Book of Mormon account, the resurrected Jesus appeared to the more righteous survivors of a fierce storm and major earthquake in the Western Hemisphere who had gathered at the temple in the land called Bountiful. The setting includes the performance of ordinances, for the people prepared for baptism, first that of water by twelve men whom Jesus had ordained, followed by that of fire from the Lord himself (3 Ne. 12:1). The sermon at the temple thus provides the assembled multitude with an understanding of their duties and obligations. It also introduces them to the fullness of the gospel that Jesus established among them because he had fulfilled the law "that was given unto Moses" (3 Ne. 15:4–10) under which they had lived. Obedience to Jesus' gospel gave

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**CLARIFICATIONS.** A further type of difference consists of additions to the Sermon on the Mount text that often provide sensible clarifications. Several examples are found in the Beatitudes. The Book of Mormon version noted that it is “the poor in spirit *who come unto me*” who inherit the kingdom of heaven (3 Ne. 12:3; Matt. 5:3; emphasis added). At the end of 3 Nephi 12:6 (cf. Matt. 5:6), one finds “blessed are all they who do hunger and thirst after righteousness, for they shall be filled *with the Holy Ghost*” (emphasis added). While these might seem to be small changes, they nonetheless enhance understanding of Jesus’ meaning.

For Latter-day Saints, the message of the Sermon on the Mount centers on its normative value. As a covenant-making people, they take upon themselves the obligation to emulate the Savior in their personal lives and to work toward the ultimate goal of becoming like him. Although the demands are substantial, they are provided an incentive to strive to become like their divine model (cf. 2 Ne. 31:7–10, 16; 3 Ne. 27:27). The simple words and teachings that Jesus gave to his followers in Palestine and to the Book of Mormon survivors are still applicable to his Saints today.

[See also Lord’s Prayer.]

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ROBERT TIMOTHY UPDEGRAFF

## SETH

Seth was the son of Adam and Eve, a high priest, a patriarch, and one chosen to fill the birthright promise of the covenant seed. While the Bible devotes only seven verses to Seth (Gen. 4:25–26; 5:3–4, 6–8), Latter-day scripture adds substantial detail, undersealing his importance in a manner reminiscent of other ancient texts. According to LDS sources, Seth was born after numerous other children (Moses 5:2–3), was ordained at age sixty-nine by Adam, and became patriarchal leader after the death of his father (D&C 107:41–42).

Following the murder of ABEL, Seth inherited the birthright of the patriarchal order of the high priesthood because of his righteousness (D&C 107:40–43), taking Abel’s place (Gen. 4:25; Moses 6:2). “The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of [Seth’s] chosen seed, to whom the promises were made . . . in the days of Adam, and came down by lineage . . . from Adam to Seth, who . . . received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth” (D&C 107:40–42). At ADAM-ONDI-AHMAN, before his death, Adam bestowed a “blessing upon seven of his [descendants]—Seth, Enos, Jared, Canaan, Mahalaleel, Enoch, and Methuselah” (Durham, p. 64).

Seth was obedient and righteous under the tutelage of Adam so that “he seemed . . . like unto his father in all things,” and was called “a perfect man” (D&C 107:43), as were NOAH and others (Gen. 6:9; Job 1:1). He “offered an acceptable sacrifice, like unto his brother Abel,” with the result that “God revealed himself unto Seth” (Moses 6:3). Apocryphal texts, seeking patterns for the ministry of the expected MESSIAH, focus on notions of Seth’s leadership in the premortal life, his complete obedience, and his role as father and patriarch of the covenant race (Brown, p. 278).

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L. LAMAR ADAMS

## SETTING APART

"Setting apart" is a priesthood ordinance that is performed by the LAYING ON OF HANDS, authorizing a man or woman to serve in a Church CALLING. It occurs after one has been sustained by COMMON CONSENT to perform certain duties and responsibilities in a specific calling in a geographical or organizational part of the Church. It is performed by, or under the direction of, the one in AUTHORITY over that unit. One is "ordained" to priesthood offices, but is "set apart" to preside or serve. In the setting apart, one is given the authority and charged to act; he or she is also counseled, instructed, and blessed. The blessings are conditional upon faithful performance.

The meaning of being set apart to service in the Church is symbolically a setting apart (a separation) from the world to act on a higher plane (Lev. 20:26; Num. 8:14; Ezra 8:24; Rom. 1:1). The act of setting apart is referred to in the Bible in a number of places, though not always using the same terminology. Moses was told to "put some of thine honour" upon Joshua that the Israelites might be obedient to him (Num. 27:20). Seven men of honest report were "set before the apostles," who laid their hands on them to take charge of temporal matters in the early church (Acts 6:6). The early Twelve were told to "separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). The Book of Mormon writers appear to use the terms "consecrate" and "appoint" to describe a setting apart (Mosiah 6:3).

Settings apart concern both the Church unit and the person. When men and women are set apart as presidents of Church organizations, they are given the authority as well as the obligations and responsibilities to act in their offices. The president is always set apart before the counselors, since counselors are set apart as counselors to the specific person serving as president.

In the early days of the Church, the words "ordain" and "set apart" were often used interchangeably for both ordination and setting apart. Therefore, the Doctrine and Covenants speaks of men being ordained high councilors and women being ordained to preside over auxiliaries (D&C 20:67; 25:7). In modern usage, both these would be instances of being set apart.

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DENNIS L. THOMPSON

## SEVENTY

[This entry contains three articles:

- Overview
- First Council of the Seventy
- Quorums of Seventy

*The first article identifies the office of Seventy in The Church of Jesus Christ of Latter-day Saints. Then it discusses the biblical precedents in Old and New Testament times. It then describes the establishment of the priesthood office of seventy by Joseph Smith in the 1830s and the subsequent development of that office at greater length. The second article discusses the organization of General Authority seventies before the reorganization of 1975, when its functions and officers were incorporated into the current quorums of the Seventy. The third article describes the contemporary constitution and function of seventies in The Church of Jesus Christ of Latter-day Saints. The bibliography for all the articles follows the first entry. See also General Authorities; Melchizedek Priesthood; Organization: Contemporary; Priesthood Quorums.]*

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that they were “ordained and blessed at that time, to begin the organization of the first quorum of Seventies, according to the visions and revelations which I have received. The Seventies are to constitute traveling quorums, to go into all the earth, whithersoever the Twelve Apostles shall call them” (*HC* 2:201–202). In a March 1835 revelation the role of the Seventy was further clarified: “The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling” (D&C 107:25). Further, they are to act in the name of the Lord and under the direction of the Quorum of the Twelve Apostles “in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews” (verse 34). Finally, the Seventy are to be “traveling ministers” to Gentiles and Jews (verse 97).

**BIBLICAL BACKGROUND.** God instructed Moses to take seventy of the elders of Israel up onto the holy mount, where “they saw God, and did eat and drink” (Ex. 24:1, 9–11). On another occasion, Moses was told to gather seventy men of the elders of Israel to the tabernacle of the congregation. There the Lord put his spirit upon them, empowering them to assist Moses in bearing the burdens of the people (Num. 11:16–17, 24–25). Many Jewish writers have read this as an account of the divine origin of their Sanhedrin, a body of seventy-one or seventy-two elders that regulated many of their affairs, particularly at the time of Jesus Christ.

Luke recorded the Lord’s appointment of the seventy whom he sent “two and two before his face into every city and place, whither he himself would come” (Luke 10:1). Of their return he wrote, “And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name” (Luke 10:17). Some regard Luke’s statement that “the Lord appointed other seventy also” to be an indication that more than one group of seventies served the Lord during his ministry (Luke 10:1). Latter-day Saints see these seventy as an important part of the ORGANIZATION OF THE CHURCH IN NEW TESTAMENT TIMES.

**IN THE MODERN CHURCH.** The first quorums of the Seventy in the RESTORATION were organized in 1835–1836 in Kirtland, Ohio. Their members participated in the momentous events surrounding the dedication of the Kirtland Temple in 1836. On

occasions, most notably in the temple dedicatory services, the Prophet referred to members of the Seventy broadly as APOSTLES and special witnesses to the nations in assisting the Twelve (*HC* 2:418). In 1838 the First Quorum of the Seventy organized and led the Kirtland Camp, consisting of 529 people, in their march from Kirtland to Far West and Adam-ondi-Ahman in Missouri.

In Nauvoo the number of seventies rapidly expanded, in part because of a decision that all elders under the age of thirty-five become seventies. To provide leadership for the newly established quorums, the sixty-three members of the First Quorum who were not in its presidency were divided into nine presidencies of seven and assigned to preside over the next nine quorums. The seven presidents who remained in the First Quorum presided over all seventies. These men were designated the First Council of the Seventy and were sustained as General Authorities of the Church. In December 1844 the Seventies’ Hall was dedicated in Nauvoo in imposing ceremonies that continued for a week. A famous LDS hymn, “The Seer,” written in honor of the recently martyred Prophet, was prepared for these services. The quorums of the Seventy then numbered fifteen. By the time of the exodus from Nauvoo, the number of seventies quorums had increased to thirty-five. These quorums were independent of geographical wards. When one was made a member of a quorum, it was presumed to be for life.

When the Saints arrived in Utah and began to spread throughout the territory, members of a quorum were dispersed geographically, making it impossible for them to meet together as a quorum. Disarray and confusion persisted into the 1880s. Efforts were made to identify and motivate seventies throughout the Church. In 1882 a revelation came to President John Taylor calling on the Twelve to assist the seventies and increase service among the Lamanites (American Indians). This revelation appeared to be a response to the organizational woes of the seventies quorums, but little success resulted from the change. In 1883 the First Presidency prepared instructions on the organization of the Seventy, and President Taylor received a revelation affirming that what they had written “is [God’s] will, and is acceptable unto [him]” (Hartley, p. 70). The instructions established the First Quorum of the Seventy, consisting of its seven presidents (the First Council of Seventy) and the senior presidents of the sixty-four oldest

quorums. While this action answered the appeal of many to reorganize the First Quorum, this new quorum never met or functioned as a body—perhaps because of the increasing pressures from federal ANTIPOLYGAMY LEGISLATION.

The headquarters and records of the numbered quorums were then redistributed throughout the wards and stakes of the Church, under the direction of the First Council of Seventy, as the numbers residing in each locality justified. Counsel was given for all seventies in good standing to join the quorum located in their district. Quorum presidents were released if they did not live in the boundary of their quorum and, where possible, were sustained in new quorums where they were residing. Some found it difficult to give up the membership and seniority they enjoyed in their original quorums. Nevertheless, by April 1884 there were 76 quorums; by 1888 there were 101.

By October 1904, the number of quorums had reached 146 with some 10,000 members. President Joseph F. Smith said that their special duty was “to respond to the call of the Apostles to preach the Gospel, without purse or scrip, to all the nations of the earth. They are minute men” (*CR*, Oct. 6, 1904, p. 3). Their chief function was to serve as MISSIONARIES for the Church. But, since the quorums were now geographical, stake and ward officers gradually utilized seventies in the common duties of the Church. For several years the Seventy had their own course of study, but in 1909 they began to use the study manuals followed by other Melchizedek Priesthood quorums. In 1912, in Salt Lake City’s Granite Stake, the program of stake missions was initiated with the seventies as the major participants. This program expanded with occasional adjustments into the 1980s. Every stake had its “stake mission,” largely under supervision of the seventies.

As the Church expanded, the demands upon its General Authorities determined much of the future role the seventies would be given. The presiding offices of the Church established by the revelations consisted only of the quorums of the First Presidency, the Twelve, and the Seventy. In every revelation, the Seventy are subordinate to, and under the direction of, the other two. Over time, the First Presidency and the Quorum of the Twelve Apostles have introduced many changes affecting the seventies that have proven to be appropriate responses to expanding needs of the Church. Decisions affecting the Seventy in the last

three decades have been especially substantial and rapid.

In 1961 the members of the First Council of the Seventy were ordained high priests by the First Presidency. President David O. McKay stated, “The members of the First Council of the Seventy are now given the authority of high priests to set in order all things pertaining to the stake and the wards, under the direction of the Twelve Apostles” (*IE* 65 [Jan. 1962]:42). On January 12, 1964, the seven members of the First Council of Seventy were given the sealing authority. On March 29, 1974, the First Presidency authorized stake presidents to ordain seventies approved by the First Council. On October 3, 1974, all previous seventies units were replaced by quorums in each stake and were designated with the name of the stake, rather than a number.

President Spencer W. KIMBALL organized the First Quorum of the Seventy on October 3, 1975, and called three new General Authorities as members of that quorum, in addition to the seven presidents. Unlike the stake quorums, members of this quorum would be General Authorities. On October 1, 1976, twenty men previously sustained as ASSISTANTS TO THE TWELVE were added to the First Quorum of the Seventy and the titles First Council of the Seventy and Assistant to the Twelve were dropped. The First Presidency also announced that the seven presidents would not be determined by tenure of service and would be rotated periodically. In the October 1978 general conference, emeritus status was announced for several designated members of the First Quorum of the Seventy whose age and health prevented their full participation. In the April 1984 general conference, six new members of the Seventy were sustained for a period of three to five years—rather than for life, as before. In the general conference held on October 4, 1986, all stake quorums of seventy were discontinued, and all seventies in those quorums were directed to affiliate with the elders quorums in their wards.

In the April 1989 general conference, the Second Quorum of the Seventy was organized, with General Authorities called to temporary service. As additional General Authorities are required to administer the growing worldwide organization, it is assumed that additional quorums of seventy will be formed “until seven times seventy, if the labor in the vineyard of necessity requires it” (*D&C* 107:95–96). The First Quorum of Seventy consists

of members called for lifetime service or until granted emeritus status. The Presidency of the First Quorum of Seventy presides over both quorums of seventies, as their assignments are not distinguished by quorum.

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ALAN K. PARRISH

#### FIRST COUNCIL OF THE SEVENTY

The First Council of the Seventy, comprised of the first seven presidents of the First Quorum of Seventy, was organized on February 28, 1835, at Kirtland, Ohio, by Joseph Smith in response to revelation regarding the organization of priesthood offices. Later, when it was determined that five high priests had been ordained seventies, the First Council was reorganized in April 1837, using only priesthood members who were seventies (*IIC* 2:476).

As outlined in Doctrine and Covenants 107:93–98, the Seventy "should have seven presidents to preside over them, chosen out of the number of the seventy." Other seventies could be called as needed, but the first seven presidents (First Council of the Seventy) were to preside over all the additional seventies as well as the First Quorum.

Through the years the role of the First Council of the Seventy and their specific function as General Authorities have been modified in such areas as the seventy's missionary role, their ability to preside and ordain, and their position as "special witnesses" (Madsen, pp. 299–300).

By 1936 the various seventies quorums scattered throughout the Church were placed under stake supervision. In 1961 members of the First Council of Seventy were ordained high priests with their primary calling being missionaries, but they also had the authority to act as administrators and direct the affairs of the Church in various parts of the world, under the direction of the First Presidency and the Quorum of the Twelve Apostles. On October 3, 1975, the First Quorum of the Seventy was reconstituted as an entity, and on October 1, 1976, the members of the First Council of the Seventy and the Assistants to the Quorum of the Twelve Apostles were released and added to the First Quorum of the Seventy. A new presidency of the First Quorum of the Seventy was sustained. Additional men were selected to be members of the First Quorum and to act as General Authorities to assist in the expanded functions of Church leadership (*Ensign* 6 [Nov. 1976]:9–10). In 1984 Gordon B. Hinckley, counselor in the First Presidency, announced that in order to infuse "new talent and a much widened opportunity for men of ability and faith to serve" as General Authorities, new members of the First Quorum were to be called to act for a period of three to five years (*CR*, Apr. 1984, p. 4). This policy was redefined on April 1, 1989, when the Second Quorum of Seventy was organized, comprised of men who would be called to serve for a period of five years (*CR*, Apr. 1989, p. 22). President Hinckley later indicated that members of the First Quorum would serve until "factors of age and health" made them candidates for emeritus status (*Ensign* 20 [Jan. 1990]:10). The leaders of the Seventy were identified as the "Presidency of the Seventy."

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RICHARD C. ROBERTS

#### QUORUMS OF SEVENTY

The quorums of Seventy consist of general Church officers, ordained to the Melchizedek Priesthood office of seventy, who, under the direction of the FIRST PRESIDENCY and the QUORUM OF THE

TWELVE APOSTLES, carry major responsibility for administering the affairs of The Church of Jesus Christ of Latter-day Saints throughout the world. The First Quorum of Seventy constitutes a third presiding quorum over the Church after the First Presidency and the Quorum of the Twelve Apostles (D&C 107:24; *see also* ORGANIZATION: CONTEMPORARY). A presidency of seven, all seventies and members of the First Quorum, presides over the quorums of Seventy, conducts quorum meetings, and instructs the members in their specific duties.

Members of the Seventy are called from the membership of the Church by the First Presidency. Generally they are HIGH PRIESTS of considerable experience in Church leadership within their own wards and STAKES who have distinguished themselves in their service. Like all LDS leaders, they are not professional clergy but come from many vocations and professions (*see* LAY PARTICIPATION AND LEADERSHIP). Each one is presented to the general membership of the Church for a sustaining vote at a general conference. Then he is ordained a seventy and set apart by the First Presidency of the Church, receiving the authority and powers that pertain to his calling as a GENERAL AUTHORITY. The Seventy have all of the authority necessary to officiate in any capacity assigned to them by the First Presidency and the Quorum of the Twelve Apostles: "The Seventy are to act in the name of the Lord, under the direction of the Twelve . . . in building up the church and regulating all the affairs of the same in all nations" (D&C 107:34).

Some members of the quorums of Seventy are assigned to serve in groups of three as AREA PRESIDENCIES and preside over large geographical subdivisions of the Church. In this capacity, they supervise MISSIONS, stakes, districts, wards, and branches and are responsible for the effective implementation of Church policies and programs in their areas.

For example, as of 1990, the continent of South America included three such areas, continental Europe was designated as another, and the United States and Canada were divided into nine areas. The seventies who preside over these areas administer all the affairs of the Church within their jurisdictions, including MISSIONARY work and all functions designed to enhance the spiritual and temporal welfare of Church members. These sev-

enties make regular visits to missions and stakes within their area to train local leaders in their duties and to counsel and instruct Church members in conference meetings. They also administer the financial affairs of the Church and supervise the construction and maintenance of Church buildings. Those assigned outside North America live within their area and travel to Church headquarters for the general conferences in April and October of each year. Seventies assigned to an area within the United States and Canada generally reside in or near Salt Lake City, close to Church headquarters, and travel at regular intervals to their area. These seventies also administer headquarters departments of the Church, such as operations related to Church history, curriculum, priesthood and auxiliary organizations, temples, family history, missionary work, and correlation. These assignments, as well as those that pertain to area supervision, are made under the direction of the First Presidency and the Quorum of the Twelve Apostles, with recommendations from the presidency of the quorums. All these assignments of the Seventy are rotated periodically. The members of the presidency of the First Quorum of Seventy serve as executive directors of Church headquarters departments.

Members of the quorums of Seventy who are located at Church headquarters meet weekly under the direction of the presidency of the First Quorum of Seventy. These meetings provide instruction for quorum members in Church doctrine and procedure. Seventies who are assigned to international areas meet together regularly as area presidencies within their own assigned territories. Twice a year, during the annual and semiannual general conferences, all the General Authorities meet in Salt Lake City for about two weeks for an intensive review of, and instruction in, Church policies and programs. They report on Church progress and growth in all parts of the world and assess Church programs as they apply to various nationalities and cultures. All who assemble receive spiritual instruction and are given renewed vision and direction by the First Presidency and the Quorum of the Twelve Apostles.

In accordance with the revelation that mandates that the Seventy are to act under the direction of the Twelve, the seven presidents of the First Quorum of Seventy meet regularly with the Twelve to receive instruction and to coordinate the

work assigned to them. Such coordination is essential to comply with one of the provisions in the revelation: "And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other" (D&C 107:27).

Because the function of the Seventy in the administrative affairs of the Church remains flexible, future adjustments to accommodate changing situations may be expected.

DEAN L. LARSEN

## SEX EDUCATION

Latter-day Saints are instructed that parents have the divinely appointed responsibility and privilege of teaching their children moral and eternal values associated with human SEXUALITY and reproduction. Except in unusual cases, they cannot ignore or shift the ultimate responsibility for educating their children about sex to any other person or entity.

The scriptures define the union of the spirit and the body as the soul of man (D&C 88:15) and declare that MARRIAGE and FAMILY in the highest degree of heavenly glory are eternal (D&C 131:2; 132:19). Therefore, LDS discussion about sex respects the PHYSICAL BODY, life, marriage, family, the intentions of God the Creator, and the shared creative powers he has entrusted to a heterosexual husband and wife (see PROCREATION). The spirit of the Lord's law of love and righteousness requires one to keep sacred and appropriate all sexual desires and all related behaviors. All people are admonished to remain chaste before marriage and totally faithful in marriage (see ADULTERY; CHASTITY).

At an early age, children begin to recognize sexual differences. The Church encourages parents to establish open communication by providing their children correct information and by being aware of each individual child's readiness for specific instruction so that children will feel free to talk with their parents about sex differences and functions.

Parents are counseled to help their adolescent and older children understand the need to stay in control of their emotions and behaviors relative to

physical desire and to teach them how to make personal decisions about sexual behavior based on moral awareness, with the realization that virtue and moral cleanliness lead to strength of character, peace of mind, lifelong happiness, and a fulness of love. LDS scriptures counsel, "See that ye bridle all your passions, that ye may be filled with love" (Alma 38:12).

*A Parent's Guide* was developed by the Church to provide information and suggest teaching methods to parents. It helps parents teach children in the home about sacred and personal matters appropriate to each age through all the stages of childhood, adolescence (see DATING AND COURTSHIP), and marriage. President David O. MCKAY taught, "The home is the best place in the world to teach the child self-restraint, to give him [or her] happiness in self-control, and respect for the rights of others" (IE 62 [Aug. 1959]:583). Latter-day Saints view the home as the proper place for teaching children about care for the body, gender roles, sexuality, changing physical and emotional needs, prevention of sexual abuse, and enjoyment of proper and virtuous intimacies.

Where schools have undertaken sex education courses and programs, the Church believes the materials used should advocate abstinence from sex before marriage and should teach correct principles that will produce long-term happiness. Thus, the Church believes that public education should in no way promote or encourage sexual promiscuity, a lifestyle that is unhealthy, immoral, and fraught with potentially serious consequences. The Church takes the position that when sex education is taught in the schools, the teacher and the course materials should encourage parental involvement in sex-educational discussions to foster respect for the family, human life, and natural differences between the sexes. When educators teach about human sexuality, they should feel that they have been entrusted by the parents of their students with the privilege of discussing and teaching a subject that has eternal significance to the family and family members.

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DARLENE CHIDESTER HUTCHISON

## SEXUALITY

In LDS life and thought, sexuality consists of attitudes, feelings, and desires that are God-given and central to God's plan for his children, but they are not the central motivating force in human action. Sexual feelings are to be governed by each individual within boundaries the Lord has set. Sexuality is not characterized as a need, or a deprivation that must be satisfied, but as a desire that should be fulfilled only within marriage, with sensitive attention given to the well-being of one's heterosexual marriage partner. As the offspring of God, humans carry the divine LIGHT OF CHRIST, which is the means whereby the appropriate expression of sexual desires can be measured. Depending on whether men and women are true or false to this light, they will be the masters or the victims of sexual feelings. Such desires are to be fulfilled only within legal heterosexual marriage, wherein sexual involvement is to be an expression of unity, compassion, commitment, and love. Mutuality and equality are to be the hallmark of a married couple's physical intimacy.

The purposes of appropriate sexual relations in marriage include the expression and building of joy, unity, love, and oneness. To be "one flesh" is to experience an emotional and spiritual unity. This oneness is as fundamental a purpose of marital relations as is procreation. President Speneer W. KIMBALL stated:

The union of the sexes, husband and wife (and only husband and wife), was for the principal purpose of bringing children into the world. Sexual experiences were never intended by the Lord to be a mere plaything or merely to satisfy passions and lusts. We know of no directive from the Lord that proper sexual experience between husbands and wives need be limited totally to the procreation of children, but we find much evidence from Adam until now that no provision was ever made by the Lord for indiscriminate sex [1975, p. 4].

Furthermore, as Paul noted, "Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife" (1 Cor. 7:3-4). Thus, physical intimacy is a blessing to married couples when it is an expression of their mutual benevolence and commitment to each other's well-being,

an affirmation of their striving to be emotionally and spiritually one. The key in sexual matters is unselfishness. Self-centered pursuit of physical desire is destructive of the unity and love that characterize healthy marital relations. Such love or charity is long-suffering, kind, not envious, does "not behave itself unseemly, seeketh not [one's] own, is not easily provoked, thinketh no evil" (1 Cor. 13:4-5), and is compatible with the light of Christ, which directs all in the ways of righteousness.

Bringing children into a loving home is considered a sacred privilege and responsibility of husbands and wives. Given that context, BIRTH CONTROL is a matter left to the prayerful, mutual decisions of a righteous couple, with the counsel that husbands must be considerate of their wives, who experience the greater physical and emotional demands in bearing children. A woman's health and strength are to be preserved in childbearing; thus, wisdom should govern how a husband and wife carry out the responsibility to become parents and to care for their offspring.

Sexual feelings in the mature man or woman are relatively strong and constant, and they are not evil. An early apostle of this dispensation, Parley P. Pratt, noted:

Some persons have supposed that our natural affections were the results of a fallen and corrupt nature, and that they are "carnal, sensual, and devilish," and therefore ought to be resisted, subdued, or overcome as so many evils which prevent our perfection, or progress in the spiritual life. . . . Our natural affections are planted in us by the Spirit of God, for a wise purpose; and they are the very main-springs of life and happiness—they are the cement of all virtuous and heavenly society—they are the essence of charity, or love. . . . There is not a more pure and holy principle in existence than the affection which glows in the bosom of a virtuous man for his companion [p. 52].

As with any appetite or passion, physical desire can be distorted, overindulged, or misused. Spencer W. Kimball observed that, as in all other aspects of marriage, there are virtues to be observed in sexual matters: "There are some people who have said that behind the bedroom doors anything goes. That is not true and the Lord would not condone it" (Kimball, 1982, p. 312).

The Church prohibits sexual involvement except between a man and woman who are lawfully married to each other. Latter-day Saints are ex-

peeted to abstain from sexual intercourse prior to marriage and to honor the marriage covenant by confining sexual relations to the spouse only (*see* CHASTITY; PREMARITAL SEX). Sexual morality also requires abstention from activities that arouse desires not expressible until marriage. Sexual abstinence prior to marriage is considered not only right and possible but also beneficial. Abstinence is not viewed as repression, nor are there any particular negative consequences to so living.

Parents have the obligation to teach their children both the goodness—the sacredness—of the power to create life (*see* PROCREATION) and the principles of maturation and sexual development. Church leaders encourage parents to discuss sexuality openly with their children, answering their questions straightforwardly and contrasting the Lord's plan for his children—which includes their eventual ability to produce children themselves—with the ways this power to create life can be profaned or abused. Children are to be prepared while young and, according to appropriate stages of development, are to be taught regarding human reproduction and the emotional and spiritual meanings of the procreative power and sexual desires that will grow within them (*see* SEX EDUCATION). Parents are expected to teach correct principles and to be examples of what they teach, treating each other with compassion and charity and living in a relationship of absolute fidelity.

Fundamental to all parental instruction is a parent-child relationship of love and trust. Youth are vulnerable to sexual enticements both because of the strength of their developing desires and because they are still growing in understanding and responsibility. Full comprehension of the consequences—to themselves and to succeeding generations—of the failure to abstain sexually may not come simultaneously with their sexual interests. Trust and respect for parents can help insulate adolescents from temptation while their capacity to exercise full rights and responsibilities matures.

Parents' responsibility to educate children sensitively and directly should not be delegated to the public schools or other agencies outside the home. When public sex-education programs are offered, LDS parents are counseled to assure that such programs adequately acknowledge the sanctity of marriage and promote family-oriented values and standards. When such agencies undertake sex education, LDS parents should have prepared and taught their children in such a way that school

programs will at best be a supplement to the foundations of understanding established in the family circle.

The standard of sexual morality endorsed by the Church applies equally to men and women. Given that the power to create life is central to God's plan for his children, sexual transgression is most serious (*see* ADULTERY). Those who violate the law of chastity may be subject to Church DISCIPLINARY PROCEDURES, designed to help them cease their transgressions and restore them to full fellowship. Whether it is adultery, fornication, sexual abuse, incest, rape, perversion, or any other unholy practices, such behavior is to be addressed vigorously by local Church authorities, who seek the repentance of perpetrators and the protection of any victims. Homosexual relationships are prohibited (*see* HOMOSEXUALITY). In such cases, the Church affirms that such distortions in sexual feelings or behavior can, with the Lord's help, be overcome. A compassionate interest in the well-being of transgressors and the healing of relationships should motivate Church interest and action. Sexual wrongdoing is not to be condoned, ignored, or addressed casually. Transgressors themselves can be forgiven, but only by repenting and coming unto Christ (*see* REPENTANCE) and, through his ATONEMENT, turning away from their destructive beliefs and practices.

Victims of rape or incest often experience trauma and feelings of guilt, but they are not responsible for the evil done by others, and they deserve and need to be restored to their sense of innocence through the love and counsel of Church leaders.

Practically speaking, the benefits of living a chaste life prior to marriage and of observing a relationship of fidelity after marriage apply to every dimension of marriage and family relationships. By remaining chaste before marriage and totally faithful to one's spouse in a heterosexual marriage, one can avoid some physically debilitating diseases, extramarital pregnancies, and venereal infections passed on to offspring. The sense of trust, loyalty, love, and commitment essential to the ideal of oneness in marriage and family life is not damaged or strained. Furthermore, one's relationship to and confidence in God are strengthened. By governing the power to create life, one sets the stage for the exercise of these desires, not whimsically, but with a reverence for the sacredness of the divine powers of creation.

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TERRANCE D. OLSON

## SICK, BLESSING THE

Latter-day Saints are committed to the reality of healing through faith in Jesus Christ, to a health code (the WORD OF WISDOM) that is a form of preventive medicine, and to the proper use of modern medical skills.

Latter-day Saints believe that Christ ordained and sent his disciples, in ancient and modern times, with the promise that through faith they might heal. The gift of healing is one of the gifts of the Spirit, a gift that may be present both in the

one who administers and the one who receives. The admonition of James is reenacted in LDS practice. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:14-15; cf. D&C 42:43-44).

It is clear from modern REVELATION that even though not all have this gift of faith, they may still have faith in Christ and the gospel. In many LDS homes there is exercise of the gift of healing through administrations of the father's priesthood. Blessings of the sick are generally given by two MELCHIZEDEK PRIESTHOOD bearers. There are no prescribed prayers for this kind of blessing, but one of the priesthood bearers anoints the head of the sick person with a little consecrated olive oil and says in substance: "In the name of Jesus Christ and by authority of the Holy Melchizedek Priesthood, I lay my hands upon your head and anoint you with this consecrated oil, which has been dedicated for the blessing of the sick." Additional words may be said in harmony with, and under the guidance of, the Spirit.

Following this anointing, two or more priesthood bearers lay their hands upon the head of the sick person, and one being spokesman calls the person by name and says in substance, "In the name of Jesus Christ and by the authority of the holy Melchizedek Priesthood, we seal and confirm upon you this anointing with which you have been anointed to the end that . . ." He then voices a prayer of supplication and of blessing as the Spirit directs. The ORDINANCE concludes in the name of Jesus Christ. If two priesthood bearers are not available for the ceremony, one may perform both parts of the blessing.

In the temples of the Church throughout the world, frequent prayers are offered for those who are sick, bereaved, or in need. The names of those afflicted may be placed upon a temple prayer roll by request of family or friends. This practice derives from abundant scriptural counsels regarding unity in prayer—"Be agreed as touching all things ye shall ask" (D&C 27:18)—and the conviction that the modern temple, as anciently, is a house of prayer (D&C 109:8). United prayer and fasting, sometimes by an entire WARD or STAKE and in some historic instances by the full world membership of the Church, is occasionally advocated. This



A young woman receives a Melchizedek Priesthood blessing of comfort and, if it is God's will, healing. The elders anoint the sick with consecrated olive oil (see James 5:14). Photograph, 1986; courtesy Floyd Holdman.

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TERRANCE D. OLSON

## SICK, BLESSING THE

Latter-day Saints are committed to the reality of healing through faith in Jesus Christ, to a health code (the WORD OF WISDOM) that is a form of preventive medicine, and to the proper use of modern medical skills.

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Three scriptural cautions apply to the principle of blessing the sick. First, worthiness is to be cultivated by all. At any time, men or women may face the crisis of disease or injury and be asked to exercise faith in behalf of themselves or loved ones. Second, blessings are not to be given as SIGNS for the skeptical, to satisfy curiosity, or to “consume it upon their lusts” (D&C 46:9). Faith in Christ is the prerequisite, not the consequence, of blessing the sick. Third, the resulting relief, healing, and fulfillment are not to be boasted about or heralded, but rather to “be spoken with care, and by constraint of the Spirit” (D&C 63:64; 84:73; 105:24). This is consistent with the plea of the Master in the New Testament after many of his miraculous healings: “See thou tell no man!” (Matt. 8:4; cf. D&C 50:33).

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## SIGMA GAMMA CHI

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Elder Bruce R. McConkie noted at least fifty-one different signs, many of which pertain to natural phenomena, that have been foretold, pointing to the second coming of Christ. These include earthquakes, famines, depressions, economic turmoil, strikes, anarchy, violence, disasters, calamities, disease, plague, and pestilence. At the same time, both worldly knowledge and gospel knowledge increase, holy temples are built throughout the earth, Israel is gathered, and the true gospel is preached in all the world (*MD*, pp. 715–34).

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R. WAYNE SHUTE

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## SIGNS OF THE TIMES

The phrase "signs of the times" was used by Jesus Christ when he reproved certain antagonists for not recognizing earlier prophecies relative to his second advent. He said they understood signs pertaining to the weather, but did not understand the "signs of the times" (Matt. 16:3). Recognizing such signs will enable discerning individuals to understand the unfolding of prophetic events in the final phase of the earth's history. Prophets before and after Christ have prophesied that there would be signs pertaining to events occurring prior to Christ's second coming (Joel 2:30–31; Amos 8:11–12; 2 Thes. 2:1–3; *TPJS*, pp. 286–87).

These signs include the coming of false Christs and false prophets and the deception of many who believe in them (Matt. 24:11, 23–24). Included also are wars, rumors of wars, famines, earthquakes, pestilence, and other natural calamities (Matt. 24:6, 27; Mark 13:5–8). Latter-day revelation provides additional insights concerning these eschatological catastrophes and the consequences of them for those who are unprepared (D&C 29:13–21; 45:25–45). The gospel of Jesus Christ will be preached throughout the earth as a sign that the Lord's coming draws near (JS—M

1:31), and for those who believe and obey, his coming will be glorious. Even though no one on earth knows the exact time of Jesus' return (D&C 49:7), those who recognize the signs and prepare themselves by "treasuring up [his] word, shall not be deceived" (JS—M 1:37). These shall be as the "wise virgins" of Jesus' parable and shall profit from the signs of the times (Matt. 25:1–13; D&C 45:56; 53:54).

[See also Jesus Christ: Second Coming of Jesus Christ.]

DAVID F. BOONE

## SIGNS OF THE TRUE CHURCH

The New Testament shows that in the MERIDIAN OF TIME Jesus Christ established his Church with definite doctrines, principles, and ordinances, and specifically ordained officers, giving the Church recognizable features by which it could be known. Many of the signs or essential features evident in Christ's New Testament Church are also recognizable in the Church he restored to the earth through the Prophet Joseph SMITH.

**FAITH, REPENTANCE, BAPTISM, AND THE HOLY GHOST.** One sign of Christ's Church is its insistence on the basic principles and ordinances of the gospel. Membership in the New Testament Church was obtained by faith in the Lord Jesus Christ, repentance from sin, baptism in water, and the LAYING ON OF HANDS for the GIFT OF THE HOLY GHOST (Acts 2:37–38). Baptism was by immersion administered by one having authority, just as Jesus was baptized in the Jordan River by John the Baptist (Matt. 3:11–16). Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

The gift of the Holy Ghost was bestowed through the laying on of hands by one having authority, as exemplified at Samaria when Peter and John encountered some newly baptized persons: "For as yet [the Holy Ghost] was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:16–17). The same procedure is demonstrated by Paul at Ephesus (Acts 19:1–6). These same ordinances are required for membership in the Church today (cf. A of F 4).

**CHURCH ORGANIZATION.** Certain presiding officers, such as APOSTLES and PROPHETS, are characteristic of the Church of Jesus Christ. Paul states that Christ "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body [church] of Christ" (Eph. 4:11–12; cf. 2:20). The Church of Jesus Christ was restored to the earth in the early nineteenth century through the Prophet Joseph Smith with "the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth" (A of F 6; see also ORGANIZATION OF THE CHURCH IN NEW TESTAMENT TIMES; QUORUM OF THE TWELVE APOSTLES; SEVENTY).

**MIRACLES AND GIFTS OF THE SPIRIT.** Jesus and the apostles performed miracles by faith and the power of God. Latter-day Saints believe that where there are apostles and prophets the gifts and signs of the Spirit will be present (Matt. 11:5). Where there is true faith, there will be miracles, and God's power will be manifest (Morm. 9:7–25). Bruce R. McConkie, an apostle, wrote, "Miracles wrought by the power of God are the perfect proof of pure religion. They are always . . . without fail, found in the true Church. Their absence is conclusive, absolute, and irrefutable proof of apostasy" (pp. 374–75).

**CONTINUED REVELATION.** The New Testament Church of Jesus Christ experienced frequent revelation, such as the visits of angels (Acts 4:5–19; 10:3; 27:23), visions (Acts 9:3–8), and the workings of the Holy Ghost (cf. John 15:26–27; 16:7–15). Through these means, knowledge was received from heaven. Continued revelation from God is necessary for the leaders of the Church and its members to learn the mind and will of the Lord and how to proceed from day to day. This view of revelation is stated thus in the latter-day Church: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God" (A of F 9).

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**SEALING POWER.** Jesus gave his apostles the power to bind or seal on earth and in heaven. He said, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18:18). This SEALING power is a feature of the latter-day Church (D&C 128:8–10).

**SALVATION OF THE DEAD.** The true Church of Jesus Christ promulgates the doctrines and ordinances that provide for SALVATION OF THE DEAD. Evidence thereof is seen in 1 Corinthians 15:29 and 1 Peter 3:18–20 and 4:6. Christ's mission would not be complete without such a provision, because so many persons die without even hearing the name of Jesus Christ, and without either knowledge or understanding of the gospel (*see* BAPTISM FOR THE DEAD).

**TEMPLES.** Jesus called the temple in Jerusalem "my father's house" (John 2:16). A temple is a facility necessary for the total implementation of the laws and ordinances of the Church of Jesus Christ; therefore, the latter-day Church builds temples for the benefit of the people. From the days of Adam to the present, whenever the Lord has had a people on earth, temples and temple ordinances have been a crowning feature of their worship. In a revelation to the Prophet Joseph Smith regarding temples, endowments, and sacred ordinances, the Lord explained that these have been associated with the people of God in every dispensation (D&C 124:39–40; cf. *MD*, p. 780).

**NAME OF THE CHURCH.** Christ's Church bears his name, and believers in Jesus Christ take upon themselves his name by baptism (*see* JESUS CHRIST: TAKING THE NAME OF, UPON ONESELF). When the Nephites asked the Lord what the name of his Church should be, Jesus said, "How be it my church save it be called in my name? For if a church be called in Moses' name it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel" (3 Ne. 27:8). The name of The Church of Jesus Christ of Latter-day Saints is symbolic of its author and ideal.

**MISSIONARY ACTIVITY.** Jesus commanded his disciples to go into all the world to teach his gospel and baptize those who believe (Matt. 28:18–20). Extensive missionary activity characterized the New Testament Church, as with Paul, Barnabas, Philip, and others. This characteristic is considered urgent by the Church today (D&C 58:64; *see also* MISSIONS).

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LEON R. HARTSHORN

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## SILK CULTURE

President Brigham YOUNG conceived sericulture in the Great Basin as an important component in economic stability. He regarded locally produced silk as a practical textile and as a light industry that could be maintained at home by women and children, requiring less intensive labor and capital outlay than cotton, flax, or wool. He planted the first mulberry trees in Deseret, which were imported from France in 1855.

In 1856, Elizabeth Whitaker produced cocoons from worms that her husband brought from England as eggs; in 1858, Nancy Barrows planted mulberry seeds, feeding her worms on lettuce leaves until the mulberry trees matured. She reeled thread, wove it into fabric, and made the first silk dress in the territory of Deseret in 1859. In 1863, Octave Ursenbach and his wife exhibited 3,000 cocoons they had produced in Salt Lake City. Paul and Susanna Cardon produced silk in Cache Valley during the early 1860s, and Paul A. Schettler and his family set up a loom for weaving silk in 1867 and began raising cocoons in Salt Lake City.

In 1867, President Young offered free eggs and mulberry leaves to any persons willing to "undertake the work" of hatching, tending, and feed-



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At the General Conference in April 1868, Brigham Young encouraged the cultivation of silk. Using the tools shown here, women and children in nearly 150 communities raised millions of silkworms and harvested, spun, and wove silk for dresses, draperies, and other fine articles. The enterprise was disbanded by the end of the century.

ing the worms. He called George D. Watt to promote silk culture throughout the territory and Zina D. H. YOUNG, of the newly reorganized RELIEF SOCIETY, to head the silk project. She traveled widely over the territory, delivering speeches, and organizing and teaching classes.

Carolyn Jackson raised the first silk in St. George in 1869. In Ogden Mariana Comb Bens was independently producing silk before the Relief Society took it on. By 1870, most ward Relief Societies produced silk, and by 1880 every Relief Society in the territory had a silk project. Important promoters of silk culture were A. K. Thurber in Spanish Fork, Daniel Graves in Provo, and Anson Call and Mary Carter in Layton. Susan B. Anthony and Mrs. Rutherford B. Hayes both enjoyed gifts of silk articles.

The silk industry continued moderately healthy through most of the 1880s, but a lull marked the late 1880s and the early 1890s. The last surge of Utah's silk works began when officials decided to feature silk at the state exhibit at the 1893

World's Fair. The exhibit was a stunning success, and the attention it received resulted in renewed activity.

Headed by Zina D. H. Young, the Utah Silk Commission was established by the state legislature in 1896 to replace the older Deseret Silk Association, simultaneously authorizing payment of a bounty of twenty-five cents per pound for cocoons produced in the state. During 1897–1904, bounties were paid on 4,769, 7,493, 6,479, and 8,647 pounds of cocoons. Although production nearly doubled during these years, the crop was never profitable. In 1905, the legislature could not justify renewing the cocoon bounty, and except for individuals scattered throughout the state who maintained silk culture as a hobby, sericulture ended in Utah in 1905.

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ELIZABETH H. HALL

## SIN

Sin is willful wrongdoing. James indicates that it can also be the willful failure to do right: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (4:17). Sin is transgression of the law (1 Jn. 3:4), but one is not held responsible for sins against a law that one has not had opportunity to know. Orson F. Whitney, an apostle, explained:

Sin is the transgression of divine law, as made known through the conscience or by revelation. A man sins when he violates his conscience, going contrary to light and knowledge—not the light and knowledge that has come to his neighbor, but that which has come to himself. He sins when he does the opposite of what he knows to be right. Up to that point he only blunders. One may suffer painful consequences for only blundering, but he cannot commit sin unless he knows better than to do the thing in which the sin consists. One must have a conscience before he can violate it [pp. 241–42].

God does not hold one responsible for wrong done in ignorance or harm done to others unintentionally, because such actions do not constitute sin. One's ignorance, immaturity, or even recklessness may injure others, and individuals may be accountable for the consequences they help to bring about. But in such situations, where there is no ill intent, there is no sin. This does not mean that people who do wrong in ignorance do not suffer, perhaps physically or in their relationships with others. Moreover, when one becomes aware of having contributed to problems, it usually would be considered sin to avoid making amends or to refuse to help correct the difficulties created.

The Greek verb used in the New Testament meaning "to sin" is *hamartanein*. This word invokes the imagery of the archer, and can mean "to miss the mark." When people sin, they look "beyond the mark" toward inferior or selfish goals. The scriptures define mankind's high mark or calling as "that they might have joy" (2 Ne. 2:25). God, who experiences a fulness of joy (cf. 3 Ne. 28:10),

may be trusted to know the proper way to bliss. He offers to his children all that he has. He sent his Son to "save his people from their sins" (Matt. 1:21). To sin knowingly is to transgress or overstep the borders of the way to peace and happiness, and to reject the mission of the Savior.

All mortals inherently possess hearts that can be attuned to depths of love, peace, and purity (cf. Moro. 7:14–18). But through sin (intentionally doing wrong), humans obliterate joy and foster hatred, violence, and misery (see 2 Ne. 2:26–27; Mosiah 3:19; Hel. 14:30–31). Sin wastes, corrupts, saddens, and destroys. It extinguishes the "perfect brightness of hope" offered by Christ (2 Ne. 31:20) and replaces it with despair (Moro. 10:22). Its sting does not enliven or gladden the heart, but awakens "a lively sense of . . . guilt" (Mosiah 2:38), which is an unwished-for but inescapable consequence for the unrepentant.

The first taste of sin is bitter. As children mature, "sin conceiveth in their hearts, and they taste the bitter" (Moses 6:55). However, experimentation with sin is deceptively addictive. Even as a person's spiritual sensitivities dim, the sting may seem to diminish in time. Things are not as they seem to one in sin. It is as though one sleeps. The repetition of sin (known in the scriptures as wickedness) clouds one's view, and the effects of sin are more bitter with the progressive passing of life. Isaiah compares it to "when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty" (Isa. 29:8). And PAUL noted, sinners "being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. 4:19).

Sin includes the willful breaking of covenants with God. It ruptures family and social relationships, creates disorder and mistrust, and encourages the selfish pursuit of one's own ends to the detriment of the community. Covenants give a sense of stability and permanence—they signal what to expect from one another. But sin creates uncertainty and instability. It never leads to the happiness expected, but to disappointment. As Jacob testified, breaking covenants creates suffering for the innocent: "Ye have broken the hearts of your tender wives . . .; and the sobbings of their hearts ascend up to God against you. . . . Many hearts died, pierced with deep wounds" (Jacob 2:35).

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Sins are expressions of living in resistance to God and the things of the spirit. "A man being evil

cannot do that which is good" (Moro. 7:10), because his behavior springs from a hard or bitter heart. One can quit "being" evil only through a change of heart; it is not just a modification or control of external actions (cf. Mosiah 5:2–15). The truth is either received or resisted. When the woman of Samaria who talked with the Savior at the well reported her conversation to others, she said, "Come, see a man, which told me all things that ever I did" (John 4:29). What the Savior told her included her current sins—"and he whom thou now hast is not thy husband" (John 4:18). Yet, she received his declarations; she accepted his testimony that he was the Christ and invited her friends to see for themselves (John 4:25–26, 29). Had she been hard-hearted, or had she clung to her sins, she would not have accepted his statements about her, or his testimony of his own divinity. She would not have come to the road of repentance and forgiveness.

To escape the effects of sin, mankind must both accept the ATONEMENT and repent. AMULEK, a Book of Mormon prophet, explains that the Atonement saves men *from* their sins, not *in* them (Alma 11:37). It is in large measure one's own sins that produce feelings of affliction and despair, perhaps more than what one suffers from the wrongs received from others. Mortals are punished *by* their sins rather than *for* them. This condition is described in the scriptures as the "bondage of sin" (D&C 84:49–51; Morm. 8:31).

Those in this bondage live in opposition to the two great commandments upon which hang all the law and the prophets: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thou shalt love thy neighbor as thyself" (Matt. 22:37, 39). If these are the greatest of commandments, then perhaps the most debilitating sin is a refusal to love. Selfishness, greed, envy, pride, self-righteousness, resentment, hostility, smugness, self-pity, and lust are all ways of refusing to love. The allowance often asked for by sinners regarding these may contribute more to negative family relationships or even the level of crime in a society than supposed. Discourtesy can escalate to hostility, which in turn can escalate to violence.

Sinners are offended by the truth and find it a burden, as when LAMAN and Lemuel, after having the plan of salvation rehearsed to them by their brother NEPHI<sup>1</sup>, complained, "Thou hast declared unto us hard things, more than we are able to



*Sinner Fleeing Judgment* (1977, acrylic on masonite, 18" × 24") was painted by LDS artist James Christensen (b. 1942). The fantasy work depicts an anxious figure whose investment in worldly treasure—represented by luxurious clothing—has woven a varicolored trap that slows flight and leaves no escape. Courtesy Museum of Fine Arts, Brigham Young University.

bear" (1 Ne. 16:1). Those refusing to live the truth rationalize and justify their wrongdoing. Cain, already having committed murder, responded to the Lord's inquiry about Abel's whereabouts by lying ("I know not"), and then hypocritically challenging God: "Am I my brother's keeper?" (Gen. 4:9; Moses 5:34).

Sin blinds one to the truth in any given situation. Nathan the prophet told king David a story of a man who possessed many flocks of sheep, but who, nevertheless, slaughtered the pet ewe lamb of a poor family to feed a guest. David was incensed. He judged that such a man should restore to the wronged family fourfold and be executed. Nathan declared: "Thou art the man" (2 Sam. 12:7). Spiritually blinded by his adultery with Bathsheba and the murder of her husband Uriah (2 Sam. 11), David no longer saw himself as he was seen by the prophet or, apparently, by anyone willing to examine the situation on the basis of the Lord's commandments.

"If we say that we have fellowship with him [Christ], and walk in darkness, we lie, and do not the truth: . . . If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 Jn. 1:6, 8). When a truth is not lived, it is seen falsely. Even personal guilt for sin is seen by the unrepent-

ant as having been placed on them by someone else, and not as a symptom of their own hardness against the truth. Whether the sin be “great,” such as murder, adultery, or embezzlement, or “small,” as in pride, harshness, or jealousy, its effects are manifest in predictable patterns of behavior. These patterns commonly include being burdened by, blind to, or excusing oneself from, what one knows to be true.

Rarely do the scriptures give a detailed catalog of sins. Usually they give illustrative examples (cf. Alma 1:32; 16:18; Hel. 4:12). President Ezra Taft BENSON described the attitudes associated with the universal sin of pride: “Our enmity toward God takes on many labels, such as rebellion, hard-heartedness, stiff-neckedness, unrepentant, puffed up, easily offended, and sign seekers” (Benson, p. 4). King Benjamin noted, “I cannot tell you all the things whereby ye may commit sin; for there are divers ways and means, even so many that I cannot number them. But this much I can tell you, that if ye do not . . . continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not” (Mosiah 4:29–30).

To be spiritually born of God is to be awakened, to be released from the burdens of sin (*see* FORGIVENESS; NATURAL MAN; REPENTANCE). The Book of Mormon records the history of a people who, for a time, overcame the bondage of sin. Of them it says, “And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God” (4 Ne. 1:15–16).

To overcome sin and be forgiven are to forsake ungodliness, to acknowledge dependence on God, and to seek to do his will. God’s help is indispensable to abandoning sin: “He changed their hearts; . . . he awakened them out of a deep sleep, and they awoke unto God” (Alma 5:6). Those who abandon sin have “received his image in [their] countenances” and exercise faith in the redemption of Christ (cf. Alma 5:14–19); they are full of love (Mosiah 3:19; John 13:35; 15:10).

From an eternal perspective, there is no tragedy except in sin. Mortals are not on earth to prove

themselves to one another but to God. This earth life is a probationary time, a test to see whether mankind will “do all things whatsoever the Lord their God shall command them” (Abr. 3:25; cf. Alma 34:34). Those whose “hearts are set . . . upon the things of this world, and aspire to the honors of men,” or who cover their sins, gratify their pride, nurture vain ambition, or seek to control and dominate others “in any degree of unrighteousness” grieve the Spirit of the Lord (D&C 121:35, 37).

Escaping sin is a simple but not an easy matter. Repentance requires deep suffering, the uttermost farthing, all that one is capable of doing: “none but the truly penitent are saved” (Alma 42:24; cf. D&C 19). “We are saved [by grace] after all we can do” (2 Ne. 25:23). Those who abandon sin are characterized by going “forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men” (2 Ne. 31:20).

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BRUCE L. BROWN  
TERRANCE D. OLSON

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## SINGLE ADULTS

The Church is generally perceived to be a family church; but for various reasons many Church members become or remain single adults. Thirty percent of North American Latter-day Saint adults are currently widowed, divorced, separated, or have never married (1981 Church Membership Survey). Because of concern for their welfare, the Church has focused attention on the needs of single members and has organized activities and programs targeted to meet these needs.

Results of a demographic study indicated that among LDS single adults, 23 percent were divorced or separated, 13 percent were widowed, and 63 percent had never married. Children were present in 16 percent of single-adult households.

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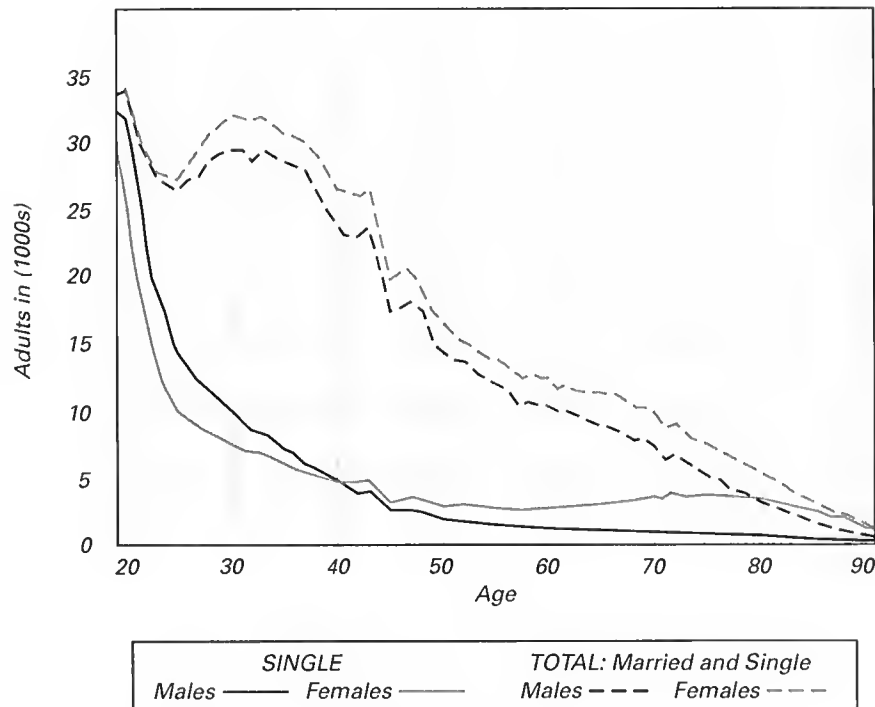
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### LDS SINGLE ADULTS IN U.S. AND CANADA 1990



Estimates of marital experiences indicate that only 3 percent of LDS men and women between eighteen and thirty in 1981 would never marry by age sixty. Thus while most Latter-day Saints eventually marry, singleness is a relatively common experience for LDS adults. Only 51 percent of women and 64 percent of men between eighteen and thirty in 1981 are expected to be in an intact first marriage by age sixty. The others will have experienced some period of singleness due to having been divorced, widowed, or never married. If these trends continue, one-third of adult Church members will divorce at some time before age sixty (Goodman and Heaton, pp. 92–93, 96).

Poverty is a real threat to LDS single women, especially when children are present. When LDS households have equal numbers of members, those headed by females are 2.5–5.5 times as likely to be living below the poverty level as those headed by a married couple (Goodman and Heaton, p. 101). Church WELFARE SERVICES and the RELIEF SOCIETY seek to address both the immediate needs and the long-term problems of these women and families.

The ratio of single LDS men to single LDS women indicates a high number of women. In 1981, “for every 100 LDS women in the prime marriage ages (20–29 years) there are 89 LDS men” (Goodman and Heaton, p. 90). The ratio of weekly church attenders is even more out of balance: “For all singles over 30 there are 19 active men [who attend church weekly] for every 100 active women” (Goodman and Heaton, p. 91).

Furthermore, single LDS men and women are “mismatched on salient demographic characteristics. Single women over 30 have higher levels of education, occupation, and Church activity than single men. For example, never-married women over 30 are more likely to have four years of college (42 percent compared to 18 percent for never-married men) and professional occupations (70 percent compared to 38 percent)” (Goodman and Heaton, pp. 90–91). Goodman and Heaton conclude that “marriage to an active male is demographically impossible for many active single females over 30. And even when there are available males, they may possess other characteristics that rule them out as potential mates. Obviously, mar-

riage is not a universal solution to singleness if the only acceptable marital option is marriage to an active LDS partner" (p. 91).

For instructional and activity programs, single adults in the Church are divided into two groups: young single adults, aged eighteen through thirty; and single adults, aged thirty-one and above. Wards, stakes, and regions of the Church sponsor a broad range of activities aimed at meeting the needs of these groups. Activities include young single adult Sunday School classes, FAMILY HOME EVENING groups, service projects, socials, recreational events, and conferences.

For five years (1972–1977), in response to the increasing number of single adults and a concomitant concern with addressing their needs, the Melchizedek Priesthood Mutual Improvement Association developed a uniform organizational program throughout the Church. Its purposes were to identify the needs of singles, to increase awareness of their contribution to the Church, to provide program and activity suggestions, and eventually to incorporate responsibility for the singles into the PRIESTHOOD QUORUMS and RELIEF SOCIETY, which is the situation at present. Each ward now has a committee for single adults that includes one member from the bishopric, the Relief Society presidency, and the elders quorum presidency; a mature married couple to serve as advisers to young single adults; and elders quorum and Relief Society representatives from both the young single adult and single adult groups. Each stake has a similarly composed committee with responsibility for responding to the needs of singles at the stake level. Regional and sometimes multiregional committees are formed on an ad hoc basis to meet the needs of singles by bringing together greater numbers for various social and spiritual activities.

Some stakes have established wards or branches for single adults in areas where there is a high concentration of single members. Single wards have been organized to provide more leadership opportunities for singles and increased social experiences within the Church setting. In general, ward members must reside within the geographic stake boundaries and be a young single adult (ages eighteen to thirty). In areas with significant college student populations, membership may be limited to students. With the exception of the bishop, who is married, positions in the ward are normally staffed by the single adult members.

Church curricula and publications have also addressed the issue of singleness. Numerous articles dealing with challenges encountered by single adults and the place of single adults in the Church have appeared in the official Church magazine, the *ENSIGN*. In recent years, priesthood and Relief Society lesson manuals have also responded to singles' concerns and have suggested that teachers relate instructional material to single adults in the class.

Latter-day Saints have always placed a high value on marriage and family life. Consequently, the increasing number of single adult members presents a special challenge on how best to blend these single members into the Church community. A 1981 Church Membership Survey provides evidence suggesting that married members of the Church currently have greater opportunities for institutional involvement. Specifically, the survey notes that "singles score higher on the forms of religious involvement that are private, such as prayer and tithing, than on public involvement such as having a calling" (Van Leer). In other words, when leaders consider two equally devout individuals for a Church calling where one is single and one is married, they are more likely to extend the calling to the married individual. In particular, single men traditionally have been excluded from main leadership positions within the wards and stakes of a predominantly married population. Clearly, all of these matters are issues that require special Church attention for the future.

Emphasis on temple marriage and family has grown over time within the Church (Shepherd and Shepherd, p. 76). President Ezra Taft BENSON reaffirmed the emphasis placed on marriage in his counsel to LDS single adults (Benson, May and Nov. 1988), reiterating the Church's position concerning temple marriage: To "obtain a fullness of glory and exaltation in the celestial kingdom, one must enter into this holiest of ordinances" (Benson, May 1988). Stressing the importance of marriage, he encouraged singles not to lose sight of the sacred goal of marriage and not to postpone or forego marriage for education and career. He also presented differing models of the responsibility single adults have toward temple marriage, with men having an active responsibility and women placed in a more passive role. In an article addressed to single Latter-day Saint men, President Benson warned single men that they were in danger of losing eternal blessings by failing to marry

(Benson, May 1988). On the other hand, he recognized that some women may not have the opportunity for temple marriage in this life. In a later article addressed to single Latter-day Saint women, he noted the Lord's promise that if their lives are "worthy and [they] endure faithfully . . . [they will] be assured of all blessings" (Benson, Nov. 1988, p. 97), if not in this life, then in the eternities.

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LAWRENCE A. YOUNG

## SISTERHOOD

Sisterhood, like BROTHERHOOD, is rooted in the gospel of Jesus Christ that views God as the actual father of the immortal and eternal SPIRITS of earthly women and men. President Barbara B. Smith of the RELIEF SOCIETY, said in 1976, "We look upon ourselves as being part of the family of the Lord, and so our sisterhood is one that has a deep understanding of this relationship" (Smith, pp. 7-8). Sisterhood in this broad sense includes all women in the world.

The title "Sister" also has a more special meaning in reference to the women of the Church. Every Latter-day Saint woman is appropriately called "sister." The term does not relate to a woman's profession or ecclesiastical calling, as it does in some religious and professional groups. Members of The Church of Jesus Christ of Latter-day Saints often refer to women members collectively as "the sisterhood of the Church," "sisters in the gospel," or simply as "the sisters."

"The sisterhood of the Church" may refer specifically to members of the Relief Society, organized by the Prophet Joseph SMITH in 1842, which includes all adult women of the Church—over two

million in 1990. Lucy Mack SMITH, the Prophet's mother, expressed the sisterly quality of the society in a classic statement: "This institution is a good one," she told the women assembled in their second meeting. "We must cherish one another, watch over one another, comfort one another, and gain instruction, that we may all sit down in heaven together" (Relief Society Minutes of Nauvoo, Mar. 24, 1842, LDS Church Archives). A later prophet would speak of "a society of sisters," and refer to "the loving fellowship" of the Relief Society VISITING TEACHING program, which from the beginning has been a channel for sisterly concern (Kimball, p. 2).

The organizational network of the Church promotes sisterhood by providing women opportunities to work and study together, to share religious convictions, and to serve others in charitable ways. Like Dorcas in the early Christian church (Acts 9:36), LDS sisters have traditionally sewn clothing for the needy. In the late nineteenth century they worked together in producing silk, saving grain, and managing retail stores. Later they held nurse training classes and sponsored maternal and child health clinics. They have also extended their service through cooperation with the Red Cross and other community agencies. The nature of the tasks has changed with time, but the sisterhood itself continues.

Several publications have helped to expand this network of concern. The sisters published *Woman's Exponent* from 1872 to 1914, *Relief Society Bulletin* in 1914, and *Relief Society Magazine* from 1915 to 1970. Currently, the *Ensign*, the Church's monthly magazine for adults, carries articles by and about women, messages from women leaders, and reports of women's CONFERENCES. The international MAGAZINES carry much of the same material in translation, keeping the sisters of the Church in touch worldwide.

Contributions from sisters in many nations financed two major projects in the 1950s and 1970s: the Relief Society headquarters building in Salt Lake City and the Monument to Women statuary gardens in NAUVOO, Illinois. At the dedication of the latter in 1978, some twenty thousand women celebrated their sisterhood at the place where their society had begun. In 1984, the Relief Society Building also became the headquarters of the PRIMARY (for children) and of the YOUNG WOMEN (girls twelve to eighteen), enabling the general women leaders of the Church to work

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closely together in their mutual concern for nurturing the young.

Since the early days of the Church, women's service in the TEMPLES of the Church has contributed a profound religious dimension to their sisterhood. By participating in TEMPLE ORDINANCES, in which they minister by divine commission to their "sisters in the gospel," worthy LDS women can help ensure the eternal nature of family ties and create friendships in the process.

The sisters also sustain each other in personal ways. Like RUTH and Naomi, the women of the early LDS Church who left homes and friends to live in a strange land found comfort in each other's loving support. Women who join the Church today often need the same kind of support as do those who are uprooted in an increasingly mobile society. To an elderly woman living alone, sisterhood may mean the assurance that she is not forgotten but has friends and significant work to do with them, perhaps in a nearby temple. To a young mother it can mean practical help in her home and empathetic sharing of problems in a Relief Society class.

Although LDS sisterhood includes a rich diversity of cultures, and occasional disagreements over local issues, its most important aspect is still the bonding relationship of a common FAITH. As one sister said of that faith, "It is a bond that connects women with women and with the Savior across generations" (Peterson, p. 79).

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JANATH RUSSELL CANNON  
JILL MULVAY DERR

#### SMITH, BATHSHEBA BIGLER

Bathsheba Wilson Bigler Smith (1822-1910) was the fourth general president of the RELIEF



Bathsheba Wilson Bigler Smith (1822-1910), fourth general president of the Relief Society, served from 1901 to 1910. Courtesy Special Collections Department, University of Utah Libraries.

SOCIETY, matron of the SALT LAKE TEMPLE, woman suffrage leader, and member of the Deseret Hospital Board of Directors.

Bathsheba was the eighth of nine children born to Mark and Susannah Ogden Bigler at Shinnston, Harrison County, Virginia, on May 3, 1822. She was reared in a genteel, upper South culture. The Biglers provided a substantial living for the family on their 300-acre plantation. Bathsheba was trained in management, hospitality, handiwork, and art, and was a cheerful, dignified, and prayerful woman.

At the age of fifteen, Bathsheba and her family joined The Church of Jesus Christ of Latter-day Saints. One of the missionaries serving in the area, George A. Smith, later to be the youngest member called to the QUORUM OF THE TWELVE APOSTLES, became acquainted with this tall, sophisticated southern belle; before he left Virginia, they pledged that "with the blessings of the Almighty in

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Since the early days of the Church, women's service in the TEMPLES of the Church has contributed a profound religious dimension to their sisterhood. By participating in TEMPLE ORDINANCES, in which they minister by divine commission to their "sisters in the gospel," worthy LDS women can help ensure the eternal nature of family ties and create friendships in the process.

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Although LDS sisterhood includes a rich diversity of cultures, and occasional disagreements over local issues, its most important aspect is still the bonding relationship of a common FAITH. As one sister said of that faith, "It is a bond that connects women with women and with the Savior across generations" (Peterson, p. 79).

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JANATH RUSSELL CANNON  
JILL MULVAY DERR

#### SMITH, BATHSHEBA BIGLER

Bathsheba Wilson Bigler Smith (1822-1910) was the fourth general president of the RELIEF



Bathsheba Wilson Bigler Smith (1822-1910), fourth general president of the Relief Society, served from 1901 to 1910. Courtesy Special Collections Department, University of Utah Libraries.

SOCIETY, matron of the SALT LAKE TEMPLE, woman suffrage leader, and member of the Deseret Hospital Board of Directors.

Bathsheba was the eighth of nine children born to Mark and Susannah Ogden Bigler at Shinnston, Harrison County, Virginia, on May 3, 1822. She was reared in a genteel, upper South culture. The Biglers provided a substantial living for the family on their 300-acre plantation. Bathsheba was trained in management, hospitality, handiwork, and art, and was a cheerful, dignified, and prayerful woman.

At the age of fifteen, Bathsheba and her family joined The Church of Jesus Christ of Latter-day Saints. One of the missionaries serving in the area, George A. Smith, later to be the youngest member called to the QUORUM OF THE TWELVE APOSTLES, became acquainted with this tall, sophisticated southern belle; before he left Virginia, they pledged that "with the blessings of the Almighty in

preserving us, in three years from this time, we will be married.”

The Bigler family gathered with the Saints in Nauvoo in 1839. Following his return from a mission in England, George and Bathsheba were married on July 25, 1841. While in Nauvoo, they became parents of two children, George A., Jr., and Bathsheba. Their son was killed in 1860 by Indians while serving a mission.

From the time of her marriage, her life was closely intertwined with the Church's movements and programs. She was one of the twenty founding members of the Female Relief Society. She received the ordinance of anointing from Emma SMITH and, with her husband, received the ENDOWMENT under the direction of the Prophet Joseph SMITH. Her relationship with the Smiths provided Bathsheba with a solid conviction of the prophetic calling of Joseph Smith.

Bathsheba was a diversely talented woman. She studied portraiture with William W. Major, a British convert, and carried her paintings of her husband, her parents, and Joseph and Hyrum SMITH in a covered wagon to Utah. She was a full participant in the heritage of leadership prescribed to LDS women; she gave blessings to the sick, washed and anointed women in confinement prior to childbirth, and served in leadership positions in the Church and community. A loyal and committed friend, she exchanged names with a childhood girlfriend surnamed Wilson, adding that name to her established signature.

During the early 1870s, Bathsheba made frequent trips with her husband, then first counselor to President Brigham YOUNG, through settlements north and south of Salt Lake City on preaching and pioneering tours. After the death of her husband in 1875, Bathsheba pursued with customary vigor her commitments to civic and ecclesiastical affairs. Representative of such verve, at a women's meeting in 1870 she made the motion “that we demand of the Governor the right of franchise.” This proposal was subsequently signed into law, making the Territory of Utah one of the first places in the nation to give women the right to vote.

In addition to her service as a ward and stake Relief Society leader, and as second counselor and later general president of the Relief Society, Bathsheba also officiated in each of the temples constructed during her lifetime: Nauvoo, Logan, Manti, St. George, and Salt Lake. For seventeen years, she also participated with Eliza R. SNOW in

conducting sacred ceremonies in the ENDOWMENT HOUSE.

As general president of the Relief Society (1901–1910), President Smith maintained the forward pace of women. She sent representatives to national and international women's meetings, sponsored nurses' training and free services for the poor, and organized lessons for Relief Society classes. She promoted funding for construction of the Women's Building, from which the programs for the women of the Church were directed. It was this building that Church leaders later elected to rename the Bishops' Building, to accommodate the offices of both the PRESIDING BISHOPRIC and the women's organizations.

Bathsheba Smith died on September 20, 1910, in Salt Lake City. Her funeral was held in the Salt Lake Tabernacle.

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HARRIET HORNE ARRINGTON

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#### SMITH, EMMA HALE

Emma Hale Smith (1804–1879), wife of the Prophet Joseph SMITH, was born July 10, 1804, in the Susquehanna Valley in HARMONY township (now Oakland), Pennsylvania, to Isaac and Elizabeth Lewis Hale, the first permanent settlers in the valley. As the seventh of nine children, Emma spent a happy childhood learning to ride horses and to canoe on the Susquehanna with her brothers, while honing her quick wit among her other siblings. She attended school whenever opportunity permitted, including a year beyond the common grammar school education of her brothers and sisters. Tall and gangly as a youth, she grew to be a stately, handsome, dark-haired woman.

Emma met Joseph Smith when he and his father arrived in Harmony to work for an acquaintance of the Hales, Josiah Stowell (sometimes spelled Stool). During the two years he worked in the area, Joseph twice asked Isaac Hale for permis-



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Emma met Joseph Smith when he and his father arrived in Harmony to work for an acquaintance of the Hales, Josiah Stowell (sometimes spelled Stoal). During the two years he worked in the area, Joseph twice asked Isaac Hale for permis-

# Genealogy of Emma Hale Smith

## Emma HALE

B. 10 July 1804  
Harmony,  
Susquehanna,  
PA  
M. 18 Jan 1827  
S. Bainbridge,  
Chenango, NY  
D. 30 Apr 1879  
Nauvoo,  
Hancock, IL

## Isaac HALE

B. 21 Mar 1763  
Waterbury,  
New Haven, CT  
M. 20 Sep 1790  
Wells,  
Rutland, VT  
D. 11 Jan 1839  
Harmony,  
Susquehanna,  
PA

## Elizabeth LEWIS

B. 19 Nov 1767  
Goshen,  
Litchfield, CT  
D. 16 Feb 1842  
Harmony,  
Susquehanna,  
PA

## Reuben HALE

B. c. 1736 Oxford,  
New Haven, CT  
M. 29 Aug 1759  
Oxford,  
New Haven, CT

## Diantha WARD

B. 9 Aug 1741  
Goshen,  
Litchfield, CT

## Nathaniel LEWIS

B. 22 Oct 1740  
Guildford,  
New Haven, CT  
M. 16 Jan 1767  
Litchfield,  
Litchfield, CT  
D. after 1790  
Harmony,  
Susquehanna,  
PA

## Esther TUTTLE

B. 19 Feb 1747  
East Haven,  
New Haven, CT

## Samuel HALE

B. c. 1695  
Springfield, MA  
M. 29 June 1720

## Judith HODGE

B. 8 Oct 1697  
New Haven, CT

## Arah WARD

B. 5 Jul 1718  
Wallingford, CT  
M. 13 Aug 1740  
Goshen, CT  
D. 15 Dec 1780  
Connecticut

## Phebe TOWNER

B. 14 Sep 1717  
Branford, CT  
D. 1784  
Wells, VT

## Gershom LEWIS

B. 30 Dec 1704  
Barnstable, MA  
M. 17 Dec 1735  
Guildford, CT  
D. 18 Oct 1766  
Litchfield, CT

## Mary MALTBY

B. 18 July 1708  
Saybrook, CT  
D. 1793  
Litchfield, CT

## Eliphalet TUTTLE

B. 2 Dec 1718  
East Haven, CT  
M. 1739  
D. 10 Nov 1755  
Goshen, Litchfield, CT

## Desire BRADLEY

B. 1722  
East Haven, CT  
D. 1778

## Gershum HELD

B. 23 Mar 1647  
D. 13 May 1717

## Ann VINTON

B. 4 Apr 1656  
D. 4 Sep 1698

## Thomas HODGE

B. 13 Feb 1668/9  
D. 2 May 1712

## Judith BUNNELL

B. 13 Apr 1672  
D. 21 July 1746

## Capt. William WARD

B. 18 Oct 1678  
D. 19 Dec 1767

## Lettice BEACH

B. 24 Dec 1679

## Samuel TOWNER

B. 1691  
D. 1784

## Rebecca BARNES

B. 12 Mar 1691/2  
D. 31 Jan 1727/8

## John LEWIS

B. 1 Jan 1666/7  
D. 8 Mar 1738/9

## Elizabeth HUCKINS

B. 1 Oct 1671  
D. 12 Jul 1741

## John MALTBY

B. 1670  
D. after 11 Mar 1727

## Hannah LORD

B. c. 1674

## Caleb TUTTLE

B. 29 Aug 1674  
D. 1751

## Mary HOTCHKISS

B. 1 Jan 1679/80  
D. 12 Nov 1723

## William BRADLEY

B. 1682  
D. 27 Jan 1726/7

## Elizabeth CHEDSEY

B. 6 Feb 1692/3

Note: Double dates before  
1752 are due to change from  
the Julian calendar to the  
Gregorian calendar.

sion to marry Emma, but was twice refused, because he was "a stranger." At age twenty-two, Emma Hale married Joseph Smith on January 18, 1827, in South Bainbridge, New York, without her father's permission, and moved to Manchester, New York, to make her home with Joseph's parents. That experience marked the beginning of a warm, supportive, and enduring relationship between Emma and her mother-in-law, Lucy Mack SMITH. Returning briefly to Harmony to collect her belongings, Emma and Joseph were told the Hales's door would always be open to them, despite her father's continuing reservations about the man she had chosen to marry.

In the fall of 1827, Joseph, accompanied by Emma, finally obtained the gold plates from which he was to translate the Book of Mormon. Though never permitted to see the plates, Emma handled them frequently within their protective cover and helped hide them against the violent intrusion of townspeople in New York who sought the plates for the fortune they represented. Harmony offered refuge to Joseph and Emma, and so the young couple fled there, where Joseph hoped to translate the plates without disturbance. He bought a small farm from his father-in-law and engaged in sporadic farming. Emma became the first of several scribes who assisted in the translation. On June 15, 1828, she gave birth to their first child, a boy, who lived only a few hours. When the threats of Harmony residents began to hinder the work there, Emma and Joseph moved to Fayette, New York, where in June 1829 the translation was completed. In March 1830 the work was published in Palmyra, New York, as the Book of Mormon.

On April 6, 1830, Joseph Smith formally organized the Church of Christ, as The Church of Jesus Christ of Latter-day Saints was first known. Emma was baptized at Colesville, New York, on June 28, 1830, but before she could be confirmed a member of the Church the following day, Joseph was arrested "for being a disorderly person and setting the country in an uproar by preaching the Book of Mormon." He was vilified by his captors and subjected to two spurious trials, but was finally released. For the remainder of his life, Joseph would seldom be free of such encounters, and Emma would never again, during her husband's lifetime, know more than temporary respite from the anxiety she felt on that occasion.

Returning to Harmony in July 1830, Emma was the subject of a revelation received by Joseph



Emma Hale Smith, wife of Joseph Smith, was the seventh of nine children. She was a tall, attractive young woman, dark-complexioned, with brown eyes and black hair. Courtesy Utah State Historical Society.

but addressed specifically to Emma (D&C 25). In it she was designated the "Elect Lady," which Joseph would later explain means one elected "to preside." She was told that her calling was to be a support and comfort to her husband, to continue to act as his scribe, and "to expound scriptures and to exhort the church." She was also commissioned to prepare a hymnal for the Church, which was published five years later. Emma received her long-awaited confirmation in August 1830, almost two months after her baptism.

In August, Joseph and Emma moved back to Fayette, living there until January 1831, when they moved to Kirtland, Ohio. Like many other early converts, Emma was never to see her parents again, nor was she able to effect a lasting reconciliation between her father and husband.

On April 30, 1831, three months after moving to Kirtland, Emma gave birth to twins, both of

whom died within hours. Nearby, a friend, Julia Clapp Murdock, wife of John Murdock, died after also giving birth to twins. Unable to care for them alone, her husband asked the bereft Joseph and Emma to raise his twins as their own. This they gladly did, naming the infants Joseph and Julia.

Emma faced continued difficulties during her eight-year residence in Kirtland. To the alarm of original settlers, Latter-day Saint converts swelled the community, inflating land values and creating hardship and dissension both within and outside the Church (*see KIRTLAND ECONOMY*). Scarcity of goods plagued the new residents. Emma witnessed again both the abuse and the fierce loyalty her husband and his work engendered. On March 24, 1832, she saw him dragged from the John Johnson house in the night and tarred and feathered by an angry mob. Five days later, she mourned the death of her adopted son, Joseph, from exposure to the cold as a result of mob action. Enduring her husband's frequent absences on Church business, Emma was obliged to support herself and her children by taking boarders into her already crowded quarters, an expedient that she would frequently employ throughout her life.

When the Saints in Missouri, like those in Kirtland, began experiencing the hostility of earlier settlers, Emma helped gather supplies for the men of Zion's Camp, who accompanied Joseph to Missouri to assist the beleaguered members there. She also provided room and board for builders of the temple in Kirtland and shared her means with new converts flooding into the area. With the assistance of William W. Phelps, she completed the first edition of the hymnal before the dedication of the Kirtland Temple in 1836, fulfilling the charge given her by revelation in 1830. She also gave birth to two more sons, Joseph (later known as Joseph III), born November 6, 1832, and Frederick Granger Williams, born June 20, 1836, both of whom lived to manhood.

In 1838, as relations with their Kirtland neighbors deteriorated and the Church experienced increasing internal difficulties, Emma followed her husband and other members to Missouri to consolidate the Church in one central location. Emma, Joseph, and their three children joined the settlement in Far West, the new center of the Church, and Emma gave birth to another son, Alexander Hale, on June 2, 1838. Missourians, however, continued to resist the LDS incursion, resentful of their growing political power. When feelings



Emma with her son David Hyrum Smith, born in November 1844, five months after the martyrdom of Joseph Smith.

erupted into widespread violence and an order from the governor expelled the Mormons, they turned eastward to Illinois, leaving their Prophet imprisoned in Liberty Jail (*see MISSOURI CONFLICT*). While her husband languished there through the winter of 1838–1839, Emma, with two babies in her arms and two at her skirts, walked across Missouri, finally crossing the frozen Mississippi to refuge in Quincy, Illinois, carrying the manuscript of her husband's translation of the Bible hidden in pockets in her clothing. From there she wrote to her husband of the trials she had endured, but vowed that she was "yet willing to suffer more if it is the will of kind heaven" (Joseph Smith Letterbook, Mar. 7, 1839, HDC).

While Emma suffered physical deprivation, harassment, and mob violence in New York, Pennsylvania, Ohio, and Missouri, the emotional and spiritual challenges she experienced in Nauvoo, Illinois, where the Church finally established it-

self, had more than personal ramifications. She and Joseph moved into a small house near the southern edge of the new town, later building a home they called the Mansion House, which also served as an inn or hotel for travelers. During the next five years, Emma gave birth to three more sons, losing one at birth and a second at eighteen months to a fever. Her last child, David Hyrum, was born November 17, 1844, five months after her husband's murder.

At the inception of the Female RELIEF SOCIETY of Nauvoo in 1842, Emma was elected president of the organization. As the Elect Lady, she was to preside "during good behavior" and "as long as [she] shall continue to fill the office with dignity" (Record of the Female Relief Society of Nauvoo). From March until October, Emma presided regularly and Joseph frequently attended, counseling the women on the charitable mission of the society and how they would "come in possession of the privileges, blessings, and gifts" associated with the priesthood (*HC* 4:602). Emma pressed for vigilance in watching over the morals of the community and diligence in succoring the poor. She saw the organization grow from a charter membership of twenty women to more than 1,100 at the end of the first year.

The following year, Emma became the first woman to receive the endowment, an ordinance that would later be administered to all worthy members in the temple then under construction in Nauvoo. Joseph Smith had earlier introduced these ordinances to some of his closest associates, and before his death as many as sixty-five men and women would receive them, with Emma officiating for the women. Joseph did not live to see the completion of the temple, and Emma chose not to participate during the brief period when temple ordinances were administered there before the Saints' exodus from Nauvoo in 1846.

The suspension of the Relief Society in 1844, only two years after its organization, was later attributed by John Taylor to Emma's opposition to PLURAL MARRIAGE or polygyny (more commonly, polygamy) and concern over her use of the society to preach against it ("Minutes of the General Meeting," [of the Retrenchment Association], July 17, 1880, reported in the *Woman's Exponent* 9 [Sept. 1, 1880]:53–54). The practice had been privately disclosed as a Church principle in 1840, and Emma's ambivalence enabled her husband to act on her brief acceptance of the doctrine long

enough to take additional wives. But her rejection of the principle soon became paramount. Loyal to her husband for seventeen years through all the vicissitudes that his mission had entailed, Emma Smith was unable, at the end, to make the sacrifice that the doctrine of plural marriage required. She struggled between her faith in her husband's prophetic role and her aversion to a principle that he, as Prophet, had been instructed to institute.

After Joseph's martyrdom in June 1844, Emma unfortunately became a symbol of the dissension within the Church. Unable to condone continuation of the practice of plural marriage or the leadership of Brigham YOUNG, who supported it, and ambivalent about the proper line of succession to her husband, Emma made her first priority after her husband's death the preservation of an inheritance for her five living children. Distinguishing Joseph's personal property from that of the Church defied easy solution, however, and involved Brigham Young and Emma Smith in a series of complex and often bitter legal entanglements. Brigham Young, as president of the Quorum of the Twelve Apostles and steward of the Church, claimed all that he felt rightfully belonged to its members. Emma Smith, as guardian of Joseph's children, just as vigorously claimed their share, to which she had contributed throughout her marriage to Joseph. Unable to reach an amica-



*Emma Smith, the Elect Lady*, by Theodore Gorka (1981, oil on canvas, 7' × 10'). Emma Smith often cared for the sick, as when a malaria epidemic struck Commerce (later Nauvoo), Illinois. Her son Joseph Smith III wrote, "I remember that Mother filled her house with the sick who were brought to her from near and far, giving them shelter, treatment, and nursing care."

ble solution and unwilling to accept plural marriage even in principle, Emma elected to remain in Nauvoo with her family while Brigham Young led the majority of Church members to the Rocky Mountains in 1846. On December 23, 1847, Emma Smith married Lewis Bidamon, a non-Mormon, further estranging her from the Church, to which she had once been known as the Elect Lady. Bidamon assisted Emma in raising her five children and remained her companion until her death in 1879 in Nauvoo.

In 1860, Emma's eldest son, Joseph Smith III, after four years of refusal, accepted the invitation to serve as prophet and first president of the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS. It was offered by a group of men who formerly had been members of the Church, many of whom had left to follow James J. Strang for a time. As a group they chose not to go west with the body of the Church. Emma, who had heretofore rejected connection with any of the splinter Mormon groups, was admitted into membership in 1860. In his acceptance speech, Joseph III firmly rejected polygamy as a practice of the new church, and Emma denied that her husband had participated in the practice.

Still devoted to her mother-in-law, Emma cared for her until Lucy died in 1856. The Prophet's mother had always admired Emma. "I have never seen a woman in my life, who would endure every species of fatigue and hardship, from month to month, and from year to year," she wrote, "with that unflinching courage, zeal, and patience, which she has ever done" (Smith, pp. 190–91).

Emma Smith Bidamon's final years in Nauvoo were family-focused and private. She shared the Nauvoo House, her final home, with relatives and friends and basked in the love and care of her children and grandchildren. She continued to live her life with genteel qualities, meeting adversity and difficulty with grace and equanimity. She was polite to the "Utah Mormons" who occasionally visited, but was firm in her decision to remain apart from them.

Though Emma was publicly criticized by Church leaders for her failure to remain faithful to her husband's mission, she was sympathetically remembered by some of her former Nauvoo friends. Many of them, unlike Emma, had found the courage to accept the doctrine of plural marriage. "I know it was hard for Emma, and any woman to enter plural marriage in those days,"

wrote Emily Partridge Young, a plural wife, "and I do not know as anybody would have done any better than Emma did under the circumstances" (*Woman's Exponent* 12 [Apr. 1, 1884]:165).

In 1892 at the jubilee celebration in Salt Lake City of the founding of the Nauvoo Relief Society, a motion to hang a life-size portrait of Emma Smith in the Tabernacle brought mixed responses from the Relief Society board members. To settle the question, Relief Society president Zina D. H. Young took the matter to Church President Wilford Woodruff, who replied that "anyone who opposed it [hanging the portrait in the Tabernacle] must be very narrow minded indeed" (Emmeline B. Wells Diary, March 11, 1892, HDC). Fifty years had softened bitter memories, and Emma Smith could once again be honored as a leader of women and remembered for the essential part she had played in the restoration of the gospel and the support she gave her Prophet-husband through the difficult years of his ministry.

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CAROL CORNWALL MADSEN

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#### SMITH, GEORGE ALBERT

George Albert Smith (1870–1951), the eighth president of the Church, was born April 4, 1870, in Salt Lake City, the son of John Henry Smith and Sarah Farr. His grandfather, George A. Smith, was an APOSTLE and counselor to President Brigham YOUNG, and his father, John Henry Smith, was an apostle and counselor to President Joseph F. SMITH. His mother was a daughter of Lorin Farr, the pioneer founder and early mayor of Ogden, Utah. On May 25, 1892, George Albert Smith married Lucy Emily Woodruff, the daughter of Wilford Woodruff, Jr., and Emily Jane Smith. They had three children: Emily (Mrs. Robert M. Stewart), Edith (Mrs. George O. Elliott), and George Albert, Jr. George Albert Smith was ordained an apostle at thirty-three years of age on October 8, 1903, by President Joseph F. Smith.

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Though Emma was publicly criticized by Church leaders for her failure to remain faithful to her husband's mission, she was sympathetically remembered by some of her former Nauvoo friends. Many of them, unlike Emma, had found the courage to accept the doctrine of plural marriage. "I know it was hard for Emma, and any woman to enter plural marriage in those days,"

wrote Emily Partridge Young, a plural wife, "and I do not know as anybody would have done any better than Emma did under the circumstances" (*Woman's Exponent* 12 [Apr. 1, 1884]:165).

In 1892 at the jubilee celebration in Salt Lake City of the founding of the Nauvoo Relief Society, a motion to hang a life-size portrait of Emma Smith in the Tabernacle brought mixed responses from the Relief Society board members. To settle the question, Relief Society president Zina D. H. Young took the matter to Church President Wilford Woodruff, who replied that "anyone who opposed it [hanging the portrait in the Tabernacle] must be very narrow minded indeed" (Emmeline B. Wells Diary, March 11, 1892, HDC). Fifty years had softened bitter memories, and Emma Smith could once again be honored as a leader of women and remembered for the essential part she had played in the restoration of the gospel and the support she gave her Prophet-husband through the difficult years of his ministry.

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CAROL CORNWALL MADSEN

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#### SMITH, GEORGE ALBERT

George Albert Smith (1870–1951), the eighth president of the Church, was born April 4, 1870, in Salt Lake City, the son of John Henry Smith and Sarah Farr. His grandfather, George A. Smith, was an APOSTLE and counselor to President Brigham YOUNG, and his father, John Henry Smith, was an apostle and counselor to President Joseph F. SMITH. His mother was a daughter of Lorin Farr, the pioneer founder and early mayor of Ogden, Utah. On May 25, 1892, George Albert Smith married Lucy Emily Woodruff, the daughter of Wilford Woodruff, Jr., and Emily Jane Smith. They had three children: Emily (Mrs. Robert M. Stewart), Edith (Mrs. George O. Elliott), and George Albert, Jr. George Albert Smith was ordained an apostle at thirty-three years of age on October 8, 1903, by President Joseph F. Smith.





George Albert Smith (1870–1951), eighth President of the Church, was ordained an apostle in 1903, at age 33. Courtesy Utah State Historical Society.

In his youth he worked in the ZCMI factory and as a salesman, traveling by wagon throughout Utah. He attended Brigham Young Academy and the University of Deseret (later the University of Utah). When he was on a railroad surveying job in eastern Utah, the glare of the sun permanently impaired his eyesight. In 1896 he declared for the Republican party and campaigned for William McKinley, which won him appointment in 1897 as receiver for the Land Office in Utah, a position to which he was reappointed in 1902 by Theodore Roosevelt.

At the time of his call to the apostleship in 1903, George Albert Smith was president of the Young Men's Mutual Improvement Association (YMMIA; *see* YOUNG MEN) in the Salt Lake Stake, with some forty WARDS to supervise. In 1891 he had undertaken a short mission for the Church among the young people in Juab, Millard, Beaver, and Parowan stakes, and in June 1892, a week after his marriage, he was called to the Southern States

Mission under President J. Golden Kimball. Elder Smith was soon appointed mission secretary. His wife joined him, and they served in the mission office until June 1894.

His call to the apostleship entailed continual weekly visiting to the established STAKES of the Church, organizing new wards and stakes, and supervising the missions of the Church. His travels averaged 30,000 miles yearly, and his attendance at meetings averaged more than ten per week.

Under this pressure, his already frail health broke, and his life became a constant struggle against physical weakness. Through his remaining years he guarded his energies and rationed them to fulfill his responsibilities. His illness was diagnosed only at end of life as lupus erythematosus, a disease that produces chronic weakness.

President Smith was a master of the art of making friends. Wherever he went he especially cultivated the acquaintance and companionship of the leaders of the people. Whether it was the President of the United States or the Lord Mayor of London, he established a friendship. His friends were legion, throughout the Church and around the globe.

Some of his finest work was done with youth. Over a lifetime he served in every capacity in the YMMIA, and shortly after becoming an apostle, he was called to the YMMIA General Board, serving from 1904 to 1921. As general superintendent of that organization from 1921 to 1935, he was influential in setting policies, establishing programs, and directing youth activities throughout the Church.

President Smith gained international prominence as a scout. When scouting came to the United States in 1910, he recommended its incorporation into the YMMIA program, where it came under his leadership. Beginning in 1931, he served on the advisory board of the National Council of Boy Scouts of America. At this time Utah and the Church came to lead the world in the percentage of boys registered as scouts and explorers. In 1932 he was awarded the Silver Beaver, and in 1934, the Silver Buffalo, two of scouting's highest awards.

As president of the European Mission (*see* MISSION PRESIDENT) from June 1919 to July 1921, he won the love and admiration of the missionaries and the Saints and made many friends for the Church. As World War I had just ended, a major task was to reestablish missionary work and help the Saints adjust. President Smith inaugurated

friendly relations with governments and visited missionaries and Saints in Ireland, Scotland, France, Switzerland, Norway, Denmark, Sweden, and Germany. Between January and July 1938, he and Rufus K. Hardy of the First Council of the Seventy visited the missions of the Pacific Ocean area: Hawaii, the Fiji Islands, New Zealand, Australia, Tonga, and the Samoa Islands.

Throughout his life George Albert Smith maintained intense personal interests rooted in his pioneer family and Church heritage. He carried on his father's interest in irrigation, dry farming, and reclamation. Between 1913 and 1918 he attended the meetings of the International Irrigation Congress, the International Dry-farm Congress, and their successor, the International Farm Congress. At each of these congresses he was elected either a vice-president or president, increasing his friendships throughout the United States and Canada.

He had a keen interest in identifying and marking HISTORIC SITES. He was at Sharon, Vermont, for the 1905 dedication of the monument noting the centennial anniversary of the birth of the Prophet Joseph SMITH. In June 1907 he and others negotiated for the purchase of the Joseph Smith, Sr., farm in Manchester, New York. In 1937 he took the initiative in organizing the Utah Pioneer Trails and Landmarks Association, whose first purpose was to erect a monument at the mouth of Emigration Canyon to honor the arrival of the pioneers of 1847, a project realized in July 1947 with the "THIS IS THE PLACE" MONUMENT. More than a hundred historic monuments and markers were erected by the association, from Nauvoo to Utah and throughout the West.

Proud of his American patriot ancestry, President Smith affiliated with the Sons of the American Revolution. He was active in the Utah chapter and was elected a trustee of the national society.

His appreciation for his Smith family heritage included cordial relations with his cousins, the descendants of Joseph Smith III, and with other leaders of the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

President George Albert Smith both taught and lived the two great commandments to "love the Lord thy God" and to "love thy neighbour as thyself" (Matt. 22:37-39). To him, all people were the children of God, and he could in no way hurt a child of God. "All the people of the earth are our Father's children, . . . regardless of race, creed, or color, all men are our brothers." He taught that

"men cannot approach the likeness of God except by the practice of love to their fellow men. Only by love can peace and joy be made to cover the earth." Other recurring themes and aphorisms in his teachings include: "This is our Father's work." "Keep on the Lord's side of the line." "Seek ye first the Kingdom of God and his righteousness." "There is only one aristocracy that God recognizes, and that is the aristocracy of righteousness" (Papers, Box 96). He preached of honest work, thrift, self-reliance, good homes, education, and progress. He gave comfort and cheer, praise and encouragement, without offense and without guile. He was the apostle of kindness and love. There was no room in his heart for hatred, anger, envy, resentment, or fear. "To him have been given many of the qualities which can only be described as being Christlike" (John D. Giles, *IE* 48 [July 1945]:388).

President Smith exemplified these qualities in all aspects of his personal life. He measured his life by the yardstick of service and was happiest when



George Albert Smith was a strong supporter of Boy Scouting. He was awarded the silver beaver and silver buffalo, two of scouting's highest honors. Courtesy Utah State Historical Society.

assisting the poor, the widows, and the fatherless, or visiting the sick among his neighbors or in hospitals. He was always polite, gentlemanly, tactful, forgiving, and kind, a man of peace who cultivated goodwill among all people. He lifted the burdens from the shoulders of both friends and strangers, planted hope in the human heart, and restored confidence. He practiced the divine law of love.

Upon the death of Elder Rudger Clawson on June 21, 1943, George Albert Smith was selected president of the QUORUM OF THE TWELVE APOSTLES, which office he held for two years. When President Heber J. GRANT died, George Albert Smith was sustained PRESIDENT OF THE CHURCH, May 21, 1945, at the age of seventy-five.

World War II ended that summer, and President Smith led a group to Washington, D.C., to facilitate the sending of Church welfare goods to Church members in war-devastated Europe. During the weeks that followed, the Church shipped 133 railroad earloads of food, clothing, and bedding, along with thousands of individual eleven-pound packages.

During President Smith's administration, he asked Spencer W. KIMBALL, an apostle, to assist in supervising the Navajo-Zuni Indian Mission, and he himself headed a delegation to the nation's capital to initiate plans to help NATIVE AMERICANS.

Missionary work was revitalized throughout the world after cutbacks during World War II. New stakes and missions were organized. The number of missionaries rose to more than 5,000, and the number of wards and branches increased from 1,273 to 1,492, and stakes from 149 to 179. Some 200 new MEETINGHOUSES were built. New hospitals were constructed and old ones enlarged. Microfilming of vital records was accelerated so that by February 1950 a total of 24,579 microfilm records had been catalogued. On September 23, 1945, President Smith dedicated the Idaho Falls Temple.

President George Albert Smith died on April 4, 1951, on his eighty-first birthday, leaving as his chief legacy an example of Christlike living.

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S. GEORGE ELLSWORTH

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## SMITH, HYRUM

Among early Mormon leaders, Hyrum Smith (1800–1844) stands next to his brother the Prophet Joseph SMITH in the esteem of many Latter-day Saints. Although nearly six years older than his prophet brother, Hyrum became Joseph's closest adviser and confidant. When he died a martyr with Joseph on June 27, 1844, Hyrum was Associate President of the Church, second in authority.

Hyrum was born to Joseph SMITH, Sr., and Lucy Mack SMITH on February 9, 1800, in Timbridge, Vermont. During his childhood, the family moved to eight different locations near the Connecticut River while the father struggled as a farmer, storekeeper, and tenant farmer. At age eleven, Hyrum was sent to Moor's Charity School, associated with Dartmouth College. About two years later, a severe epidemic of typhoid fever broke out and Hyrum returned home ill to find several siblings ill as well. Joseph, Jr., was stricken with the dreaded disease, which developed into osteomyelitis in his left leg. Hyrum, who was already recognized for his tender and compassionate nature, became young Joseph's nurse, developing an enduring bond between the brothers.

After the family moved to New York, Hyrum and the other Smith brothers helped the family finances by hiring out as farm laborers, coopers, and masons, in addition to clearing their own land for farming. On November 2, 1826, Hyrum married Jerusha Barden (1805–1837).

After Joseph received the plates and started translating the Book of Mormon, Hyrum journeyed to Harmony, Pennsylvania, in 1828, and again in May 1829, to learn how the work was progressing. Joseph sought a revelation at Hyrum's earnest request in which Hyrum learned that after he had prepared himself by studying the Bible and the teachings soon to come forth in the Book of Mormon, he was called to "assist to bring forth my work" and to preach "nothing but repentance" (D&C 11:9, 22). Early in June 1829, Hyrum was baptized in Seneca Lake, New York. Toward the end of June, he became one of the Eight Witnesses, examining and "hefting" the plates of gold

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*The Two Martyrs*, an engraving of Hyrum (left) and Joseph Smith (right). John Taylor, who was a witness to their martyrdom, wrote, "In life they were not divided, and in death they were not separated" (D&C 135:3). Courtesy Utah State Historical Society.

(see BOOK OF MORMON WITNESSES). He served as Oliver COWDERY's bodyguard as he delivered a few pages of the Book of Mormon manuscript each day to the printer in Palmyra.

When the Church was organized under New York state law on April 6, 1830, Hyrum was the oldest at age thirty of the six men who signed their names as charter members (see ORGANIZATION OF THE CHURCH, 1830). He was told, "Thy duty is unto the church forever" (D&C 23:3), a duty he faithfully fulfilled. Hyrum became one of the first preachers of the Church in surrounding communities in New York, baptizing some of the earliest converts. When a substantial branch of the Church was formed in Colesville, Hyrum was called as its presiding officer.

In 1831 Hyrum Smith moved, along with most Church members, to Kirtland, Ohio. Be-

tween 1831 and 1833 he served three proselytizing missions to Missouri and Ohio. In 1834 he helped recruit members for Zion's Camp and served as Joseph Smith's chief aide in that military march. Upon his return, Hyrum became foreman of the stone quarry for the rising Kirtland Temple. Having proved his ability and faithfulness, Hyrum was ordained an Assistant President of the Church in December 1834. His responsibilities were further increased in November 1837 when he became Second Counselor in the First Presidency with Joseph Smith and Sidney RIGDON, and with Oliver Cowdery as Associate President.

In Missouri in October 1838, when the Latter-day Saints clashed with their neighbors, Joseph, Hyrum, Sidney Rigdon, and several other Mormons were arrested on false charges of treason, murder, arson, and stealing. They were taken to Richmond, Missouri, for trial, while the rest of the Saints were driven from the state (see MISSOURI CONFLICT). After a preliminary hearing in November, Joseph and Hyrum were bound over for trial. For nearly five more months, they and three others shared a jail cell in the village of Liberty, Missouri, while state officials deliberated on their fate. On April 16, 1839, during a second change of venue, they were allowed to escape.

In the Saints' new home along the Mississippi in Illinois, Hyrum Smith was ordained to two prominent positions in the Church: Presiding PATRIARCH, in place of his deceased father (D&C 124:91), and Associate President of the Church, in place of Oliver Cowdery (D&C 124:95). When Joseph Smith traveled to Washington, D.C., to seek redress from federal officials for the Saints' Missouri grievances, Hyrum served as Acting President of the Church in Nauvoo. Hyrum pronounced hundreds of patriarchal blessings upon the members of the Church, including numerous converts arriving from Britain. He was a founding leader of the Nauvoo Masonic lodge. In 1842 he clarified that "hot drinks" in the Word of Wisdom (D&C 89:9) referred to tea and coffee (T&S 3:800), a point that had been controversial. He was also the chairman of the Nauvoo Temple Building Committee and stood close to the Prophet Joseph, acting "in concert" with him in all leadership capacities (D&C 124:95).

Latter-day Saints revered their "Prophet Joseph" and "Patriarch Hyrum"; enemies of the Church despised both them and the power they represented. As events led toward Joseph's assassi-

nation in Carthage, Hyrum refused to leave him, even though Joseph requested that Hyrum flee with his family to Cincinnati. He went with Joseph to Carthage in June 1844 and was charged with riot and treason, along with his brother. When a mob stormed the jail where they were confined awaiting trial, Hyrum, standing to hold the door shut, was the first to die from gunfire through the door. Joseph and Hyrum became dual martyrs. Like many of “the Lord’s anointed in ancient times,” they sealed their works with their own blood; “in life they were not divided, and in death they were not separated” (D&C 135:3; *see also* CARTHAGE JAIL; MARTYRDOM OF JOSEPH AND HYRUM SMITH).

Hyrum Smith is credited in Church history with being an astute organizer who gave ecclesiastical leadership to the emerging Church. As a person, he was considered a man without guile. One scripture concerning him reads, “I, the Lord, love him because of the integrity of his heart” (D&C 124:15). With a love for Hyrum that was stronger than death, Joseph once described him as possessing “the mildness of a lamb, and the integrity of a Job, and in short, the meekness and humility of Christ” (HC 2:338). When John Taylor looked upon Hyrum’s slain body, he reflected, “He was a great and good man, and my soul was cemented to his. If ever there was an exemplary, honest, and virtuous man, an embodiment of all that is noble in the human form, Hyrum Smith was its representative” (HC 7:107).

Hyrum and his first wife, Jerusha, had four daughters and two sons. After Jerusha’s death, he married Mary Fielding in 1837, and she bore him a son and a daughter. When Joseph Smith introduced PLURAL MARRIAGE to him, Hyrum at first

opposed the idea, but when converted to the principle, he became one of its staunchest advocates.

Many of Hyrum’s descendants have played significant roles in Church history. A son, Joseph F. SMITH, became the sixth President of the Church, and a grandson, Joseph Fielding SMITH, became the tenth President. Four of the six Patriarchs to the Church since 1845 have been descendants of Hyrum Smith.

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BRUCE A. VAN ORDEN

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Writings of Joseph Smith

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The Prophet is a biography of Joseph Smith; Teachings of Joseph Smith sketches his thought and teachings; Writings of Joseph Smith examines his personal writings and the body of scripture, revelations, and history resulting from his ministry; and Trials of Joseph Smith recounts his legal and judicial history. *See also* Visions of Joseph Smith.

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#### THE PROPHET

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Hyrum Smith's home in Kirtland, Ohio.



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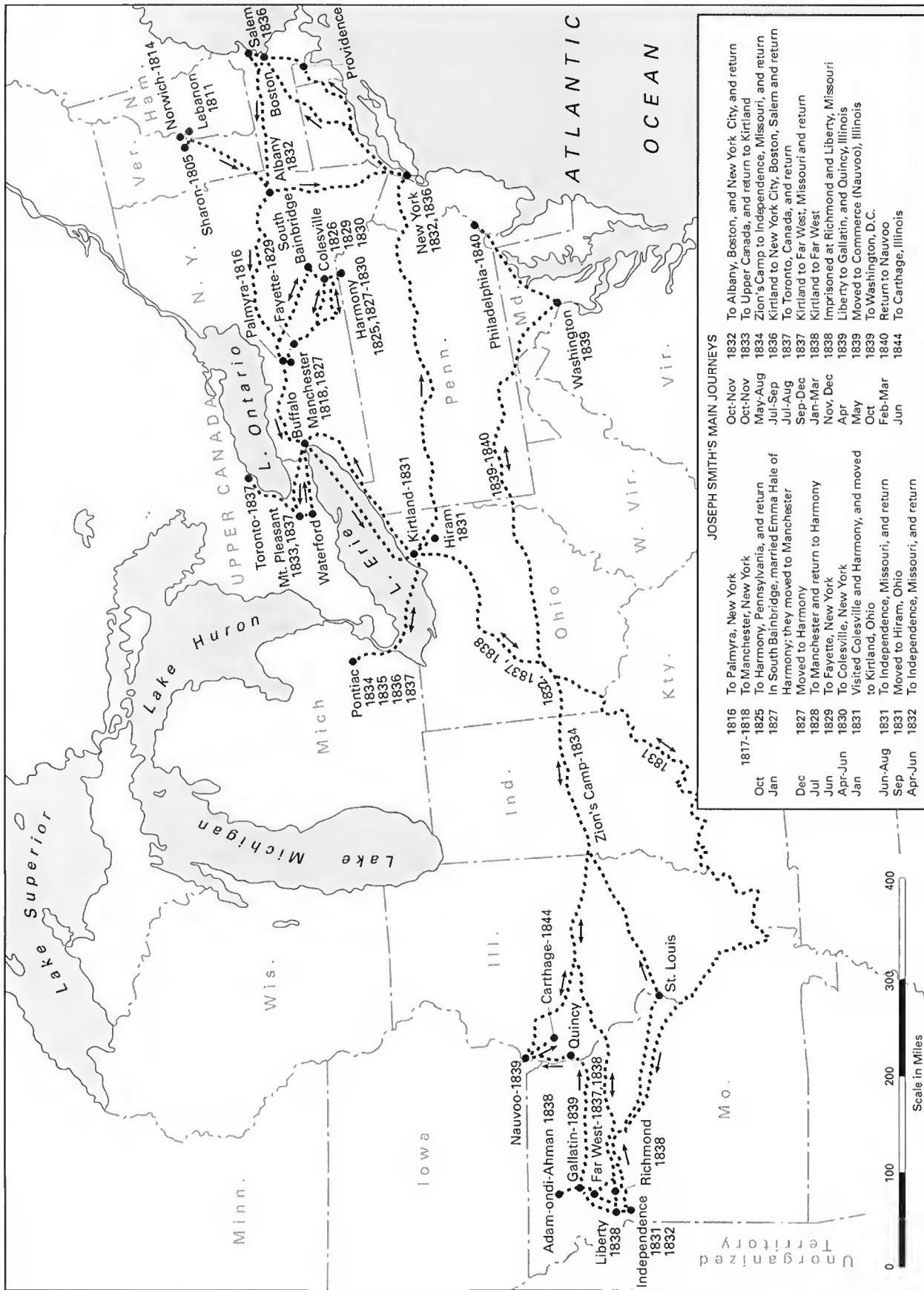
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Hyrum Smith's home in Kirtland, Ohio.







*Joseph Smith*, by Alvin Gittens (1959, oil on canvas, 31" × 39"). Prophet, Seer, and Revelator, first elder and President of The Church of Jesus Christ of Latter-day Saints. His inspiration and genius single him out among the great spiritual leaders of all time.

as the PEARL OF GREAT PRICE, as scripture to accompany the Bible. As a young man, Joseph Smith also translated a sacred record from ancient America known as the BOOK OF MORMON. These revelations and records restored to the earth the pure gospel of Christ. Joseph Smith's role in history was to found the Church of Jesus Christ based on this restored gospel in preparation for the second coming of Christ.

Little in his background pointed toward this momentous life. Joseph Smith's ancestors were ordinary New England farm people. His Smith ancestors emigrated from England to America in the seventeenth century and settled in Topsfield, Massachusetts, where they attained local distinction. His grandfather Asael Smith, unable at the time to pay the debts on the family farm, sold the farm, liquidated the debts, and migrated in 1791 to

Tunbridge, Vermont, where he purchased enough land to provide for his sons. Joseph Smith's Mack ancestors, from Scotland, settled in Lyme, Connecticut, prospered for a while, and then fell on hard times. Joseph's grandfather Solomon Mack attempted various enterprises in New England and New York, with little financial success. One of the Mack sons moved to Tunbridge, and through him Lucy Mack met Joseph Smith, Sr., one of Asael's sons. The pair married in 1796. They had eleven children, nine of whom lived to adulthood. Joseph Smith, Jr., born December 23, 1805, in Sharon, Vermont, was the third son to live and the fourth child.

Young Joseph had little formal schooling. His parents lost their Tunbridge farm in 1803 through a failed business venture and for the next fourteen years moved from one tenant farm to another. In 1816 they migrated to Palmyra, New York, just north of the Finger Lakes, where in 1817 they purchased a farm in Farmington (later Manchester), the township immediately south of Palmyra. Clearing land and wresting a living from the soil left little time for school. "As it required the exertions of all that were able to render any assistance for the support of the Family," Joseph wrote in 1832, "we were deprived of the bennifit of an education suffice it to say I was nearly instructid in reading writing and the ground rules of Arithmatic which constuted my whole literary acuirements" (Jessee, 1989–, 1:5). His mother described him as "much less inclined to the perusal of books than any of the rest of the children, but far more given to meditation and deep study" (Smith, p. 84). His knowledge of the Bible and his biblical style of writing suggest that much of his early education came from that source.

One subject he pondered was religion. His parents had been reared under the influence of New England Congregationalism but, dissatisfied with the preachers around them, they were not regular churchgoers. Both parents had deep religious experiences and an intense longing for salvation, without having a satisfactory way to worship. A few years after settling in Palmyra, Lucy Smith and three of the children joined the Presbyterians; Joseph, Sr., and the others stayed home, Joseph, Jr., among them. Young Joseph was deeply perplexed about which church to join, and the preach-

ing of the revival ministers in the area intensified his uncertainty.

In the spring of 1820, when he was just fourteen, Joseph turned directly to God for guidance. The answer was astonishing. As he prayed in the woods near his house, the Father and the Son appeared to him. Assuring him that his sins were forgiven, the Lord told him that none of the churches were right and that he should join none. Latter-day Saints call this Joseph Smith's FIRST VISION, the initial event in the RESTORATION OF THE GOSPEL. At the time, it made little impression on the people around Joseph Smith. He told a minister about the vision and was rebuffed. Believing the Bible sufficient, ministers were skeptical of direct revelation. The scorn upset Joseph, who had only tried to report his actual experience, and alienated him still further from the churches.

After three years with no further revelations, Joseph wondered if he still was in favor with God and prayed again for direction and forgiveness. The vision he received on September 21, 1823, set the course of his life for the next seven years. An angel appeared and instructed him about a sacred record of an ancient people. This angel, MORONI<sub>2</sub>, told Joseph that he was to obtain the record, written on GOLD PLATES, and translate it. He also told him that God's covenant with ancient Israel was about to be fulfilled, that preparation for the second coming of Christ was about to commence, and that the gospel was to be preached to all nations to prepare a people for Christ's millennial reign. In a vision Joseph saw the hill near his home where the plates were buried. When he went the next day to get the plates, the angel stopped him. He was told that he must wait four years to obtain the plates and that, until then, he was to return each year for instructions. On September 22, 1827, he obtained the plates from which he translated the Book of Mormon (see MORONI, VISITATIONS OF).

The discovery of gold plates in a hillside resonated strangely with other experiences of the Smith family. Like many other New Englanders, they were familiar with searches for lost treasure by supernatural means. Joseph Smith's father was reputed to be one of these treasure-seekers, and Joseph Smith himself had found a stone, called a SEER STONE, which reportedly enabled him to find lost objects. Treasure-seekers wanted to employ him to help with their searches. One, a man named Josiah Stowell (sometimes spelled Stool), hired Joseph and his father in 1825 to dig for a

supposed Spanish treasure near HARMONY, PENNSYLVANIA. The effort came to nothing, and the Smiths returned home, but the neighbors continued to think of the Smiths as part of the treasure-seeking company. Joseph Smith had to learn, in his four years of waiting, to appreciate the plates solely for their religious worth and not for their monetary value. The angel forbade Joseph to remove the plates on his first viewing because thoughts of their commercial worth had crossed his mind. Joseph had to learn to focus on the religious purpose of the plates and put aside considerations of their value as gold.

While working in Harmony in 1825, Joseph Smith met Emma Hale at the Hale home where he and his father boarded. He continued seeing her through the next year while working at other jobs in the area, and on January 18, 1827, they married. She was tall, straight, slender, and dark-haired; he stood over six feet tall with broad chest and shoulders, light brown hair, and blue eyes. After the wedding they went to live with the Smith family in Manchester, close to the hill Cumorah where the plates still lay buried.

On September 22, 1827, Joseph Smith went to the hill for the fifth time. This time the angel permitted him to take the plates, with strict instructions to show them to no one. Designing people tried strenuously to get the plates, however, and he was not left in peace to begin translation. Eventually he and Emma were compelled to move, for their safety, to Harmony, near Emma's family.

For the next three years, Joseph's work depended on the support of a few loyal friends who came to his aid and helped buffer him from troublesome inquirers. His open manner inspired confidence, and his candor in simply narrating what had happened to him disarmed skepticism. His brother later wrote that Joseph's youth, his lack of education, and his "whole character and disposition" convinced the family that he was incapable of "giving utterance to anything but the truth" (*William Smith on Mormonism*, Lamoni, Iowa, 1883, pp. 9–10). By the time the translation was completed and the Book of Mormon published, three or four dozen people believed in his mission and divine gifts.

Martin HARRIS, a prosperous Palmyra farmer, was one of these friends. He helped Joseph move to Harmony and then moved there himself to help with the translation. To enable him to translate,

Joseph received with the plates a special instrument called interpreters or URIM AND THUMMIM. As he dictated, Martin Harris wrote (*see BOOK OF MORMON TRANSLATION BY JOSEPH SMITH*). In the spring of 1828, after three months of work, Martin Harris took the 116 pages of the translation home to show his wife, and they were lost or stolen. This interrupted the translation and left Joseph desolate. Soon after, he received a scathing rebuke in a revelation (D&C 3). About this time, Joseph and Emma's firstborn son died on the day of his birth, June 15, 1828, wrenching Joseph's feelings even further.

Translation resumed in the fall of 1828, continuing intermittently until the spring of 1829. Then Oliver COWDERY, a schoolteacher who learned of the plates from Joseph's parents, believed in Joseph and agreed to take dictation. From April to June 1829 they labored together. When the two friends prayed on May 15 for an understanding of baptism, a messenger who announced himself as John the Baptist appeared, conferred priesthood authority upon them, and instructed them to baptize each other (*see AARONIC PRIESTHOOD: RESTORATION OF*). Oliver later wrote: "These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom" (JS—H 1:71n).

Oliver was not the only additional witness to the revelations. When opposition began to build in Harmony, Oliver and Joseph moved in June 1829 to FAYETTE, NEW YORK, to the family home of Oliver's friend David WHITMER. Here again Joseph received needed support from people who believed in him. Once the translation was completed, Joseph was told that others would be allowed to see the plates, which until that time only he had viewed. The angel Moroni appeared to Martin Harris, Oliver Cowdery, and David Whitmer and showed them the gold plates while a voice from heaven declared that the translation was done by the power of God and was true (*see BOOK OF MORMON WITNESSES*). Joseph's mother reported that Joseph came into the house after this revelation and threw himself down beside her, exclaiming that at last someone else had seen the plates. "Now they know for themselves, that I do not go about to deceive" (Smith, p. 139). His words suggest the pressure he felt in being the only witness of his remarkable experiences.

In March 1830 the Book of Mormon was pub-



The Joseph Smith homestead in Nauvoo (c. 1930). The Prophet and his family lived here from 1839 to 1843. About 1856 the Prophet's son Joseph Smith III added the larger part of the building to the west.

lished, ending one phase of Joseph's life but not his divine mission. Revelations in 1829 instructed him to organize a church. On April 6, 1830, at the Whitmers' house in Fayette, New York, the Church of Christ was organized with Joseph Smith and Oliver Cowdery as first and second elders (*see ORGANIZATION OF THE CHURCH, 1830*).

Leadership of the Church set Joseph Smith's life on a new course. Up to this time he had been a young man with a divine gift and a mission to translate the Book of Mormon; now, without any previous organizational experience, he was responsible for organizing a church and leading a people. He had to rely on revelation. Over the next six years, he received many revelations, 90 of which fill 190 pages in the Doctrine and Covenants. They range from instructions on mundane details of administration to exalted depictions of life hereafter. Typically, when problems had to be solved, whether administrative or doctrinal, the Prophet sought divine guidance and by virtue of this help led the Church.

The course the revelations laid out for the new Church was extraordinarily challenging. The Prophet received instructions for ventures reaching halfway across the continent and involving a reorganization of society. At the core of the instruction was the establishment of ZION. Book of Mormon teachings of Christ made reference to a NEW JERUSALEM, a city of Zion that would be established in America (3 Ne. 20:22). Later revelations outlined the nature of the new order. The

central concept was the GATHERING of the pure and honest from among the nations into communities where they could learn to live in unity and love under divine direction, and where temples could be built to administer the sacred ordinances of salvation.

In September–October 1830, missionaries were called to teach Native Americans who resided near the western boundary of Missouri (*see* LAMANITE MISSION). These missionaries were told that the city of Zion would be located somewhere in that region. Later revelations called for a gathering to Missouri to organize Zion, and a new economic order designed to enable the Saints to live together in unity (*see* CONSECRATION). Joseph and other leading figures in the Church journeyed to Jackson County, Missouri, in the summer of 1831, and there learned by revelation that the city was to be constructed and a temple built near Independence, Missouri (*see* MISSOURI: LDS COMMUNITIES IN JACKSON AND CLAY COUNTIES). The gathering was to commence immediately.

When it is remembered that Joseph Smith was not yet twenty-six, and five years earlier was an uneducated farmer notable only for his spiritual gifts, the daring of these plans is hard to comprehend. The magnitude of his conceptions never troubled him. “I intend to lay a foundation that will revolutionize the whole world,” he later remarked (*HC* 6:365). He acted in the certainty that the directions were from God and that the Church would triumph against all odds.

In the spring of 1831 virtually all Latter-day Saints left New York for Ohio. Joseph and Emma settled in KIRTLAND, OHIO, near a body of new converts, and for the next six years this was Church headquarters. The other focal point of Church life until 1838 was Missouri, first Independence, the site of the future city of Zion, then northern Missouri. As Latter-day Saints migrated to Missouri, tensions with old settlers increased. In Jackson County, in 1831–1833, and again in Caldwell County, in 1836–1838, efforts to establish Zion aroused violent opposition to what non-Mormons perceived as a threat to their way of life (*see* MISSOURI CONFLICT).

Joseph Smith also made efforts to realize his vision of Zion during the seven years that the Latter-day Saints were in Ohio. He organized the first STAKES and set up the presiding priesthood structure of the Church. The Prophet established a bank, a newspaper, and a printing office; he super-

vised the building of the Church’s first temple, and initiated extensive missionary work in the United States, Canada, and England. His revelations, including a law of health (*see* WORD OF WISDOM), tutored the Saints in the conduct of daily life. He made a translation of the Bible (*see* JOSEPH SMITH TRANSLATION OF THE BIBLE). He introduced a school system to prepare the Saints for leadership and missionary roles and was himself a student of Hebrew in the school. The high point of the Kirtland years was the dedication of the temple. Although Joseph Smith had received priesthood authority several years earlier, in 1836, in the KIRTLAND TEMPLE, he received important additional KEYS of authority from Moses, Elias, and Elijah pertaining to the gathering of ISRAEL and the eternal SEALING of families.

Opposition had beset the Prophet from the time he first told people about his visions. In 1832 he was tarred, feathered, and beaten by a mob who broke into the house where he was staying at Hiram, Ohio, an intrusion that led to the death of a child. At Kirtland, dissent arose within the Church over the nature of the new society and the Prophet’s involvement in economics and politics; some accused him of attempting to control their private lives and labeled him a fallen prophet. By early 1838, opposition, especially among Ohio leadership, grew to the point that the Prophet and loyal members moved to Missouri.

Joseph Smith arrived with his family at Far West, Caldwell County, Missouri, in March 1838, where he sought once again to establish a gathering place for the Saints and to build a temple (*see* MISSOURI: LDS COMMUNITIES IN CALDWELL AND DAVIESS COUNTIES). But, as before, the influx of outsiders with differing social, religious, and economic practices was unacceptable to the old settlers. Opposition flared into violence at Gallatin, Daviess County, on August 6, 1838, when enemies of the Church tried to prevent Latter-day Saints from voting. The ensuing fight produced injuries on both sides. A subsequent misunderstanding with a local justice of the peace led to charges against the Prophet. As rumors spread, citizens of several counties, then militias, mobilized to expel the Latter-day Saints (*see* MISSOURI CONFLICT; EXTERMINATION ORDER).

The crisis came to a head on October 31, 1838, when Joseph Smith and several others, expecting to discuss ways to defuse the volatile situation, were arrested—it was the beginning of five

months of confinement. A November court of inquiry at Richmond, Ray County, accused the Prophet and others with acts of treason connected with the conflict and committed them to LIBERTY JAIL to await trial. Meanwhile, the Saints were driven from the state.

Harsh imprisonment made worse by forced separation from his family and the Church left Joseph time to reflect on the meaning of human suffering. His writings from prison contain some of the most sublime passages of his ministry. Excerpts from his letters were added to the collection of his revelations (see DOCTRINE AND COVENANTS: SECTIONS 121–23). Acknowledging all that he had experienced, one of the revelations reminded him that however great his sufferings, they did not exceed the Savior's: "The Son of Man hath descended below them all. Art thou greater than he?" (D&C 122:8).

The following April, while being taken under guard to Boone County, Missouri, for a change in venue, the Prophet and his fellow prisoners were allowed to escape. Within a month of rejoining family and friends at Quincy, Illinois, Joseph Smith had authorized the purchase of land on the Mississippi River near Commerce, Hancock County, Illinois, and had moved his family into a two-room log cabin. During the summer of 1839, the Saints began settling their new gathering place, which they named NAUVOO.

Like many areas along the river bottoms, Nauvoo was at first poorly drained and disease-infested. During a malaria epidemic, the Prophet gave up his home to the sick and lived in a tent. Witnesses reported miraculous healing under his administration. "There was many sick among the saints on both sides of the river and Joseph went through the midst of them taking them by the hand and in a loud voice commanding them in the name of Jesus Christ to arise from their beds and be made whole" (Wilford Woodruff Diary, July 22, 1839, Ms., LDS Church Archives). Deaths were so frequent that a mass funeral was held.

Late in 1839 the Prophet traveled to Washington, D.C., to seek redress from the federal government for losses sustained by his people in Missouri. While there he obtained interviews with President Martin Van Buren and prominent congressmen, but came away frustrated and without relief.

Nauvoo was soon incorporated under the state-authorized NAUVOO CHARTER. Within the

next few years the city grew to rival Chicago as the largest in Illinois. Joseph served on the city council and eventually became mayor. As mayor he also served as presiding judge of the municipal court and as registrar of deeds. With the rank of lieutenant general, he led the NAUVOO LEGION, or municipal militia. He was also proprietor of a merchandise store and became editor and publisher of the newspaper *Times and Seasons*.

The relative security of Nauvoo provided Joseph Smith with an opportunity to move forward the work of the kingdom with renewed vigor. He sent the Quorum of the Twelve Apostles to Great Britain, where they expanded missionary work and launched an emigration program that provided a stream of immigrants into the new place of gathering (see MISSIONS OF THE TWELVE TO BRITAIN). At Nauvoo the Prophet organized the first WARDS, the basic geographical units of the Church. He expanded the ecclesiastical authority of the Twelve to include jurisdiction within stakes, placing them for the first time in a position of universal authority over the Church under the First Presidency. He supervised the building of the NAUVOO TEMPLE and established the Female RELIEF SOCIETY of Nauvoo.

The Prophet faced a dilemma as he began to restore long-lost divine principles. Prompted by forebodings that his remaining time was short, he wished to hasten his efforts, but because many did not understand his mission and opposed him, he had to move slowly. "I could explain a hundred fold more than I ever have of the glories of the kingdoms manifested to me . . . were the people prepared to receive them," he wrote in 1843 (HC 5:402). To resolve this dilemma, the Prophet presented some principles privately to a small number of faithful members, intending to plant the seeds before he died. As early as 1841, he introduced PLURAL MARRIAGE, a necessary part of the restoration of the ancient order of things, to members of the Twelve and a few others. Although he had understood the principle since 1831 and apparently had married one plural wife several years earlier, he married his first recorded plural wife, Louisa Beaman, in 1841. During his remaining years, he married at least twenty-seven others.

In May 1842 the Prophet introduced the full ENDOWMENT, religious ordinances subsequently observed in all LDS temples, to a small group in the upper room of his Nauvoo store. A year later he performed the first SEALINGS of married cou-

ples for time and eternity. In addition, he taught the Saints important doctrines pertaining to the nature of God and man (see KING FOLLETT DISCOURSE). In March 1844 he organized the COUNCIL OF FIFTY, the political arm of the kingdom of God. By the time of his death three months later, he had completed all that he felt was essential for the continuation of the kingdom. By then he had transferred to the Twelve the keys of authority, confident that the program he had initiated would now continue regardless of what befell him (see SUCCESSION IN THE PRESIDENCY).

Teaching these principles privately to a small circle enabled Joseph Smith to fulfill his mission but complicated the situation at Nauvoo and unleashed forces that eventually led to his death. Some Saints had difficulty in accepting these unusual teachings. Upon being taught plural marriage, Brigham YOUNG said it was the first time in his life that he had desired the grave. Joseph's wife Emma at one point became "very bitter and full of resentment" ["Statement of William Clayton," *Woman's Exponent* 15 (June 1, 1886): 2]. As knowledge of the private teachings leaked into the community, speculation and distorted rumors proliferated.

While the Prophet pursued his objectives, forces outside the Church organized against him. Missouri authorities tried three times to extradite him from Illinois, resulting in lengthy periods of legal harassment. Because of the loss of property in earlier persecutions, he was unable to pay his debts and had to fend off creditors. When Illinois political leaders turned against the Latter-day Saints and no national leaders would champion their cause, the Prophet declared his candidacy for president of the United States, gaining a platform from which to discuss the rights of his people (see NAUVOO POLITICS).

By April 1844, dissenters openly challenged Joseph Smith's leadership by organizing a reform church and publishing a newspaper, the NAUVOO EXPOSITOR, for the purpose of denouncing him. Perceiving the *Expositor* as a threat to the peace of the community, the Nauvoo city council, with Joseph Smith presiding as mayor, authorized him to order the destruction of the press—an act that ignited the opposition. On June 12 the Prophet was charged with riot for destruction of the press. After a flurry of legal maneuvers, Joseph submitted to arrest at nearby Carthage, the county seat, under the governor's pledge of protection. Joseph had premonitions of danger, and the vocal threats of hotheads in adjoining towns gave substance to his

fears. On June 27, 1844, while in CARTHAGE JAIL awaiting a hearing, Joseph Smith and his brother Hyrum were killed when a mob with blackened faces stormed the jail (see MARTYRDOM OF JOSEPH AND HYRUM SMITH). The next day the brothers' bodies were returned to Nauvoo, where ten thousand Latter-day Saints gathered to mourn the loss of their Prophet.

Despite the adversity that dogged him from youth until death, Joseph Smith was not the somber, forbidding person his contemporaries generally envisioned in the personality of a prophet. An English convert wrote that Joseph was "no saintish long-faced fellow, but quite the reverse" [John Needham to Thomas Ward, July 7, 1843, *Latter-Day Saints' Millennial Star* 4 (Oct. 1843):89]. It was not uncommon to see him involved in sports activities with the young and vigorous men of a community. He is known to have wrestled, pulled sticks, engaged in snowball fights, played ball, slid on the ice with his children, played marbles, shot at a mark, and fished. Tall and well built, Joseph Smith did not hesitate to use his strength. Once in his youth he thrashed a man for wife-beating. In 1839, as he was en route to Washington, D.C., by stagecoach, the horses bolted while the driver was away. Opening the door of the speeding coach, the Prophet climbed up its side into the driver's seat, where he secured the reins and stopped the horses.

Joseph was also deeply spiritual. His mother said of him that in his youth he "seemed to reflect more deeply than common persons of his age upon everything of a religious nature" (Lucy Smith, *Biographical Sketches of Joseph Smith*, preliminary manuscript, p. 46, LDS Church Archives). When he was just twelve, as he later wrote, his mind became "seriously imprest with regard to the all important concerns for the welfare of my immortal Soul" (*PJS* 1:5). Years after he began receiving revelations, he continued to seek spiritual comfort. In 1832 while on a journey, he wrote of visiting a grove "which is just back of the town almost every day where I can be secluded from the eyes of any mortal and there give vent to all the feelings of my heart in meditation and pray" (*PWJS*, p. 238). Clearly he spoke from the heart in declaring that "the things of God are of deep import: and time, and experience, and careful and ponderous and solemn thoughts can only find them out" (*HIC* 3:295).

Joseph Smith deeply loved his family, and his personal writings are filled with prayerful outpour-



ings of tenderness and concern. "O Lord bless my little children with health and long life to do good in this generation for Christs sake Amen" (PWJS, p. 28). His family consisted of eleven children, including adopted twins. Of these, four sons and a daughter died in infancy or early childhood; five were living when their father was killed, and a sixth, a son, was born four months after his death. Occasional glimpses into his family life show him sliding on the ice with his son Frederick, taking his children on a pleasure ride in a carriage or sleigh, and attending the circus.

He was also a loyal friend and cared deeply about others. He repeatedly extended a forgiving hand to prodigals, some of whom had caused him pain and misery. "I feel myself bound to be a friend to all . . . wether they are just or unjust; they have a degree of my compassion & sympathy" (PWJS, p. 548). One observer noted that the Prophet would never go to bed if he knew there was a sick person who needed assistance. He taught that "love is one of the leading characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God, is not content with blessing his family alone but ranges through the world, anxious to bless the whole of the human family" (PWJS, p. 481). One Church member who stayed at the Smith home and witnessed the Prophet's "earnest and humble devotions . . . nourishing, soothing, and comforting his family, neighbours, and friends," found observation of his private life a greater witness of Joseph Smith's divine calling than observing his public actions (JD 7:176-77).

Joseph Smith spent his life bringing forth a new dispensation of religious knowledge at great personal cost. He noted that "the envy and wrath of man" had been his common lot and that "deep water" was what he was "wont to swim in" (D&C 127:2). A little more than a year before his death he told an audience in Nauvoo, "If I had not actually got into this work and been called of God, I would back out. But I cannot back out: I have no doubt of the truth" (HC 5:336). He lived in the hope of bringing that truth to life in a society of Saints, and died the victim of enemies who did not understand his vision.

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#### TEACHINGS OF JOSEPH SMITH

The written and spoken words of the revelations to Joseph Smith are clear, direct, and unequivocal, yet his teachings are difficult to characterize or summarize, since they do not fit easily into traditional theological categories, and they always presuppose that more can, and probably will, be revealed by God. Audiences eagerly listened to the Prophet's bold proclamations and reasoning on hundreds of topics, although his was not a work of systematic analysis or synthesis. His teachings, sayings, counsels, instructions, blessings, responses, and commentaries from 1820 to 1844 are scattered over thousands of pages of revelations, scriptures, histories, journals, letters, and minute books (see JOSEPH SMITH: WRITINGS OF JOSEPH SMITH).

The teachings of Joseph Smith may be approached in many ways. Some collections arrange them topically; other commentaries focus on the historical settings of his revelations and discourses; still others compare published versions with recorded recollections of his sayings. In any case, one finds continuity and consistency rather than conspicuous breaks or reversals.

The record shows that Joseph Smith's access to sources and his own understanding entailed growth processes. He said in 1842, two years before his death, that he had "the whole plan of the kingdom" before him (HC 5:139). But it is not clear how early in his life the "whole plan" reached maturity in his mind.

Some of his teachings now have scriptural status; others are authoritative but not sustained as scripture. As he himself explained, a prophet is not always a prophet, but “only when he was acting as such” (*TPJS*, p. 278). Careful scholarship will distinguish original utterances of the Prophet from later accretions; also, some statements that he did not make or endorse have been published under his name. The following sketch treats his revelations, his scriptural translations, and his most characteristic sayings as comprising his teachings.

Joseph Smith never claimed to establish a new religion but to initiate a new beginning, a RESTORATION of the everlasting GOSPEL OF JESUS CHRIST. “The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it” (*TPJS*, p. 121). He anticipated “a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories . . . from the days of Adam even to the present time” (D&C 128:18). This restoration would encompass “all the truth the Christian world possessed” (*TPJS*, p. 376)—including much that had been lost or discarded—and, in addition, revelations “hid from before the foundation of the world” (*TPJS*, p. 309). His teachings were often in contrast to postbiblical additions, subtractions, and changes. He said that he intended “to lay a foundation that will revolutionize the whole world” (*TPJS*, p. 366).

The following are selected from among the dozens of topics and insights that typify the teachings of the Prophet Joseph Smith:

**GOD AND DIVINITY.** Joseph Smith taught that God is properly called Father. He is a glorified, exalted person, with personal attributes. Jesus Christ is the mediator between man and God. He is not identical with God, but has become like the Father. This strips away the mystery of many classical creeds. This doctrine is refined anthropomorphism, and it permeates ancient and modern scriptures.

Because God is the preeminent person, he may be approached, encountered, and known. He is subject to, and involved in, man’s struggles. He can be trusted to move, act, respond, love, serve, and give. From the presence of God and his Son proceeds forth a Spirit that gives light to everyone

who comes into mortality. This light is in all things, gives life to all things, and is the law by which all things are governed, even the power of God (D&C 88:13).

**TRUTH.** Experience points to a plural universe. The highest knowledge is of things, existences, in all their varieties (D&C 93:24–25). The revelations to Joseph Smith speak of independent spheres of existence and an array of glorious degrees (D&C 76; cf. 88:37). Thus, any mystical thrust toward metaphysical union in which individuality is lost is abandoned.

**SCRIPTURE.** The Prophet taught that the scriptures are the written records of revelatory experiences. He rejected equally the dogmas of verbal inerrancy, of “merely human” origin, and of allegorical excess in interpreting the scriptures. The limits of the canon are fluid, as they were originally in early Judaism and Christianity. Scripture, spoken or written, is light to those who are quickened by divine life and light. The need for living prophets to supplement, clarify, and apply the written sources to contemporary needs is continual. “I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book” (*TPJS*, p. 194).

**CREATION AND COSMOS.** Joseph Smith’s teachings have been characterized by the word “eternalism”: “Every principle that proceeds from God is eternal” (*TPJS*, p. 181). The “pure principles of element” and of intelligence coexist eternally with God: “They may be organized and re-organized, but not destroyed” (*TPJS*, p. 351). God created the universe out of chaos, “which is Element and in which dwells all the glory” (*WJS*, p. 351). “The elements are the tabernacle of God” (D&C 93:35). God is related to space and time, and did not create them from nothing. Change occurs through intelligence. The universe is governed by law. There were two creations: All things were made “spiritually” before they were made “naturally” (Moses 3:5). Through his Son, God is the Creator of multiple WORLDS. God is the Father of the human SPIRITS that inhabit his creations. His creations have no end.

**NATURE OF MAN.** As eternal intelligence, “man was in the beginning with God” (D&C 93:29–30). But his unfolding from grace to grace is dependent

on the nurture of God. Because of the gospel and the Atonement, the children of God are heirs of all the Father has and is, and can become gods themselves (D&C 76:58–61; 84:35–39; 88:107).

Spirit is refined matter. Individual spirits “existed before the body, can exist in the body; will exist separate from the body, when the body will be mouldering in the dust; and will in the resurrection be again united with it” (*TPJS*, p. 207). Thus, extreme dualism between spirit and matter is rejected.

Man is free to resist or to embrace either the powers of God or those of evil. God, man, Satan, and his hosts are independent. One cannot force another.

**PLAN OF SALVATION.** Finding himself in the midst of spirits and glory, God saw fit to institute laws whereby his children might advance like himself and have glory upon glory (*see PLAN OF SALVATION*). “At the first organization in heaven we were all present, and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it” (*TPJS*, p. 181). Like embraces like (D&C 88:40); harmonies are restored: knowledge replaces ignorance, sanctity replaces sin, and life replaces death.

**FALL.** The Prophet rejected the traditional theory of ORIGINAL SIN and returned to the doctrine of man’s innocence before the Fall. ADAM and EVE transgressed, as planned, to open the way for the contrasting experiences of mortality. The Fall was not inevitable, but free. All men and women are, in their infant state, innocent before God. It follows that INFANT BAPTISM is unnecessary, that ACCOUNTABILITY comes later (at the age of eight), and that accountability for sin is personal, not inherited (D&C 68:25–27; 93:38). One becomes what one chooses to become.

God himself has a body “as tangible as man’s” (D&C 130:22), and the human BODY is a temple. “The great principle of happiness consists in having a body” (*TPJS*, p. 181, 297). Redemption is of the whole soul, meaning spirit and body.

**ATONEMENT.** The power of redemption is the ATONEMENT of Jesus Christ, the Son of God. In the unfolding drama, the Son inherited the fulness of the Father; he was not “eternally begotten,” nor were two absolutely unlike natures inherent in the person of Christ.

The atonement of Jesus Christ was necessary to reconcile the demands of JUSTICE AND MERCY. Christ responded to this need in a voluntary act, a descent in order to ascend (D&C 88:6).

Christ could not have known, except by experience, the depths of compassion. He suffered pains and afflictions and temptations “that his bowels might be filled with compassion according to the flesh,” for only thus could he “succor his people according to their infirmities” (Alma 7:12). GETHSEMANE was the place and time of his most intense suffering for mankind; the CROSS was its final hour (D&C 19:16–20; JST Matt. 27:54).

Christ saves men from their SINS, not in them. He does not impute righteousness where there is none. One who seeks to become a law unto himself and abides in sin cannot be sanctified unless he repents (D&C 88:35).

The infinite atonement is intended to bring life and redemption to all the children of the Eternal Father, including those of other worlds who “are saved by the very same Savior of ours” (*T&S* 4:82–85).

**KNOWLEDGE.** Intelligence, as light and truth, is the glory of God (D&C 93:36). Mind is eternal, with access to the vast reaches of the eternities, and knowledge is essential to salvation: “One is saved no faster than he gets knowledge” (*TPJS*, p. 217); and he gains knowledge of the truths of the gospel no faster than he is saved—that is, no faster than he receives Christ into his life. “Knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glory and mysteries of the kingdom of heaven” (*TPJS*, p. 298). “God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them” (*TPJS*, p. 149).

Knowledge of God and divine things comes through the Spirit. Revelation includes the visible presence, VISIONS, dreams, the visitations of angels and spirits, impressions, voices, prophetic flashes of inspiration and light, and the flow of pure intelligence into mind and heart. Such direct communications are essential to the religious life of every person. At least one GIFT OF THE SPIRIT is given to each person of faith. “It is impossible to receive the Holy Ghost and not receive revelation” (*TPJS*, p. 256). “No man can know that Jesus is the Lord but by the Holy Ghost” (*WJS*, p. 115). “No generation was ever saved or destroyed upon dead

testimony neither can be; but by living” (*WJS*, p. 159). Within limits, these experiences can be verbalized and communicated.

**PURPOSE OF LIFE: JOY.** “Happiness is the object and design of our existence” (*TPJS*, p. 255). “We came to this earth that we might have a body and present it pure before God in the celestial kingdom” (*TPJS*, p. 181). Glorified bodies have powers and privileges over those who have not, and to be denied or separated from the body is bondage. The combination of spirit body and physical body can maximize joy (*D&C* 93:33–34).

God’s glory is to work for the benefit of other beings. Likewise, man cannot find himself until he loses himself in the Christlike desire to elevate, benefit, and bless others (*PWJS*, p. 483). Even in mortality, members of the family of God may begin to experience the joy that will be in full hereafter (*TPJS*, p. 296).

**TRIALS AND AFFLICTION.** **EVIL** and pain are real, losses are real, temptation is real, overcoming is real. Both risk and reward attend the mortal experience. These are the conditions of soul growth. God’s purpose is to lift his children, but he cannot do so without their cooperation; nor can he intervene in a way that removes the need for experience, even bitter experience.

Life is a trial, a probation: “All these things shall give thee experience” (*D&C* 122:7). Abraham’s willingness to sacrifice Isaac was a similitude of the Father’s sacrifice of his Only Begotten Son. One cannot attain the heirship of the Son without being willing to sacrifice all earthly things. The overcoming of such trials is the foundation of perfected **LOVE**, and until one has perfect love, one is liable to fall (*TPJS*, p. 9). The view that all suffering in the world is punishment for sin is “an unhallowed principle” (*TPJS*, p. 162). The Saints must expect to wade through much tribulation, but afflictions may be consecrated to their gain.

**PRIESTHOOD.** **PRIESTHOOD** is **AUTHORITY** and power centered in Christ. It is conferred only by tangible **ORDINATION**, by the laying on of hands of one having authority. Joseph Smith taught the importance of priesthood **KEYS**: Jesus Christ “holds the keys over all this world” (*TPJS*, p. 323). John the Baptist, Peter, James, John, Moses, Elijah, and Elias held various keys of priesthood functions and restored them to the earth by conferring them upon Joseph Smith and Oliver **COWDERY**.

Priesthood is not indelible; it can be lost. It is not infallible; only under the influence of the Spirit can one speak for and with the approval of God.

The opportunity for the fulness of priesthood blessings is conferred on both men and women when they make and keep unconditional covenants with Jesus Christ and then with each other as husband and wife (*see* **FATHERHOOD**; **MOTHERHOOD**).

In The Church of Jesus Christ of Latter-day Saints, Joseph Smith explained and established the roles of apostles, prophets, bishops, evangelists, pastors, teachers, and so on, in analogue to their New Testament functions. He dissolved the distinction between laity and a priestly class: All priests, teachers, and administrators are lay people, and all worthy laymen are priesthood holders.

**ORDINANCES.** Joseph Smith restored and taught a progressive series of **ORDINANCES** that confer spiritual enlightenment and power. These ordinances were “instituted in the heavens before the foundation of the world” (*TPJS*, p. 308). “Being born again comes by the Spirit of God through ordinances” (*TPJS*, p. 162). All essential ordinances, from **BAPTISM** to temple **MARRIAGE**, involve prayer, covenant making, and divine ratification.

**TEMPLES.** Some ordinances pertain to the holy **TEMPLE**, where “the power of godliness is manifest” (*D&C* 84:20). Temples embody and manifest sacred truths, “the mysteries and peaceable things” (*D&C* 42:61). They will enable the children of God to overcome the corruptible elements of their lives and enter the realms of light and fire, the presence of the Father and the Son. All of the temple functions and powers are reestablished today, with the authority of the high priesthood: **BAPTISM FOR THE DEAD**, the holy **ENDOWMENT**, and the **SEALING** of families are their essence. “We need the Temple more than anything else,” Joseph Smith taught (*Journal History*, May 4, 1844).

All temple ordinances point to Christ. The temple is presently, as it was anciently, his sanctuary, endowed with his glory, blessed with his name and ultimately with his presence. Christ is a living temple, and through him one may become a living temple (*D&C* 93:35; cf. *Rev.* 21:22).

**MARRIAGE, FAMILY, AND HOME.** Reversing the Augustinian tradition that celibacy is preferable to marriage in this life and universal in the next, the Prophet taught that the Christlike life reaches its zenith in marriage and parenting. The greatest

prophets and prophetesses are also patriarchs and matriarchs. The highest ordinance is marriage, when king and queen begin their eternal family kingdom: The symbols are ordination, coronation, and sealing.

**SOCIAL, ECONOMIC, AND POLITICAL THOUGHT.** In the earthly government of God, a theodemocracy is contemplated: a covenant kingdom led by Jesus Christ, the benevolent King of Kings. The KINGDOM OF GOD on earth is to become like Enoch's city of ZION, with utopian thought and culture realized in a community of the pure-hearted.

Joseph taught a law of STEWARDSHIP and CONSECRATION. All the earth is the Lord's; property in Zion is, in effect, held in trust for the establishment of Zion. In the infancy of the Church, the Saints tried to live this economic system and failed, foundering on what it was designed to overcome: greed, covetousness, jealousy. Consequently, the Prophet was instructed to substitute the law of TITHING to prepare the Saints to live this higher law.

"The Constitution of the United States is a glorious standard; it is founded in the wisdom of God" (TPJS, p. 147). The protections of constitutional government should extend to all (see POLITICS: POLITICAL TEACHINGS). Wilford WOODRUFF recalled Joseph Smith's saying "that if he were the Emperor of the world and had control over the whole human family he would sustain every man, woman and child in the enjoyment of their religion" (*Journal History*, Mar. 12, 1897). This would allow, without compulsory means, the growth of a kingdom of God eventually to be administered in two world capitals, JERUSALEM in the East and the NEW JERUSALEM in the West.

The Church is the body of members who have entered the covenant and formed a community for the perfecting of its individual members. The living prophets, seers, and revelators are the authority nucleus of the kingdom of God, but the Church performs its work in intimate communities: families, WARDS, and STAKES.

**RESURRECTION.** Eternal family life is perfected only in the highest degree of God's CELESTIAL KINGDOM. In the RESURRECTION and JUDGMENT, each body with few exceptions (see SONS OF PERDITION) will receive a DEGREE OF GLORY. One's identity in both spirit and body is secure and eternal. God's celestial being, perfected and glorified, is the ideal. The earth itself,

having been baptized by water and then by fire, will die, be resurrected, glorified (D&C 88:25–26), and rolled back into the presence of God. The beauty, glory, perfection, and powers of a glorified resurrected body are unspeakable: "No man can describe it to you—no man can write it" (TPJS, p. 368). "All your losses will be made up to you in the resurrection provided you continue faithful. By the vision of the Almighty I have seen it" (TPJS, p. 296).

**ESCHATOLOGY.** Joseph Smith uttered many prophetic statements about the future. His eschatology is extensive and inclusive. The gospel will be taught to all mankind, either on this earth or in the world of the spirits, so that all may receive it. The family of ABRAHAM, which has permeated all races of men, will be united. The families of Judah and Joseph will join hands in redemptive fulfillment. Many of these expectations and realizations are beyond the power of man to achieve or to impede. The work is "destined to bringing about the destruction of the powers of darkness, the renovation of the earth, the glory of God, and the salvation of the human family" (TPJS, p. 232).

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TRUMAN G. MADSEN

#### WRITINGS OF JOSEPH SMITH

The Prophet Joseph Smith's writing career began at age twenty-two when he commenced translation of the Book of Mormon. At his death seventeen years later, in 1844, he had left a substantial archive for the study of his life and the church he was instrumental in founding. In addition to the Book of Mormon, his papers include diaries covering intermittently the period 1832–1844; correspondence; reports of discourses; more than 130 revelations, published as the Doctrine and Covenants; a

record of Abraham; a Bible revision, including some restored writings of Enoch and Moses; and the beginnings of a multivolume documentary HISTORY OF THE CHURCH based upon his papers.

Several factors influenced and initially limited the extent of Joseph Smith's writings and the literary style of his prose. Because of the indigent circumstances of his family, his formal schooling was very little, the basics of reading, writing, and arithmetic constituting, so he said, his entire scholastic preparation. Some who heard him noted that he seemed to have little native talent or training as a speaker. He felt inadequate as a writer, referring on one occasion to "the little narrow prison almost as it were total darkness of paper, pen, and ink."

But whatever the Prophet lacked in formal

rhetorical training was compensated for by his message. Beginning in his early life, religious experiences inspired him with a strong sense of mission that propelled him onto the stage of public controversy. He saw his mission as laying a foundation that would revolutionize the whole world, not by sword or gun but by "the power of truth." The articulation of that truth was the impetus of his writings. Many who heard him were awed by his ability to make plain the way of life and salvation. Many outsiders found his views striking and magnetic. His writings carry the same sense of purpose and conviction.

A study of early Mormon sources indicates that only a fraction of Joseph Smith's writings and teachings were preserved. This was the result of

#### JOSEPH SMITH'S WRITINGS

<i>Writings</i>	<i>Dates</i>	<i>Scribes*</i>
Book of Mormon MSS	1827-1829	Oliver Cowdery and others
Original MS		
Printer's MS		
Diaries	1832-1844	William Clayton, Oliver Cowdery, Warren A. Cowdery, James Mulholland, Warren Parrish, Parley P. Pratt, Willard Richards, Sidney Rigdon, George W. Robinson, Joseph Smith, Sylvester Smith, and others
Revelations	1828-1844	William Clayton, Oliver Cowdery, Warren A. Cowdery, Orson Hyde, James Mulholland, Edward Partridge, William W. Phelps, Sidney Rigdon, Joseph Smith Sr., John Whitmer, Newel K. Whitney, Frederick G. Williams, and others
Kirtland revelation book		
Unbound revelations		
Bible revision		
Book of Abraham		
Correspondence	1829-1844	Thomas Bullock, William Clayton, Howard Coray, Oliver Cowdery, Warren A. Cowdery, James Mulholland, Willard Richards, Sidney Rigdon, James Sloan, Joseph Smith, Robert B. Thompson, John Whitmer, Frederick G. Williams, and others
Letter Bk. 1		
Letter Bk. 2		
Bound correspondence		
Egyptian MSS	1835?-1841	Oliver Cowdery, Warren Parrish, William W. Phelps, Joseph Smith, Willard Richards
Autobiographical/historical writings	1832-1844	Oliver Cowdery, Warren A. Cowdery, James Mulholland, Warren Parrish, William W. Phelps, Willard Richards, Joseph Smith, Robert B. Thompson, Frederick G. Williams, and others

\*Known scribes for Joseph Smith with life dates (in parenthesis) and approximate years of their clerical involvement: Thomas Bullock (1816-1885), 1843-1844; William Clayton (1814-1879), 1842-1844; Howard Coray (1817-1908), 1840-1841; Oliver Cowdery (1806-1850), 1829-1838; Warren A. Cowdery (1788-1851), 1836-1838; Orson Hyde (1805-1878), 1833-1836; James Mulholland (1804-1839), 1838-1839; Warren Parrish (1803-1887), 1835-1837; William W. Phelps (1792-1872), 1831-1844; Willard Richards (1804-1854), 1841-1844; Sidney Rigdon (1793-1876), 1830-1838; George W. Robinson (1814-1878), 1836-1840; James Sloan (1792-?), 1840-1843; Sylvester Smith (c.1805-?), 1834-1836; Robert B. Thompson (1811-1841), 1839-1841; John Whitmer (1802-1878), 1829-1838; Newel K. Whitney (1795-1850), 1831-1838; Frederick G. Williams (1787-1842), 1832-1839.

haphazard record-keeping procedures during his early lifetime; the incompetence or untimely death of some of his clerks; long imprisonments; vexatious and repeated lawsuits; poverty; and disruptive conditions that forced the migration of the Latter-day Saints across two-thirds of the American continent.

Joseph Smith's dependence upon others to write for him also complicates the record. His philosophy was that "a prophet cannot be his own scribe." Hence, most of his writings were dictated, and some ghostwritten, but approved and accepted by him. While the presence of clerical handwriting in his papers helps date the source material, it does obscure his own image and necessitates a careful look at the sources for those who would distinguish the Prophet's mind and personality from those who assisted him.

Joseph's writings are characterized by long, unbroken sentences connected by conjunctions, descriptive images, and an astute narrative sense.

Julia is a lovely little girl, I love her also. She is a promising child, tell her Father wants her to remember him and be a good girl, tell all the rest that I think of them and pray for them all. On Rabbits waiting to carry our letters for us. the Colonel is now inspecting them; therefore my time is short. Little baby Alexander is on my mind continually. Oh, my affectionate Emma, I want you to remember that I am true and faithful to you; and the children, forever, my heart is entwined around you[r]s forever and ever; oh, may God bless you all amen. I am your husband, and am in bands and tribulation &c—  
to Emma Smith { Joseph Smith Jr

I will write as often as you can, and if possible come and see me, and bring the children if possible, and according to your own feelings, best judgment, and endeavour to be comforted, if possible, and I trust that all will turn out for the best. I yours, J. S.

Page of a letter from Joseph to his wife Emma in his own handwriting, written when Joseph was in chains in Richmond, Missouri, November 12, 1838. "Oh my affectionate Emma, I want you to remember that I am a true and faithful friend to you; and the children, forever, my heart is entwined around you[r]s forever and ever; oh, may God bless you all."

As a keen student of the scriptures, his prose is interspersed with biblical word forms and examples, and breathes a positive tone, reflecting a sense of vitality and love. His writing style and personality show up most clearly in his holograph writings. These show a conversational style, in contrast to the more formal manner of associates like Sidney RIGDON. Typical of his handwritten prose is this extract from an 1838 letter to his wife Emma written while in jail at Richmond, Missouri:

... Brother Robison is chained next to me he has a true heart and a firm mind, Brother Whight, is next, Br. Rigdon, next, Hyram, next, Parelly, next Amasa, next, and thus we are bound together in chains as well as the cords of everlasting love, we are in good spirits and rejoice that we are counted worthy to be per = secuted for christ sake, tell little Joseph, he must be a good boy, Father loves him <With> a per = feet love, he is the Eldest must not hurt those that <Are> smaller then him, but cumfor <t> them tell little Frederick, Father, loves him, with all his heart, he is a lovely boy. Julia is a lovely little girl, I love hir also She is a promising child, tell her Father wants her to remember him and be a good girl, tell all the rest that I think of them and pray for them all, ... little baby Elexander is on my mind continually Oh my affectionate Emma, I want you to remember that I am <a> true and faithful friend, to you and the children, forever, my heart is intertwined around you[r]s forever and ever, oh may God bless you all amen you I am your husband and am in bands and tribulation &c— [Jessee, 1984, p. 368].

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DEAN C. JESSEE

## LEGAL TRIALS OF JOSEPH SMITH

Joseph Smith believed that his enemies perverted legal processes, using them as tools of religious persecution against him, as they had been used against many of Christ's apostles and other past martyrs. Although he often gained quick acquittals, numerous "vexatious and wicked" lawsuits consumed his time and assets, leading to several incarcerations and ultimately to his martyrdom. Beginning soon after his ministry began and continuing throughout his life, Joseph Smith was subjected to approximately thirty criminal actions and at least that many civil suits related to debt collection or failed financial ventures.

The first charge of being a "disorderly person" involved treasure hunting for hire, brought against him at SOUTH BAINBRIDGE, NEW YORK, in 1826 by a disgruntled Methodist preacher related to Josiah Stowell, Joseph's employer. When Stowell refused to testify against him at the trial, Joseph was discharged. In July 1830 in the same venue, Joseph was tried and acquitted by another magistrate on charges of "being a disorderly person, of setting the county in an uproar by preaching the Book of Mormon, etc." (*HC* 1:88). The trial ended at midnight. The next day, he was seized and tried in neighboring Broome County on the same charges, as well as charges of casting out a devil and using pretended angelic visitations to obtain property

from others. Following a twenty-three-hour trial involving some forty witnesses, Joseph was again acquitted (*HC* 1:91–96).

After the Church moved to KIRTLAND, OHIO, in 1831, several religious-based charges were prosecuted against Smith and other LDS leaders, but were dismissed on the grounds listed following each charge: assault and battery (self-defense), performing marriages without a valid license (one was procured), attempted murder or conspiracy (lack of evidence), and involuntary servitude without compensation during the ZION'S CAMP military crusade to Missouri (won on appeal). In turn, Church leaders successfully instituted charges and recovered damages for assaults occurring while they were acting in a religious capacity. However, the financial Panic of 1837 swamped the Prophet and others with civil debt-collection litigation. Worse still were suits for violating Ohio banking laws when the Kirtland Safety Society Anti-Banking Company (see KIRTLAND ECONOMY) failed soon after it was organized in 1836 without a state charter. Charges of fraud and self-enrichment were raised but not proven; a jury conviction was appealed, but Joseph Smith left Ohio for Missouri before it was heard.

In Missouri, most actions against the Latter-day Saints were extralegal, brought by non-Mormon vigilantes prejudiced against the Saints' opposition to slavery, their collective influx, and Smith's religious teachings concerning modern revelation and the territorial establishment of ZION in Jackson County. Civil magistrates routinely refused to issue peace warrants for Mormons or to redress their personal injuries or property damage. For example, despite being beaten and tarred and feathered and having the printing office destroyed, the LDS printer was awarded less than his legal fees and the Presiding Bishop received "one penny and a peppercorn." All three branches of state government seemed paralyzed or supportive of mob action, as the Saints were repeatedly dispossessed and expelled from county to county.

Finally, election-day violence between Mormons and non-Mormons erupted at Gallatin in Daviess County, Missouri, on August 6, 1838. Joseph Smith and others called on Justice of the Peace Adam Black to obtain an "agreement of peace" from Black to support the law and not attach himself to any mob. This resulted in Joseph Smith's and Lyman Wight's being arrested, based on an affidavit alleging riot and assault by them, while obtaining the writs from Black (*HC* 3:61).

Smith and Wight appeared before Judge Austin King and were ordered to appear at the next hearing of the grand jury in Daviess County (HC 3:73).

On October 25, 1838, Moses Rowland, a Missouri state militiaman, was killed at the Battle of Crooked River in a clash with a company of Saints who were attempting to rescue three kidnapped brethren. Upon hearing of this engagement, coupled with other reports, Governor Lilburn W. Boggs issued his infamous EXTERMINATION ORDER. Joseph and other leading Saints were arrested, and received a preliminary court hearing before Judge Austin King in Richmond, Missouri, on November 12–29, 1838. Joseph Smith and some other defendants were confined for four and a half months in LIBERTY JAIL pending a grand jury indictment on such charges as murder, arson, theft, rebellion, and treason. While en route to stand trial in a more impartial venue, Joseph and others were allowed to escape, thereby preventing widespread official embarrassment on the part of the state.

In 1838–1839 the Saints settled in NAUVOO, ILLINOIS, after their wrongful expulsion from Missouri. To avoid the “legal” persecutions suffered in earlier states, they obtained a liberal city charter for Nauvoo, which granted broad habeas corpus powers to local courts. These helped to free Joseph Smith and other Latter-day Saints when they were sought on writs by arresting officers from outside of Nauvoo. In 1841 state judge Stephen A. Douglas set aside a Missouri writ to extradite Joseph for charges still pending there, and in 1843 a federal judge did the same for a similar requisition after the alleged shooting of then ex-governor Boggs. However, the increasing use of the writ of habeas corpus by Nauvoo magistrates, preempting even state and federal authority, escalated distrust among non-Mormons who felt that Joseph Smith considered himself above the law.

The Prophet’s final use of habeas corpus came after his arrest in June 1844 by a county constable for inciting a “riot” by ordering suppression of the NAUVOO EXPOSITOR. This action climaxed a series of lawsuits between the Prophet and several apostates, who had charged him with perjury and adultery; he had countercharged with perjury, assault, defamation, and resisting arrest. After a subsequent trial on the merits and his acquittal in Nauvoo, the governor persuaded the Prophet to let himself be arrested and tried again for the “riot,” this time in Carthage, where he was incarcerated



*Martyrdom of Joseph and Hyrum*, by Gary E. Smith (1980s, oil on canvas, 48" × 60"). On June 27, 1844, Joseph Smith, age 38, and his loyal brother Hyrum were shot in the Carthage Jail by a mob. Courtesy Blaine T. Hudson.

without bail on a new charge of “treason” for declaring martial law and ordering out the Nauvoo militia to keep peace. Joseph Smith’s enemies charged that he was going on the offensive against citizens of Illinois. Two days later, he and his brother Hyrum were killed by a mob in disguise.

Even after death, legal trials involving the Prophet continued. Of sixty potential assassins named before a grand jury, nine were indicted and five stood trial at Carthage for the murder of Joseph (a separate trial was to follow for the murder of Hyrum). After a six-day trial, all defendants were acquitted in June 1845 for insufficient evidence. The final legal indignity to Joseph Smith and the Church in Illinois was a series of federal court decrees in 1851 and 1852 that liquidated all remaining personal and Church assets held by Joseph Smith during his lifetime, in order to discharge an 1842 default judgment. He had guaranteed a promissory note to the federal government in an early Nauvoo business transaction; when the note was unpaid, a succession of lawsuits followed, forestalling his efforts in bankruptcy and prompting charges of fraud and misconduct. Although plagued by bad advice and misfortune in business matters, the Prophet was never found guilty of any misconduct.

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JOSEPH I. BENTLEY

## SMITH, JOSEPH, III

See: Reorganized Church of Jesus Christ of Latter Day Saints

## SMITH, JOSEPH, SR.

Joseph Smith, Sr. (1771–1840), father of the Prophet Joseph SMITH, believed in the religious experiences of his son and supported him from the time of his FIRST VISION. He later received significant callings in the newly formed Church. Joseph, Sr., died following the expulsion of the Latter-day Saints from Missouri and was considered a martyr for the cause.

Joseph Smith, Sr., was born in Topsfield, Massachusetts, July 12, 1771, the third of eleven children born to Asael and Mary Duty Smith (see SMITH FAMILY ANCESTORS). As a young man, he moved with his parents to Tunbridge, Vermont, where he met Lucy Mack (see Lucy Mack SMITH). They were married January 24, 1796, in Tunbridge (see SMITH FAMILY).

The couple began married life as part owners in the Asael Smith farm and received a \$1,000 wedding present from Lucy's brother Stephen and his business partner, John Mudget. Joseph and

Lucy's finances declined, however, after they opened a mercantile store in Randolph and invested in ginseng, a root that grew wild in Vermont and was prized in China as a medicine. A failed exporting venture required them to sell their farm and sacrifice their wedding gift to pay their debts. Now tenants instead of landowners, they moved from one rented farm to another in Vermont and New Hampshire. After three successive crop failures in Norwich, Vermont, they moved to Palmyra, New York, in 1816.

Like his father, Joseph, Sr., was a religious man, but remained aloof from conventional religion. From 1811 to 1819 he had seven dreams that reflected his yearnings for redemption and may have prepared him to believe in his son Joseph's VISIONS, despite the fierce opposition that they aroused among others who heard of them.

The Smiths purchased a 100-acre farm in Manchester, New York, soon after their arrival from Vermont in 1816, but lost it in 1825 when they were unable to make the final yearly payment of \$100. In an effort to raise the money, Joseph, Sr., and his son Joseph joined Josiah Stowell in a venture to dig for purported treasure in Harmony, Pennsylvania. Critics of the Smith family have used this incident as evidence of their interest in money digging. While the practice of seeking buried treasure was common at that time in the Northeast and Joseph, Sr., may have participated in searching for it, his digging for Stowell was a desperate attempt to earn money to meet a mortgage payment. After they lost their farm, the Smiths again became tenant farmers.

In 1829 a revelation to Joseph SMITH, Jr., called his father to participate in the "marvelous work" about to be accomplished (D&C 4), and soon thereafter, Joseph, Sr., became one of the Eight Witnesses to the Book of Mormon and saw and held the GOLD PLATES (see BOOK OF MORMON WITNESSES). He was present when the Church was organized on April 6, 1830, and was baptized on the same day (see ORGANIZATION OF THE CHURCH, 1830). He was ordained the first PATRIARCH TO THE CHURCH in 1833 and in that office gave blessings of comfort and inspiration throughout the remainder of his life. In Kirtland, Ohio, in 1834 he was called also as a member of the high council.

Joseph, Sr., and Lucy moved with the Church from New York to Ohio, Missouri, and finally Nauvoo, Illinois. They operated a farm in Kirtland, Ohio, and a boardinghouse in Far West, Missouri.

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JOSEPH I. BENTLEY

## SMITH, JOSEPH, III

See: Reorganized Church of Jesus Christ of Latter Day Saints

## SMITH, JOSEPH, SR.

Joseph Smith, Sr. (1771–1840), father of the Prophet Joseph SMITH, believed in the religious experiences of his son and supported him from the time of his FIRST VISION. He later received significant callings in the newly formed Church. Joseph, Sr., died following the expulsion of the Latter-day Saints from Missouri and was considered a martyr for the cause.

Joseph Smith, Sr., was born in Topsfield, Massachusetts, July 12, 1771, the third of eleven children born to Asael and Mary Duty Smith (see SMITH FAMILY ANCESTORS). As a young man, he moved with his parents to Tunbridge, Vermont, where he met Lucy Mack (see Lucy Mack SMITH). They were married January 24, 1796, in Tunbridge (see SMITH FAMILY).

The couple began married life as part owners in the Asael Smith farm and received a \$1,000 wedding present from Lucy's brother Stephen and his business partner, John Mudget. Joseph and

Lucy's finances declined, however, after they opened a mercantile store in Randolph and invested in ginseng, a root that grew wild in Vermont and was prized in China as a medicine. A failed exporting venture required them to sell their farm and sacrifice their wedding gift to pay their debts. Now tenants instead of landowners, they moved from one rented farm to another in Vermont and New Hampshire. After three successive crop failures in Norwich, Vermont, they moved to Palmyra, New York, in 1816.

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Joseph, Sr., and Lucy moved with the Church from New York to Ohio, Missouri, and finally Nauvoo, Illinois. They operated a farm in Kirtland, Ohio, and a boardinghouse in Far West, Missouri.

In 1839, they assisted hundreds of Saints fleeing from Missouri to Quincy, Illinois (*see* MISSOURI CONFLICT).

Father Smith, as Church members came to call him, suffered more than his share of life's vicissitudes. In 1830 he was arrested in New York and spent a month in jail because of a \$14 debt. In Ohio in 1837 he was charged with riot in connection with a confrontation with apostates in the KIRTLAND TEMPLE. He also suffered a serious illness in Ohio and was healed through a blessing given him by Joseph, Jr.

During the Missouri persecutions in the fall of 1838, Joseph, Sr., again became ill. He made the forced exodus from Missouri to Illinois in 1839 in cold and rain, and illness continued to plague him in Nauvoo, where he died on September 14, 1840. Before his death, he called his children to his bedside to give them final blessings. He assured his son Joseph that he would live to finish his work. In his final moments, Smith said he saw Alvin, a son who had died nearly seventeen years earlier.

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A. GARY ANDERSON

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## SMITH, JOSEPH, VISIONS OF

See: Visions of Joseph Smith

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## SMITH, JOSEPH F.

Joseph F. Smith (1838–1918), sixth PRESIDENT OF THE CHURCH of Jesus Christ of Latter-day Saints (1901–1918), led the Church in the first two decades of the twentieth century and helped it win increasing respect in American society. He was a son of Hyrum SMITH and Mary Fielding SMITH and a nephew of the Prophet Joseph SMITH.

Joseph Fielding Smith (his full name) was born in Far West, Missouri, on November 13,



Joseph F. Smith (1838–1918) was ordained an apostle and counselor to Brigham Young at age 27 in 1866. He served in the First Presidency with Presidents Taylor, Woodruff, and Snow. He became the sixth President of the Church in October 1901, serving for a combined total of 52 years. He was an authority on Church doctrine. Selections from his sermons and writings are collected in *Gospel Doctrine*, a standard reference work. From an ambrotype, processed by Nelson Wadsworth.

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ary fled Missouri with other Latter-day Saints to refuge in Quincy, Illinois. In May, after Hyrum escaped from Missouri authorities, the Smith family moved to the new gathering spot of the Church in Nauvoo, Illinois. Joseph, although only five and a half years old when his father and Joseph Smith were murdered in 1844, retained many impressions of the two men in Nauvoo.

In 1846 Mary Fielding Smith left Nauvoo for the West with Joseph and three other children. Another son, John, met her in Iowa. Mary had only two children herself, Joseph and Martha Ann, but she was also mothering the five children of Hyrum and his deceased first wife, Jerusha. Although only seven, young Joseph drove a team of oxen across Iowa. From the fall of 1846 to the spring of 1848, the fatherless family endured the privations of WINTER QUARTERS, Nebraska, where many of the Saints suffered from sickness and some 359 died. Several of the family's horses and cattle, which Joseph tended, also died. At age nine he drove his mother's wagon across the plains to the valley of the Great Salt Lake.

In the early years in the Salt Lake Valley, Joseph tended cattle and sheep, cut wood, and hired out at harvest time. In 1852, when he was thirteen, his mother died from overwork and malnutrition. Throughout his long life, Joseph never forgot her example of faith and integrity and frequently told stories about her. Her death made him a substitute father to his sister, Martha Ann. While the two children were attending school in the winter of 1853–1854, a harsh schoolmaster took out a leather strap to punish the little girl. “Don’t whip her with that,” Joseph cried. Later he explained, “At that he came at me and was going to whip me; but instead of whipping me, I licked him, good and plenty” (Gibbons, pp. 26–27). During his youth, he struggled with a fiery temper before he eventually conquered it.

This incident both ended Joseph's short formal education and launched his long ecclesiastical career. In the next general conference he was called at age fifteen to serve in the Church's mission in the Sandwich Islands (Hawaii). Parley P. Pratt, an APOSTLE, set Joseph apart and promised that he would master the Hawaiian language by study and the gift of the Spirit. Joseph served a remarkably successful mission, which lasted nearly four years. While in Hawaii, he served as conference president on the islands of Maui and Hawaii. He also overcame his own attacks of “island sick-

ness” and became well known for his gifts of healing and of casting out evil spirits.

Immediately upon his return to Salt Lake City in 1858, Joseph joined the NAUVOO LEGION, Utah Territory's militia, and started with an expedition of a thousand men to intercept Johnston's army. From his return until the end of the war in June he was almost constantly in the saddle, patrolling the region between Echo Canyon, in Utah, and Fort Bridger, in Wyoming. Upon the peaceful settlement of the Utah War, Joseph assisted his relatives in returning to Salt Lake City from the southern settlements where they had gone in anticipation of the invading army (*see* UTAH EXPEDITION).

In April 1859 twenty-one-year-old Joseph married his sixteen-year-old cousin Levira, daughter of Samuel Harrison Smith. With Levira's permission Joseph then married Julina Lambson in PLURAL MARRIAGE. Later, he also married Sarah Ellen Richards, Edna Lambson, Alice Ann Kimball, and Mary Taylor Schwartz. He eventually was the father of forty-three children, thirteen of whom preceded him in death. Joseph was known as a kind and loving husband and father among members of his family.

Joseph served a mission in Great Britain from 1860 to 1863 and returned briefly to Hawaii in 1864 to help straighten out irregularities in Church affairs. While in Hawaii, he selected the site for a Church plantation on Oahu at Laie, presently the location of the Hawaii Temple, Brigham Young University—Hawaii Campus, and the Polynesian Cultural Center. Returning to Salt Lake City, he began work in 1865 as a clerk in the Church Historian's office. He was elected to the Territorial House of Representatives in 1865 and to the Salt Lake City Council in 1866. Later he served several consecutive terms in the Utah legislature. He was also a member of the Salt Lake Stake high council.

In 1866 Brigham YOUNG ordained the twenty-seven-year-old Joseph an apostle. In 1867 he accompanied Abraham O. Smoot, former mayor of Salt Lake City, and fellow apostles John TAYLOR and Wilford WOODRUFF to Provo, Utah, where they acted as civic officials in an effort to suppress and redirect some “rowdy elements” that had arisen in the town's citizenry. He returned to Salt Lake City in 1869, resumed his duties in the Historian's office, and began officiating in ordinances in the ENDOWMENT HOUSE.

In 1874, now known as President Smith, he presided over both the European and British mis-



sions. Upon his return in late 1875, he was called as stake president over the Saints in Davis County, Utah, and was also president of the Davis County Cooperative Company, one of a chain of Church cooperatives established during the United Order era, initiated by Brigham Young in 1874. In April 1877, Elder Smith was again sent to Great Britain to preside over the European Mission. The death of Brigham Young in August 1877 interrupted this call. Elder Smith returned to Salt Lake City to help with the settlement of President Young's estate, putting in long hours and painstakingly going over financial records and correspondence in this complicated matter.

Joseph F. Smith's labors in the Church took a significant turn in October 1880 when, at age forty-one, he was set apart as second counselor to John Taylor in the FIRST PRESIDENCY. The first counselor was George Q. Cannon, a close friend for many years. The two men also served as counselors to Presidents Wilford Woodruff and Lorenzo SNOW. Both were experienced missionaries and Church administrators, well versed in Church history and doctrine.

In the 1870s and 1880s, mass rallies throughout the United States protesting the Church's practice of plural marriage were adding impetus to the federal government's increasingly stern antipolygamy crusade. Rather than submit to what they considered unjust laws, President Taylor and his counselors chose civil disobedience. Joseph spent much of 1883 and 1884 in seclusion, and in 1885, when a warrant was issued for the arrest of the members of the First Presidency, he went into hiding in Hawaii under the assumed name of J. F. Speight. Over the next two and a half years, he grieved that he could do little to provide for his wives and children. In June 1887 he was called back to Utah to the deathbed of President Taylor, who died on July 25.

Continuing to serve in his position as a member of the Twelve Apostles during the period from President Taylor's death to the sustaining of Wilford Woodruff as President of the Church, Joseph fulfilled an assignment as the chief lobbyist for the Church in Washington, D.C., during the terms of Congress in 1888 and 1889. The First Presidency was reorganized in April 1889, with Joseph called as second counselor to President Woodruff.

The new presidency continued further political negotiations concerning the principle of plural marriage in an effort to lift the burdens imposed by

the federal government. These negotiations were inconclusive, but a revelation to President Woodruff, known as the MANIFESTO OF 1890, advised the Saints to refrain from contracting plural marriages where such were forbidden by law. The Manifesto gradually achieved the desired effect: prosecution of polygamists ceased, Church property was returned, and Utah obtained statehood. Joseph sought and obtained amnesty from U.S. President Benjamin Harrison and was able, for the first time in nearly a decade, to mingle openly in society and resume a normal life. After the Manifesto, Joseph continued to care for each of his wives and to have children by them.

He also took an active role in politics. The Church had been criticized for dominating politics in Utah through the People's party. In 1891 the People's party disbanded, and its members were encouraged to join the two national parties. To make sure of genuine diversity, the First Presidency asked Joseph F. Smith to join the Republican party, then the less popular of the two parties because of its leading part in the antipolygamy campaign. To strengthen the Republicans, in 1892 he published a pamphlet, *Another Plain Talk: Reasons Why the People of Utah Should Be Republicans*.

Following the death of Wilford Woodruff, Joseph continued as Second Counselor in the First Presidency from 1898 to 1901 while Lorenzo Snow was President. President Snow died on October 10, 1901, and at the next regular meeting of the Twelve in the temple on October 17, the First Presidency was reorganized, with sixty-two-year-old Joseph F. Smith as President and John R. Winder and Anthon H. Lund as counselors.

President Smith vigorously assumed the reins of leadership, determined to improve public opinion of the Church and its members. For half of his seventeen years as Church President, he was frustrated in this goal. He was forced to endure grueling interrogation before the U.S. Senate during the SMOOT HEARINGS, local editorial attacks from the *Salt Lake Tribune*, and diatribes from some of the nation's leading magazine editors. Gradually, however, partly through his genuine charity and his grandfatherly image, tension between the Church and the federal government and society diminished. President Smith labored indefatigably to strengthen the Church and improve its image by careful spending and getting out of debt; by purchasing and developing significant HISTORICAL



Joseph F. Smith and family (c. 1901). He and his wives had forty-eight children. His wives were Levira Annett Clark (m. 1859; no children; died 1888); Julina Lambson, on his right (m. 1866; 13 children, including Joseph Fielding Smith top row center); Sarah Ellen Richards, on his left (m. 1868; 11 children); Edna Lambson, second on his right (m. 1871; 10 children); Alice Ann Kimball, second on his left (m. 1883; 7 children); and Mary Taylor Schwartz, third on his right (m. 1884; 7 children).

SITES, such as Joseph Smith's birthplace in Vermont, the Smith farm in New York, important sites in Missouri, and CARTIAGE JAIL in Illinois; by completing the Church Administration Building, the LDS Hospital, a Church visitors bureau, and the Hotel Utah in Salt Lake City; and by promoting the expansion of the Church's missionary and educational systems.

One of Joseph F. Smith's legacies was through his exposition of various Church doctrines and of principles of priesthood government. He felt strongly that Church members should be taught "sound doctrine." Following his death in 1918, some of his voluminous teachings, recorded during five decades of instructing the Saints as a General Authority, were published under the title *Gospel Doctrine*. Possibly President Smith's most significant doctrinal contribution was his "Vision of the Redemption of the Dead," which he received on October 3, 1918, just six weeks prior to his death on November 19. In it he saw the world of departed spirits<sup>5</sup> and many individuals who reside

there, including ancient and modern prophets, and he viewed the visit of Jesus Christ to the spirit world, where Jesus declared liberty to the righteous and organized a mission to preach the gospel to the wicked spirits. In 1981 his account of this vision was added to the Doctrine and Covenants as section 138.

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SMITH, an apostle who would become the sixth President of the Church, and Julina Lambson, the first of his six plural wives. His grandfather was the Patriarch Hyrum SMITH. Under the tutelage of his parents, Joseph Fielding, as he became known in the Church, grew up with a deep affection for the Prophet Joseph SMITH and his teachings. Upon learning to read, he constantly studied Church magazines, pamphlets, and other publications, reading the Book of Mormon twice by age ten. A few years later, he read the lengthy history of the Church, published in the *Millennial Star*. In his late teens he studied the New Testament in transit to and from his merchandizing job at ZCMI (Zion's Cooperative Mercantile Institution), the Church department store. He built the lasting scholarship on this foundation of constant learning that later distinguished his prolific writings.

He married Louie Emily (Emyla) Shurtliff in the Salt Lake Temple on April 26, 1898. One year later, he accepted a two-year mission call in the Nottingham conference of the British Mission (1899–1901). Upon his return, he secured employment in the Church Historian's office. In April 1906 he was appointed an assistant Church historian.

As antipolygamy sentiment raged in the early 1900s, Joseph Fielding felt the injustice of the attacks upon the Church and the men whom he knew and loved, such as his father. Some of his first publications were defenses of historical Church doctrine and practice, including *Blood Atonement and the Origin of Plural Marriage* (1905) and *Origin of the "Reorganized" Church: The Question of Succession* (1907).

In March 1908 his wife, Louie, died leaving him with two daughters. That November he married Ethel Georgina Reynolds, who bore him five sons and four daughters. Ethel died in August 1937, and he married Jessie Ella Evans in April 1938. She died on August 3, 1971, one year before President Smith.

Family influence powerfully shaped Joseph Fielding Smith's feeling about religion and his understanding of the gospel. In his later years he often commented that he had been tutored by his father, who was called to preside over the Church when Joseph Fielding was only twenty-five. "I have a great love for my father," he said. "It was marvelous how the words of living light and fire flowed from him" (remarks at Smith family reunion, Nov. 13, 1970; copies in family possession).



Joseph Fielding Smith (1876–1972), ordained an apostle in 1910, was well known for his gospel writings. He served as Church Historian for many years, publishing a selection of the teachings of the Prophet Joseph Smith. He wrote many "Answers to Gospel Questions" and articles that were collected in three volumes called *Doctrines of Salvation*. Courtesy Utah State Historical Society.

"In all my life," he continued, "whenever I have been tempted, one thought has always come to me. 'What would my father think of that?'" A year later, dramatizing the impact of his father on his own gospel scholarship, he said, "I feel a closeness to my father, and my grandfather, and my grand-uncle the Prophet [Joseph Smith] himself, and to the other early brethren of this dispensation. I believe what they believed and am sure that in large measure I think as they thought" (fireside speech to Latter-day Saint Student Association, Nov. 21, 1971, LDS Institute of Religion, University of Utah).

Family influences in turn became the molding forces in the lives of Joseph Fielding's children, who tell of his constant efforts to teach them. At meals, in family gatherings, while walking children to school or church, and later in letters to those in

the military and on missions, he was always instructing his children in gospel principles. His letters, like his sermons, were filled with scriptural quotations, often interpreting world events or family activities in terms of what the scriptures said. Through these constant teachings he earned what he considered to be one of life's greatest blessings: all of his children remained faithful Latter-day Saints. Each married in the temple, and each of his sons served a mission for the Church. Following Joseph Fielding's death, Harold B. LEE, his successor as President of the Church, said, "Truly, the greatest monument to him is the great posterity which he has given to the world" (Letter to the Joseph Fielding Smith family, July 14, 1972, Salt Lake City, Historical Department of the Church [HDC]).

When Joseph Fielding Smith was ordained an apostle on April 7, 1910, the *Salt Lake Tribune* published criticisms against him, his father, and the Smith family for nepotism. This vilification ignored his qualifications for the apostleship. In this difficult time, he took refuge in his family, which had special reason to have confidence in the call because of a revelation to his mother that her son would become an apostle (Bruce R. McConkie, pp. 24–31). In a patriarchal blessing he received at nineteen, Joseph Fielding Smith had also been told, "It shall be thy duty to sit in council with thy brethren, and to preside among the people" (John Smith, Patriarchal Blessing to Joseph Fielding Smith, Jan. 19, 1896; copy in LDS Church Historian's Library).

During his apostolic tenure, amid many responsibilities and duties, Joseph Fielding Smith was best known, and is best remembered, as a theologian and gospel scholar. President Heber J. GRANT called him "the best posted man on the scriptures of the General Authorities of the Church that we have" (Letter to Joseph Fielding Smith, Dec. 31, 1938, HDC). He published more books and articles than any other man who became President of the Church, though it was never his main intent to become an author. Many of his writings were discourses, answers to questions posed to him, instructions for Church leaders, and efforts to clarify common uncertainties.

One book, *The Signs of the Times* (1942), was published after requests mounted for copies of lectures he had given on the LAST DAYS. *The Restoration of All Things* (1945) was a compilation of radio talks; the two-volume *Church History and Modern*

*Revelation* (1953) was a manual of instruction for the Melchizedek Priesthood quorums; and the five-volume *Answers to Gospel Questions* (1957–1966) was a compilation of answers to gospel questions printed in Church magazines over a period of years.

At a time when many were concerned with the issues of organic evolution, Elder Smith published *Man: His Origin and Destiny* (1954), in which he provided a scriptural and theological defense of the Church position that mankind is the offspring of and placed on earth by God, not a product of random evolutionary processes. His calm throughout this intellectual storm showed both his serenity and wisdom.

He always built his sermons on scriptural themes. "I never did learn to deliver a discourse," he said, "without referring to the scriptures" (Joseph F. McConkie, pp. 44–45). In his sixty-two-year ministry as an apostle and prophet, Joseph Fielding Smith preached on almost every facet of the gospel. Few Latter-day Saints have spoken so emphatically on the fact that God is a personal being, that he is the creator of all things, that he is literally the Father of Jesus Christ, and that the atonement of Christ grows out of the fact of his divine Sonship. His defense of the Prophet Joseph Smith, the Book of Mormon, and the doctrine of a latter-day restoration fulfilled a promise in a second patriarchal blessing that his teachings and writings would stand as a "wall of defense against those who are seeking and will seek to destroy the evidence of the divinity of the mission of the Prophet Joseph Smith" (Joseph D. Smith, Patriarchal Blessing to Joseph Fielding Smith, May 11, 1913; copies in family possession).

He explained the doctrine of the "divine law of witnesses" (CR, Apr. 1930) with a force and clarity not found elsewhere in the literature of the Latter-day Saints (see WITNESSES, LAW OF). *The Way to Perfection* (1931) and *Elijah the Prophet and His Mission* (1957) stand as classic expositions of the doctrines of salvation for the dead. His compilation *Teachings of the Prophet Joseph Smith* (1938) is one of the most widely used reference texts in LDS literature. *Essentials in Church History* (1922) and *The Life of Joseph F. Smith* (1938) are examples of interpreting history through scriptural and prophetic eyes.

Yet, while he is remembered as a gospel scholar, Joseph Fielding Smith's love of life and those he worked with was broader than his scholar-



Shown here (c. 1970) with his third wife, Jessie Evans Smith. They were married in 1938, and she was famous as a singer. Joseph Fielding Smith was the tenth President of the Church, serving in that position from 1970 to 1972.

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Joseph Fielding Smith became President of the Church on January 23, 1970, following the death of President David O. McKay. His two-and-

one-half-year tenure was marked by steady missionary growth; the dedication of the Ogden and Provo temples; some significant organizational restructuring, including reorganizations in the Church Sunday School system and the Church Department of Social Services; and a revamping of portions of the Church internal communication systems, which led to the consolidation of all general Church magazines into three.

After a long life of scholarship and influence, one of his most significant acts was his reaffirmation, as President of the Church, of the doctrines that he had taught throughout his apostolic ministry. "What I have taught and written in the past," he said in the October general conference of 1970, "I would teach and write again under the same circumstances" (CR, Oct. 1970, p. 5). He died July 2, 1972, in Salt Lake City.

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AMELIA S. MCCONKIE  
MARK L. MCCONKIE

#### SMITH, LUCY MACK

Lucy Mack Smith (1775–1856) was the mother of the Prophet Joseph SMITH and his main biographer for the crucial formative years of the restored Church. A marked tenderness existed between the Smith parents and children, and Lucy lived near or in the Prophet's household through hardships in New York, Ohio, Missouri, and Illinois. Mother and son maintained the strongest mutual respect throughout these years of change, sacrifice, and persecution.

Faith in God was central to Lucy Smith's personality. When a young mother, she became critically ill and spent a night very near death, but a voice promised her life after she pleaded for the power to "bring up my children, and comfort the heart of my husband," with a vow to serve God completely. More than forty years later, she publicly reviewed the result of her parental leadership





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with her husband, Joseph SMITH, Sr. Of eleven children, nine reached maturity, and with typical intensity, Lucy said, "We raised them in the fear of God. . . . I presume there never were a family that were so obedient as mine" (MS conference minutes, Oct. 8, 1845, IHDC).

Her father, Solomon Mack, was a dynamic venturer who showed courage and self-reliance in close combat in the French and Indian Wars and afterward as merchant, land developer, contractor, miller, seafarer, and farmer. Unsatisfied with the seeming meaninglessness of his way of life, he finally found God after severe sickness. He then published his concise biography—the saga of how God protected him in his wanderings and at the end showered his soul with love and insight. Lucy Mack Smith identified deeply with her mother, Lydia Gates, who came from the home of a prosperous Congregational deacon. Lydia used her schoolteaching skills in the home, creating what Solomon called an atmosphere of "piety, gentleness, and reflection" (Anderson, 1971, p. 27). All of the Mack children possessed mixtures of the daring enterprise of their father and the assertive piety of their mother. Lucy was true to this heritage of seeking light and then sharing it.

Lucy was born in Gilsum, New Hampshire, where town records enter her birthday as July 8, 1775, the year the American Revolution began. Her education included attending school there and at Montague, Massachusetts, supplemented by private instruction by her mother. Lucy Smith's speeches and writing reveal an intelligent believer who used English capably. In her late teens Lucy was also greatly influenced by the courageous deaths of her older sisters; each died in her early thirties, after testifying to personal revelations of the hereafter and of Christ's love.

Lucy's entrepreneur brother, Stephen Mack, took her to Tunbridge, Vermont, where she met her future husband, Joseph Smith, Sr. She evaluated his family as "worthy, respectable, amiable, and intelligent." To their marriage on January 24, 1796, Lucy brought a dowry of a thousand dollars, a gift of her brother and his business partner; her husband owned a farm of almost equal value. A huge exporting investment failed because of the dishonesty of their agent, and the couple used their total assets to pay the debt rather than default on merchandise obtained for their Vermont store. Their first twenty years of marriage were spent in neighboring Vermont and New Hampshire towns. They climbed back to prosperity through the

schoolteaching of Joseph Smith, Sr., assisted with farming and home industry. Yet setbacks came with agonizing sickness in the family in 1812–1813 and frozen crops in 1814–1816, which precipitated their move to Palmyra, New York.

Lucy and Joseph Smith, Sr., were active seekers. As a young, sensitive woman, Lucy sought the conversion that she heard preached in churches. As she "perused the Bible and prayed incessantly," Lucy concluded that the biblical church "was not like" any existing church. Thus, after a miraculous healing in early marriage, she asked a minister to baptize her without commitment to attend his denomination. Finding New England Presbyterianism wanting, she investigated Methodism, only to be opposed by her unaffiliated husband. In these years, he received periodic dreams promising future answers. And Lucy in turn dreamed of Joseph Smith, Sr., as a pliant tree; she concluded that he would yet receive the full truth from God.

Lucy Smith was a vigorous forty years of age when regional crop failure forced the family to the opening wheat land of western New York. Their move was evidently in 1816, and her husband preceded her, sending Lucy the means to bring a few goods and their eight children, ranging from eighteen-year old Alvin to the new baby, Don Carlos. Mother Smith showed independence in publicly dismissing her unprincipled teamster (who had been hired to help the family, but proved to be selfish and undependable). She also showed tender emotions in the reunion of "throwing myself and my children upon the care and affection of a tender husband and father" (Coray MS).

In the Palmyra area the family rebuilt financial security, only to have it slip away again amid the hostility of their neighbors to their son's revelations. Lucy first began to "replenish" her home furnishings by continuing "painting oil cloth coverings for tables, stands, etc." Like many new settlers, the Smiths signed a short-term contract to purchase about a hundred acres of uncleared land. Over several years the family cleared forty acres, built fences and outbuildings, kept up a coopering business, and ran farm operations for a large sugar maple harvest, orchard production, and the main wheat crop. These activities objectively contradict one of two charges in neighborhood affidavits that Lucy and her family were lazy and superstitious. The realities behind such accusations were poverty and a belief in the miraculous. Obvious attempts were made to discredit the new religion by denigrating its founders and their families.

Mother Smith's history admits that the family was accused of occult treasure searching, but it passes over the issue by stating the intense goal of their New York years: "Whilst we worked with our hands we endeavored to remember the service of [God] and the welfare of our souls" (Coray MS). In this context, she relates how the prayers of her son Joseph were answered. The Prophet does not suggest that he confided his FIRST VISION to his family, and his mother reports only that she had early knowledge that an angel later revealed the Book of Mormon. Lucy carefully describes that she handled the URIM AND THUMMIM and the ancient breastplate. Her conviction of the divinity of the Book of Mormon was total, as suggested by a letter to her brother in 1831: "I want you to think seriously of these things, for they are the truths of the living God" (Kirkham, p. 67).

For a time, Lucy affiliated with a Presbyterian church in Palmyra, though she was excommunicated for nonattendance the month before the LDS Church was organized. Her powerful faith in the young Church was expressed in her taking a large New York group to Ohio by canal boat to Buffalo and by steamer across a partially frozen Lake Erie in 1831. She braved cold weather and discouragement, leading in prayer, missionary work, and practical arrangements until again united with her husband and sons in upper Ohio. She then went to teach her Mack relatives in Detroit, converting Stephen Mack's widow, Temperance. Mother Smith endured two later migrations, one in the spring rains on the way to Missouri in 1838 and a move to Illinois in the wet snows of early 1839.

Joseph Smith, Sr., died in late 1840, a casualty of a decade of trauma and exposure. Shortly before he died, he blessed his children and expressed love for his "most singular" wife, promising her that her last days would be her best days. But other searing partings preceded the fulfillment of this promise of peace. Lucy early had lost two infant sons, and later came the sudden death of her oldest son, Alvin, during her New York days. She buried her husband in Illinois and, within the next four years, endured the deaths of four more sons—Samuel and Don Carlos in sickness and Joseph and Hyrum murdered by a mob.

"O God, why were my noble sons permitted to be martyred?" was her cry upon seeing their corpses (Anderson, 1977, p. 135). An inner voice assured her that divine purpose was accomplished in the tragedy. Lucy never lost her faith in God, in

the revelations to her son, and in the destiny of her family. She was cared for by Joseph and Emma Smith until 1844, by her daughter Luey Millikin some years thereafter, and by Emma once more in her final years in Nauvoo. Feeble and unable to write, she impressed visitors with her spiritual and social vitality. She passed from life May 14, 1856, at nearly eighty-one.

For a time after 1844, Luey Smith depended emotionally on her only surviving son. Yet William seems to have overused her name in his cause. In 1845 he sought to expand his patriarch's office, and John TAYLOR's journal records visions briefly circulated from Luey about William's supposed authority to lead the Church. Perhaps William helped her write them, since the apostles who met with Luey found her questioning whether they had "a correct copy." Taylor described her "good feelings" toward the Twelve (pp. 63–68). She and most of her sons' widows were in the first companies receiving higher ordinances in the Nauvoo Temple. She received WASHINGS AND ANOINTINGS on December 11, 1845, and the ENDOWMENT the following day (HC 7:542–44).

Lucy Smith gave a spirited talk before the October 1845 conference, expressing her need to stay with her children in Nauvoo but giving her blessing to the Twelve and their plans for the exodus: "I feel that the Lord will let Brother Brigham take the people away." She also said that her memoirs were complete: "I have got all in a history, and I want this people to be so good as to get it printed" (MS conference minutes, Oct. 8, 1845, HDC). This was dictated to Martha Jane Knowlton Coray, whose first narrative survives. Luey's history was not printed until Orson PRATT obtained a copy and published it in England in 1853.

The first edition of Luey's memoirs was recalled by Brigham Young. However, his goal was accuracy, not suppression, since he initiated a second edition. According to Wilford WOODRUFF's journal, the President charged the careful Woodruff and two Smith family members to "correct the errors in the History of Joseph Smith as published by Mother Smith, and then let it be published to the world" (Apr. 22, 1866).

Lucy Smith's history gives more than two hundred names in its various drafts, and hundreds of details. Nearly all of these individuals and episodes are confirmed by independent contemporary records. Astute John Taylor evaluated her capacity after talking with her about her history: "Though now quite an aged woman, the power of her mem-

ory is surprising; she is able to relate circumstances connected with the family, with great distinctness and accuracy" (p. 52). Beyond facts, her history burns with the dedication that made the events of the Restoration possible. She achieved religious greatness—as a mother and as a dynamic contributor to the infant church. Furthermore, her history is irreplaceable, judged by her expressed goal to give "the particulars of Joseph's getting the plates, seeing the angels at first, and many other things which Joseph never wrote or published" (Lucy Smith to William Smith, Jan. 23, 1845, HDC).

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RICHARD LLOYD ANDERSON

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#### SMITH, MARY FIELDING

Mary Fielding Smith (1801–1852) has the unique distinction of being the mother of one President of The Church of Jesus Christ of Latter-day Saints (Joseph F. SMITH) and the grandmother of another (Joseph Fielding SMITH).

Born on July 21, 1801, at Honidon, Bedfordshire, England, Mary Fielding was the sixth child of John Fielding and Rachel Ibbotson, staunch



Mary Fielding (1801–1852) married Hyrum Smith, elder brother of the Prophet Joseph Smith, following the death of his first wife. She was mother of Joseph F. Smith and the grandmother of Joseph Fielding Smith, the sixth and tenth presidents of the Church. A nineteenth-century portrait. Artist unknown.

Methodists. In 1834, Mary migrated to Toronto, Canada, where her brother and sister, Joseph and Merey, had moved two years earlier. Nearby at Charleton, the three Fieldings were baptized into the Church in May 1836. The following year, Mary moved to KIRTLAND, OHIO.

Attractive and well educated, Mary became a live-in governess and teacher for various families in Kirtland. On December 24, 1837, Mary Fielding married the widower Hyrum SMITH, whose first wife had died while giving birth to their fifth child. Though reluctant to become a stepmother, Mary accepted this responsibility as the will of the Lord.

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Mary and Hyrum were forced to flee Kirtland for Far West, MISSOURI, in early 1838. That November 13th, while Hyrum was incarcerated in LIBERTY JAIL in Clay County, Missouri, and the Missouri Saints were under siege, Mary gave birth to a son, whom she named Joseph Fielding Smith, and who would become the sixth President of the Church in 1901.

Ill for several months after the birth of her son, Mary was transported on a bed in a wagon to Quincy, Illinois, in February 1839. Freed from imprisonment in April, Hyrum joined her there. Soon they settled in nearby Commerce, which became NAUVOO. On May 14, 1841, Mary gave birth to a daughter, Martha Ann. Mary assisted Hyrum as he served as vice-mayor of Nauvoo, PATRIARCH to the Church, and Associate President of the Church. She and her sister Merey helped organize the women of the Church to raise funds for the Nauvoo Temple. Tragedy befell the entire Church on June 27, 1844, with the MARTYRDOM OF JOSEPH AND HYRUM SMITH in Carthage Jail.

Mary and her children left Nauvoo in the fall of 1846. After living in WINTER QUARTERS eighteen months, they crossed the plains to the Salt Lake Valley in 1848. Her son Joseph F., only nine years of age, drove one of the wagons. When Peter Lott, captain of their company, complained that Mary was underequipped and would be a burden on the entire company, she replied that she would beat him to the valley—and without his help. A deeply spiritual person, Mary often relied on prayer. On one occasion while crossing the plains, two of her finest oxen disappeared. Several men looked for them at length but without success. Back in camp, Mary knelt in prayer and then walked straight to a ravine, where she found her oxen caught in a clump of willows. Her family arrived in Salt Lake City on September 22, 1848—ahead of Captain Lott.

Mary secured a lot in Salt Lake City and a farm in Mill Creek. Her two-room adobe farmhouse is preserved in the pioneer village near the “THIS IS THE PLACE” MONUMENT in Salt Lake City. Although a widow with few means, she directed her children to pick the best of their farm produce for the tithing office. When a clerk at the office suggested that the Widow Smith should not tithe when she had so little, she scolded him. It was a privilege to pay tithing, she insisted, and to recommend that she not pay her tithing was to deny her the blessings that she needed.

Mary Fielding Smith died September 21, 1852, probably from pneumonia, at the age of fifty-one. She was widely respected and admired during her lifetime. Later generations saw her through the eyes of her son, President Joseph F. Smith, who often spoke of her as a model of courage and faithfulness.

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SUSAN ARRINGTON MADSEN

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## SMITH FAMILY

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After the failure of a number of business and farming ventures, they moved to the village of Palmyra, New York, in 1816, near which Joseph Smith, Jr., experienced his early visions (*see VISIONS OF JOSEPH SMITH*). From the beginning, the Smith family supported young Joseph's claim to angelic visitations and prophetic power. Nine children grew to adulthood (a first son was still-born; another, Ephraim, died shortly after birth in 1810), and all were loyal to their belief in their brother Joseph's divine mission.

Alvin (1798–1823), the oldest son, was a great strength to his family as he cleared land and worked to build a house for the family in Manchester. He died in November 1823 of an overdose of calomel prescribed for a stomach ailment. On his deathbed Alvin encouraged the seventeen-year-old Joseph to “be a good boy, and do everything that lies in your power to obtain the Record,” referring to the Book of Mormon plates (Smith, p.

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After the failure of a number of business and farming ventures, they moved to the village of Palmyra, New York, in 1816, near which Joseph Smith, Jr., experienced his early visions (*see VISIONS OF JOSEPH SMITH*). From the beginning, the Smith family supported young Joseph's claim to angelic visitations and prophetic power. Nine children grew to adulthood (a first son was still-born; another, Ephraim, died shortly after birth in 1810), and all were loyal to their belief in their brother Joseph's divine mission.

Alvin (1798–1823), the oldest son, was a great strength to his family as he cleared land and worked to build a house for the family in Manchester. He died in November 1823 of an overdose of calomel prescribed for a stomach ailment. On his deathbed Alvin encouraged the seventeen-year-old Joseph to “be a good boy, and do everything that lies in your power to obtain the Record,” referring to the Book of Mormon plates (Smith, p.





Smith family home south of Palmyra, New York (c. 1960). The family lived here, c. 1825–1829, leaving New York in 1831 for Kirtland, Ohio. In the grove to the west of this house, Joseph Smith received his First Vision (1820). Joseph brought the golden plates into this house from the Hill Cumorah to the southeast (1827).

87). In an 1836 vision, Joseph saw Alvin in the CELESTIAL KINGDOM (D&C 137).

The Smiths participated in the early events of the RESTORATION and followed young Joseph first to Ohio and then to Missouri and Illinois, suffering hardship and persecution, but continuing faithful. Don Carlos Smith (1816–1841), the youngest brother, was president of the HIGH PRIESTS at Kirtland and Nauvoo and an editor of the *Times and Seasons*. He died in August 1841 at the age of twenty-five.

The close relationship of Hyrum SMITH (1800–1844) and his younger brother Joseph is a prominent theme in the history of the Church. John TAYLOR declared of them, “In life they were not divided, and in death they were not separated!” (D&C 135:3). Hyrum became Second Counselor in the FIRST PRESIDENCY and was named PATRIARCH and assistant Church President in 1841. He married Jerusha Barden in 1826, and after her death in 1837 he married Mary Fielding (see SMITH, MARY FIELDING). He was the father of eight children and was assassinated with Joseph at CARTHAGE JAIL on June 27, 1844.

Samuel Harrison Smith (1808–1844) was the first missionary in the Church. Along with Hyrum

and his father, Joseph, Sr., he was one of the eight witnesses of the Book of Mormon. He married Mary Bailey and, after her death, Levira Clark. Upon hearing of the danger to his brothers at Carthage, Samuel attempted to ride to their aid, but was fired upon and chased away by the mob. He eluded his pursuers with hard riding, but arrived too late to intervene. He died within the month, apparently of an injury sustained in that ride. Samuel’s family went west with the Saints, as did the family of Hyrum Smith.

William Smith (1811–1893) was the only brother in the family to survive the Nauvoo period. He became a member of the QUORUM OF THE TWELVE APOSTLES in 1835 and Church Patriarch after the death of his brother Hyrum in 1844. Unwilling to accept the leadership of the Twelve over the Church after the death of Joseph, he was excommunicated in 1845. He may have been a pivotal influence in the decision of the Smith sisters and their mother to remain in Illinois after the main body of the Church moved west. He vigorously encouraged Mary Fielding Smith and Hyrum’s children to remain in the area, but they chose to follow Brigham Young and the Twelve. William joined the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS in 1878.

The three sisters in the Smith family were Sophronia, Catherine, and Lucy. Sophronia (1803–1876) married Calvin Stoddard in 1828 and bore him two daughters. After Calvin’s death in 1836, she married William McCleary. Their temple ENDOWMENTS are recorded after Joseph and Hyrum’s martyrdom, which indicates that they were in harmony with Church leadership at that time, but they did not go west with the Saints.

Catherine (1813–1900) fulfilled her father’s blessing that she would live to a good old age. She married Wilkins Jenkins Salisbury in 1831, and they were the parents of eight children. After his death in 1856, she remained in Hancock County, Illinois, a prominent member of the community.

Lucy (1821–1882), the youngest, was especially beloved by all the family. She married Arthur Millikin when almost nineteen and became a welcome support to her mother, who lived with the couple for seven years after the death of Joseph, Sr. Lucy stayed in Illinois and with her sisters joined the RLDS Church in 1873. The sisters maintained cordial relationships with their Utah relatives throughout their lives.



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SYDNEY SMITH REYNOLDS

## SMITH FAMILY ANCESTORS

Five generations of the Prophet Joseph SMITH's ancestors lived in Topsfield, Massachusetts. The first was his great-grandfather's grandfather, Robert Smith, who came from England to Boston in 1638. He married Mary French in 1659 at Topsfield. They were the parents of ten children. When Robert died at Boxfield, Massachusetts, in 1693, he left an estate valued at the comparatively large amount of 189 pounds. Robert and Mary's son Samuel was born in 1666. He was listed on the town and county records as a "gentleman" and apparently held public office. He married Rebecca Curtis, and the third of their nine children, also named Samuel, was born in 1714.

Samuel Smith, Jr., was a distinguished community leader and supporter of the American War of Independence. He served six terms in the Massachusetts state legislature and twelve as a town selectman. He was chairman of the Tea Committee at Topsfield in 1773, which sustained the action of the Boston Tea Party, and he was elected to the First Provincial Congress in Massachusetts in 1774. Samuel married Priscilla Gould, a descendant of Zaccheus Gould, the founder of Topsfield.

Asael Smith, the Prophet Joseph Smith's grandfather, was born to this couple in 1744. His mother died just six months after he was born. Asael married Mary Duty at Topsfield in 1767. Their son Joseph SMITH, Sr., was born in Topsfield in 1771. They later moved to New Hampshire. Asael served in the Revolutionary War, following which he was town clerk of Derryfield, New Hampshire, from 1779 until 1786. When his father died, Asael returned to Topsfield at great personal sacrifice and worked for five years to liquidate his father's debts. In 1791 Asael left Topsfield to make a new life, first in Ipswich, Massachusetts, and

then that same year in Vermont. He continued his trade as a cooper, settling in Tunbridge, Vermont, where he served as selectman, grand juror, and surveyor of highways. Over the years, he held nearly every public office in Tunbridge.

Although Asael believed in a personal God and Savior, he came to oppose the established churches. He served as moderator of a meeting that established one of the early Universalist societies in Vermont in 1797. He always subscribed to the Universalist doctrine that the atonement of Christ was sufficient to redeem all men. Despite this departure from traditional New England orthodoxy, his writings show him to have been a man of warm Christian faith. Asael said that he felt that God intended to raise a branch of his family to be of great benefit to mankind (R. L. Anderson, p. 112).

The maternal ancestors of the Prophet Joseph Smith were named Mack(e). John Macke was born in 1653 at Inverness, Scotland, a descendant of a line of clergymen. He emigrated to Salisbury, Massachusetts, in 1669, and then on to Lyme, Connecticut. His son Ebenezer inherited his father's large estate in Lyme and married Hannah Huntley. For a while Ebenezer was able to keep his family in good style, but their prosperity was short-lived. Their son Solomon, born in 1732, was apprenticed to a neighboring farmer in Lyme at the age of four. Solomon later reported that he was treated as a slave and never given instruction in religion or taught to read and write, which was a great hardship to him in later life.

In 1759 Solomon Mack married Lydia Gates, a young schoolteacher and a member of the Congregational church. She was well educated and from a well-to-do religious family. Although Solomon and Lydia came from contrasting backgrounds, theirs was an enduring marriage. Lydia took charge of both the secular and religious education of their eight children. They pioneered the upper Connecticut River Valley and settled Marlow, New Hampshire. They later moved to Gilsum, New Hampshire, where the Prophet Joseph's mother, Lucy Mack, was born in 1775 (see SMITH, LUCY MACK).

During the American Revolution, Solomon helped with the manufacture of gunpowder, served in an artillery company, and shipped aboard a privateer. Although he worked hard as a merchant, land developer, shipmaster, mill opera-

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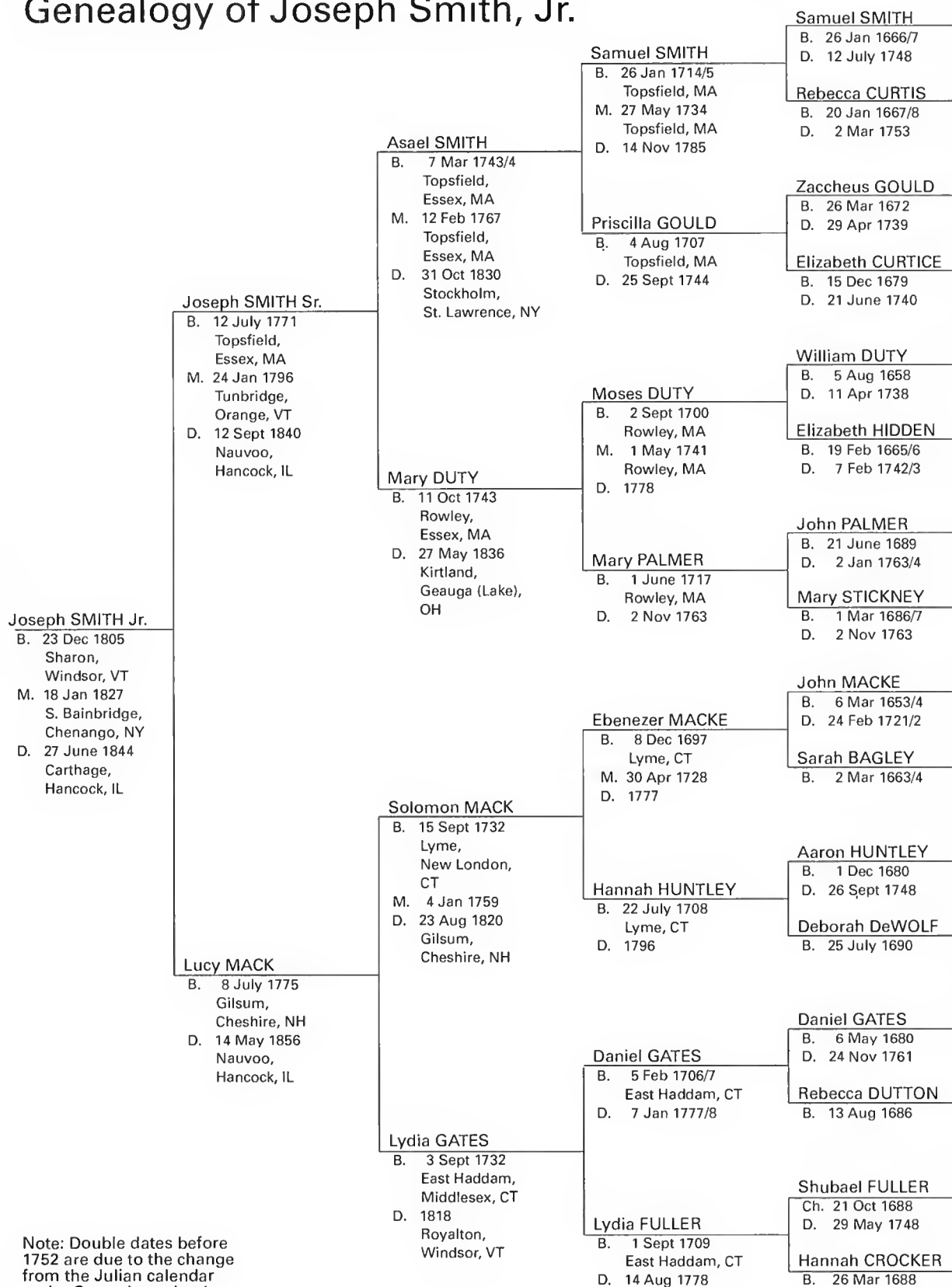
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tor, and farmer, fortune did not favor him, and accidents, hardships, and financial reverses beset him most of his life.

Solomon Mack was not outwardly religious, though he was a God-fearing and good-hearted man. He showed little inclination toward scripture reading or churchgoing until 1810, when rheumatism forced him to reassess his values. "After this I determined to follow phantoms no longer, but devote the rest of my life to the service of God and my family" (quoted in Smith, pp. 7–8). That winter, he read the Bible and prayed earnestly, eventually finding peace of soul and mind. From then on until his death in 1820, Solomon spent much of his time telling others of his conversion and admonishing them to serve the Lord. He wrote an autobiography in the hope that others would not become enamored with the desire for material gain as he had. He enthusiastically shared his religious conviction with his grandchildren, among whom was young Joseph Smith, Jr. Solomon Mack died in 1820, three weeks before his eighty-eighth birthday and shortly after his grandson's remarkable FIRST VISION of the Father and the Son.

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A. GARY ANDERSON

## SMOOT HEARINGS

Before seating senator-elect Reed Smoot, a member of the Quorum of the Twelve Apostles, the U.S. Senate conducted lengthy hearings into his alleged involvement in PLURAL MARRIAGE and into the policy and government of the Church. Few events have had greater impact on the Church and its public image than the highly publicized Smoot Hearings of 1903–1907.

The 1890s had seen the Church pass through some of its most challenging times, including the

tumultuous political fight for Utah statehood following the MANIFESTO OF 1890 (officially curtailing new plural marriages) and presidential amnesty for Church officers who had practiced POLYGAMY, initiating the process of accommodation and acculturation to mainstream America. Euphoria, however, was short-lived.

The election to the U.S. Senate of Reed Smoot, a highly visible Church leader, unleashed intense anti-Mormon sentiment, which had subsided after statehood. Within a year of his election, more than 3,100 petitions arrived in Washington, D.C., protesting his seating and creating a furor that forced the Senate to examine the case. The prosecution focused on two issues: Smoot's alleged polygamy and his expected allegiance to the Church and its ruling hierarchy, which, it was claimed, would make it impossible for him to execute his oath as a United States senator. Although the proceedings focused on senator-elect Smoot, it soon became apparent that it was the Church that was on trial.

The case opened with Church leaders subpoenaed to testify as to the power the Church exerted over its members in general and over General Authorities in particular. Investigators probed into past and present polygamous relationships of leaders and lay members alike. They raised questions on points of doctrine that affected how Church members and their leaders interacted with American society at large.

Some of the testimony revealed situations and circumstances that put the Church in an unfavorable light. President Joseph F. SMITH received especially harsh treatment in cross-examination. Some members of the Quorum of the Twelve refused to testify, which increased the hostility of senators already concerned about the Church's motives and conduct. Faced with intense pressure, Church leaders accepted the resignations of apostles Matthias Cowley and John W. Taylor, who were rumored to have performed plural marriages after the Manifesto. To further evidence good faith, in the annual April conference of 1904 President Smith issued a "Second Manifesto" that added ecclesiastical teeth to the Manifesto of 1890. Excommunication would now follow for those who refused to relinquish the practice of plural marriage.

Despite some damaging testimony, Senator Smoot gradually won support for three reasons. First, his character was found to be above re-

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The victory for Elder-Senator Smoot was a victory for the Church, providing the political legitimacy it had been seeking since 1850. It also launched a thirty-year career in the Senate that saw Senator Smoot reach the pinnacle of political success as one of the two or three most powerful senators in America during the 1920s. Perhaps more than any other individual, Reed Smoot molded and shaped the positive national image the Church was to enjoy throughout the twentieth century.

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#### SNOW, ELIZA R.

Dubbed "Zion's poetess" by Joseph Smith, Eliza Roxey Snow (1804–1887) is still noted widely for her hymn-texts, ten of which are included in the 1985 LDS Hymnal (see HYMNS AND HYMNODY). Of those, "O My Father," written in Nauvoo in 1845 and sung to various tunes since its first publication, is one of Mormondom's favorites. Her poems "How Great the Wisdom and the Love" and "Though Deepening Trials" are also sung frequently. Her most significant legacy, however, was not her poetry but her 1867 assignment to organize RELIEF SOCIETIES throughout the Church, and her involvement in the organization of the Young Ladies Mutual Improvement Association



Eliza Roxey Snow (1804–1887), second general president of the Relief Society (1866–1887), was one of the most influential women in Utah in the nineteenth century. She was sealed to Joseph Smith and a wife to Brigham Young. Known as "Zion's poetess," she wrote many poems and hymns. She presided over ordinances for women in the Endowment House and served on the boards of the Deseret Hospital and civic organizations. Courtesy Rare Books and Manuscripts, Brigham Young University.

(later YOUNG WOMEN), the PRIMARY Association, and other economic and ecclesiastical movements. She was unchallenged in her position as "captain of Utah's woman-host."

She is described by her contemporaries as being of average height, and delicate in appearance. In her sixties she seemed to observers to be as young as forty, despite the fact that her dark brown hair was silvered with gray. She had dark eyes and a high forehead, and she habitually wore a cap over her center-parted hair and dangling earrings. Her manner was quiet and dignified. She was simple in her attire, calm, ladylike, and rather cold, observed several of her contemporaries. At age seventy, her now wrinkled face appeared to many to be stern. Most remarkable are the descriptions of her in her eighties, however, revealing a woman with mental faculty in full vigor, industrious beyond her physical strength, and

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tireless as a woman half her age. Throughout her life she was perceived as neat and orderly, with "old school" manners. Where her detractors saw her as outrageously bigoted, her friends admired her precision and enthusiasm in defense of her faith.

Born in Becket, Berkshire County, Massachusetts, on January 21, 1804, Eliza Roxey (most often Eliza R. or misspelled Roxey) Snow was raised from her second year in Mantua, Portage County, Ohio. Her father, Oliver Snow, of Becket, and mother, Rosetta Pettibone, of Simsbury, Connecticut, along with daughters Leonora and Eliza, and family members on both sides, were 1806 pioneers to Connecticut's "Western Reserve" in northeastern Ohio. They cleared a good farm and in 1814 built one of Mantua's first permanent homes. Oliver was a town and county official, and Eliza, as she matured, served often as his secretary.

A precocious child, Eliza was gifted in language, reading, and writing beyond her years. Her earliest publications, odes in the neoclassical style of the century past, indicate wide knowledge of the literary masters, Shakespeare, Milton, and the ancients. "Trained to the kitchen," as she later wrote in her autobiography, she was skilled in domestic arts as well. She completed an education in the local grammar school; unlike her younger brother Lorenzo SNOW, however, she did not attend secondary schools.

Eliza claimed to have had suitors as a young woman, yet did not marry in Ohio. A member of the Reformed Baptist congregation of Sidney RIGDON, she was, with her family, introduced to Joseph Smith within a year of his arrival in Ohio. Not until 1835 did she follow her mother and older sister into the new faith, she having had first to "prove all things." Shortly after her baptism she moved to KIRTLAND, where she lived in the household of Joseph and Emma SMITH. There she taught a school for their children and others. She witnessed and recorded the dedication of the KIRTLAND TEMPLE, purchased land, and brought her family to Kirtland, but was, with them, compelled to move with the Saints to Missouri.

Settling in ADAM-ONDI-AHMAN, north of Far West, the Snows stayed only nine months before they were forced to leave with the migration to Illinois. There the family was split three ways: Lorenzo had gone on a mission through the southern states; the parents and younger boys moved to LaHarpe; and Eliza with Leonora and her two

daughters stayed in Quincy. The local newspaper, the *Quincy Whig*, published several of Eliza's verses in defense of the Saints.

On invitation from Sidney Rigdon, Eliza moved to what would become NAUVOO, again to teach a school. Though Father Snow eventually came to Nauvoo, he soon became disaffected from the Church and took his remaining family to settle in Walnut Grove, Illinois, where he and Rosetta died.

Left alone in Nauvoo, Eliza continued to publish verses in the several Latter-day Saint newspapers. When in March 1842 the women's Relief Society was organized, she was invited first to draft its bylaws, and then to be its secretary. At the discontinuance of that organization in 1844, she was custodian of the minute book. That record would prove invaluable as a guide to the reorganization of the Relief Society in Utah in the 1860s, containing as it did reports of the Prophet Joseph Smith's instructions to the women.

Less than ten weeks after the founding of the Nauvoo Relief Society, on June 29, 1842, Eliza Snow was sealed as a plural wife to Joseph Smith, and lived for six months in the Smith home (*see PLURAL MARRIAGE*). Again she taught a school, which included the Smith children. Following the death of Joseph, by which time she was living in the attic room of the Stephen Markham home, she was married "for time" to President Brigham YOUNG. She never took President Young's name, however, and at his death claimed the name—and was buried as—Eliza Roxey Snow Smith.

With the Markhams, and later with the Robert Peirce family, she made her way across the plains in the pioneer migration to the Great Basin. The winter that divided the two seasons of travel she spent at WINTER QUARTERS, Nebraska, much of it in ill health. Recovering, she found a place in the network of "leading sisters," those wives and daughters of the leaders of the Church who would, in years to come, direct the activities of LDS women in the Utah settlements. Traveling with the "big company," she arrived in the Salt Lake Valley on October 9, 1847.

Little is known of her activities in her first decade in Utah. Susa Young GATES, who knew her later, wrote that she was ill with tuberculosis, from which she recovered in the late 1850s; other indications suggest something less severe. During the first two decades in Utah she wrote and compiled poetry until she had enough for two volumes. The

first, *Poems: Religious, Historical, and Political*, was published in Liverpool in 1856. Eliza Snow's reputation as poet and thinker made her the center of a female intelligentsia in Utah society. In 1854, she and her brother Lorenzo founded a Polysophical Society, where a select group of friends met regularly to perform for and address one another. Some of her most thoughtful writings were composed for those occasions. The assembly displeased some Church authorities, and so was discontinued in 1856.

The same year as the founding of the Polysophical Society, Relief Societies sprang up in various Salt Lake City wards, later to be encouraged by Brigham Young. Eliza Snow was herself only peripherally involved in the movement, and only in her own Eighteenth Ward. The reborn societies were interrupted by the Utah War (see UTAH EXPEDITION), however, and few survived.

In December 1866, following the Civil War, President Young once more saw need for the women to be organized, and called Eliza R. Snow to "head up" the movement, this time on an all-Church basis. Thus began the Relief Society as it has continued to the present: a central board setting directions to be followed by stake and ward officers wherever the Church has members. Loosely organized at first, the movement took advantage of existing networks of women until lines of responsibility were firmly established. Always at the center was "Sister Snow," or "Aunt Eliza," visiting or sending envoys to the various settlements to instruct, aid, and encourage. The Cooperative Junior and Senior Retrenchment Association, established in 1869 to promote frugality and HOME INDUSTRY, served as an early central meeting place for the sisters, meeting semimonthly in the Fourteenth Ward meetinghouse. It was replaced gradually by more directed organizations.

Included under her direction as "presidentess" of the women's organizations were, by 1884, the Relief Society, Young Ladies Mutual Improvement Association, and Primary Association, all of which she helped found. She also held responsibility for the women's work of the ENDOWMENT HOUSE, and sat on an advisory board of the WOMAN'S EXPONENT, the semimonthly newspaper edited for Mormon women by Lula Greene [Richards] and Emmeline B. Wells.

Various ad hoc projects came under Eliza Snow's direction: the encouragement of women to attend medical schools and then to offer classes in

practical nursing and midwifery (see MATERNITY AND CHILD HEALTH CARE); the celebration of the United States Centennial by the preparation of handiercrafts, later sold in the Ladies' Commission Store; the preparation, with Edward Tullidge, of a manuscript later published in New York as *Women of Mormondom*; and the establishment of the DESERET HOSPITAL, the first to be founded by the Latter-day Saints.

In addition to all of her public efforts, Eliza Snow carried on her private projects. She wrote, or edited, and published nine books, including her two poetry volumes, a biography of her brother Lorenzo, a collection of letters from her 1872–1873 tour of Europe and the Holy Land, and five instructional books for children.

Revered in her own time, she was honored during her many visits to the settlements of the Saints by feasts, celebrations of her birthday, odes in her praise, and invitations to address meetings of both men and women. Accounts of her healings, blessings, and prophecies are extant; her instructions to the women were accepted as binding. There was no intended exaggeration in the Kanab Relief Society's 1881 acknowledgment of her position as president "of all the feminine portion of the human race" and as "leading Priestess of this dispensation" (*Woman's Exponent* 9 [Apr. 1, 1881]:165), and Primary children two decades after her death in 1887 were encouraged in reverence for "the prophet, the priesthood, and Eliza R. Snow."

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MAUREEN URSENBACH BEECHER

## SNOW, LORENZO

Lorenzo Snow (1814-1901) was the fifth President of The Church of Jesus Christ of Latter-day Saints, from 1898 to 1901. A well-educated and refined man, he served many missions for the Church, traveling to England, Italy, and the Pacific, as well as in the southern and northwestern United States. Coming to the presidency when the Church suffered under a crushing weight of debt, President Snow reinvigorated tithe-paying among the Saints and put the Church on the road to financial solvency.

Born on April 3, 1814, the oldest son of Oliver and Rosetta Pettibone Snow, Lorenzo was the fifth of seven children. He grew to manhood in Mantua, Portage County, Ohio, where his parents had established themselves as leaders in the community. His father's public duties often took him from home, so the responsibility of the farm fell to Lorenzo and his younger brothers. Bookish by nature, Lorenzo pursued his education beyond the common schools in Mantua to the high school in nearby Ravenna, and completed one term at newly founded Oberlin College.

The family were Baptists with broad religious interests. While Lorenzo was in his teens, the Prophet Joseph SMITH took up residence in Hiram, four miles from the Snow farm. Although

Lorenzo's sister Eliza, in her biography of him, claims to have whetted his interest in Mormonism while he was at Oberlin, his own account tells of hearing the Book of Mormon being read in his home in Mantua and of later meeting with the Prophet at Hiram in 1831. Contrary to the common accusations that Joseph Smith was a "false prophet," Lorenzo judged him to be "honest and sincere." He later said that at that time "a light arose in my understanding which has never been extinguished" (*IE* 40 [Feb. 1937]:82-83; Lorenzo Snow journal, Church Archives).

Lorenzo's mother, his two oldest sisters, and probably his father were soon baptized into the Church, but Lorenzo left for Oberlin uncommitted. A chance meeting with David W. PATTEN, an apostle, provided further information on the new Church, and as the young scholar began his work at Oberlin, he lost favor among the students and faculty by arguing in defense of Mormonism. Seeing an opportunity to continue his studies in Kirtland, he joined his two sisters there and on June 19, 1836, was baptized. He soon after received a manifestation that confirmed for him "a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the holy Priesthood, and the fulness of the Gospel" (Smith, pp. 7-8). That conviction directed his actions for the remainder of his life.

Giving up his plans for further formal education, Lorenzo set out on a series of missions for the Church in early spring 1837, first to the Mantua area, where he baptized some of his friends and relatives, and then to other Ohio counties before returning to Kirtland. In 1838 the Snows joined the Saints in Missouri, and Lorenzo left for another mission, this time to Illinois and Kentucky. While the Saints settled Nauvoo and his parents moved farther on, to Walnut Grove, Illinois, Lorenzo went as a missionary to England.

Elder Snow taught in and around Birmingham for three months, during which time he baptized people in Greet's Green and organized a branch in Wolverhampton. In February 1841 the twenty-six-year-old missionary was called to preside over the ten established branches in London. He returned to Nauvoo in 1843 as leader of a shipload of 250 converts. En route, Elder Snow's quiet confidence, his healing of a dying steward, and the faith of his company of Saints led to the baptism of the ship's first mate and several of the crew. The party arrived in Nauvoo on April 12, 1843.

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Lorenzo Snow (1814–1901) joined the Church in Kirtland, Ohio, in 1836. In 1840 he had a spiritual manifestation of the pathway of God and man, and he penned the famous couplet which expresses that revelation: “As man now is, God once was; As God now is, man may be.” He was ordained an apostle in 1849. Courtesy Rare Books and Manuscripts, Brigham Young University.

In accordance with the revelation on plural marriage, Snow married Charlotte Squires, Mary Adaline Goddard, Sarah Ann Prichard, and Harriet Amelia Squires before leaving Nauvoo in the 1846 exodus. On the way west, the family had to stop at Mt. Pisgah, Iowa, because of his illness. Two of his three children born there survived. Called to preside over the temporary settlement, Snow actively raised money to assist the Saints in the move west. The family moved on to Salt Lake City in 1848.

On February 12, 1849, Lorenzo Snow was ordained a member of the Quorum of the Twelve Apostles. Assigned that summer to direct the first

celebration of the Saints’ entry into the Salt Lake Valley, Elder Snow established a reputation for pageantry as a way of building morale and group identity. For decades afterward, settlements throughout the Church followed his lead in celebrating significant events.

At the October 1849 conference, Elder Snow was assigned to fill a mission in Italy. Traveling with the first company of missionaries from Utah, he went first to England and there determined by study and by “a flood of light” that the work should begin among the Waldenses in the Piedmont area of northern Italy. He and his companions were successful in bringing several Waldensian converts to Utah, but the mission itself did not remain active. Snow extended the work to Switzerland, left missionaries there, and sent two more to India. Returning to Britain, he superintended the publication of an Italian translation of the Book of Mormon. Crossing France once more, he visited Switzerland and the Piedmont and concluded his mission in Malta.

After an absence of nearly three years, Elder Snow returned to Utah, arriving July 30, 1852, to discover that his wife Charlotte had died in his absence. He was immediately caught up in community activities. He organized the Polysophical Association to promote cultural refinement for the community. That fall, he was elected to the Utah legislature, where he served with distinction for twenty-nine years, ten of them as president of the Legislative Council.

In 1853, Elder Snow was called to lead a colonization group of fifty families and preside over the Saints in Box Elder County, Utah, headquartered in a struggling settlement of modest adobe huts later known as Brigham City. He established a dramatics society, a public school system, and the Brigham City Mercantile and Manufacturing Association, with forty departments. The association, a branch of the united order, became the most successful cooperative in the territory; its production for 1875 was valued at \$260,000.

In 1864, Elder Snow accompanied four other missionaries on a short-term mission to the Sandwich (Hawaiian) Islands. He drowned when their small boat capsized in Lahaina Harbor but was restored to life when his friends were impressed to perform mouth-to-mouth resuscitation, a procedure unknown at that time. On Lanai the elders excommunicated the self-appointed Hawaiian mission president, Walter Murray Gibson, for organiz-

ing a new church, selling priesthood offices to men and women, and usurping Church property.

After all these missions abroad, still more were to come. Eight years later, Elder Snow accompanied George A. Smith, a member of the First Presidency, and others to Palestine, where, on the Mount of Olives, they blessed the land to be fruitful and dedicated the country for the return of the JEWS. In 1885 he served a short-term mission among the Native Americans in the Pacific Northwest.

Shortly after his return to Utah, Snow was tried and imprisoned for violation of the 1882 Edmunds Act, which prohibited the practice of polygamy. The territorial governor, Caleb W. West, promised amnesty if he would renounce plural marriage, but Elder Snow replied, "I thank you, Governor, but having adopted sacred and holy principles for which we have already sacrificed property, home and life on several occasions, . . . we do not propose, at this late hour, to abandon them because of threatened danger" (Romney, p. 381). He remained in prison for eleven months before being released under mandate of the U.S. Supreme Court.

Elder Snow radiated a purity and holiness that were extraordinary. He dedicated the Manti Temple in south-central Utah in 1888. Rhoda W. Smith, who was present, wrote, "When Apostle Lorenzo Snow arose, a beautiful heavenly light enveloped his head and shoulders; he looked angelic" (Spiritual Manifestations in the Manti Temple, *Millennial Star*, 50, Aug. 13, 1888, p. 522).

About the time of his conversion as a young man, Elder Snow had been promised an ancient apostolic power by Joseph Smith, Sr.: "If expedient the dead shall rise and come forth at thy bidding" (Romney, p. 406). In 1891, he restored life to a young woman, Ella Jensen, after she had been dead for two hours.

During the April 1889 general conference, Lorenzo Snow was sustained as President of the Quorum of the Twelve Apostles. He became the first president of the Salt Lake Temple in 1893, and on September 13, 1898, at age eighty-four, he was sustained as the fifth President of the Church. Worried about his advanced age, he pleaded for a manifestation of divine will. He testified that the Lord appeared to him in the Salt Lake Temple and affirmed that he should serve and that he should immediately reorganize the First Presidency (pp. 677-79). The reorganization took place without the

**"He that judgeth a Matter before he heareth it is not wise." Solomon.**

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A broadside announcing a lecture by Lorenzo Snow on the gospel, the gathering of Israel, and the second coming of the Savior. Birmingham, England, 1841.

lengthy interval that had followed the deaths of the first four Presidents of the Church and established a custom of immediate succession.

Another question firmly resolved by his succession was that seniority among the Twelve was determined not by chronological age but by date of ordination to the quorum.

Humble and self-effacing, President Snow told the Council of the Twelve, "I do not want this administration to be known as Lorenzo Snow's administration, but as God's in and through Lorenzo Snow" (*L.D.S. Biographical Encyclopedia*, Vol. 1, p. 30, Salt Lake City, 1901).

By 1898 the Church owed \$2.3 million, an overwhelming burden of debt considering its resources. The major cause of debt was the U.S. gov-



ernment's escheat of Church properties under the provisions of the Edmunds-Tucker Act of 1887. Most of the Church's assets, including tithing funds, had been seized by federal agents. Many Saints reacted by curtailing financial donations; tithing receipts declined from more than \$500,000 a year in the 1880s to about \$350,000 in the 1890s.

The First Presidency consolidated debts, offered two \$500,000 bond issues, and sold its controlling interest in many businesses. These measures, though helpful, were not sufficient. In 1899, President Snow, addressing the debt problem in a talk in the St. George (Utah) Tabernacle, received a spiritual manifestation: "This is the answer to our financial problems. Even though as a Church we are heavily in debt, I say unto you that, if this people will pay a full and honest tithing, the shackles of indebtedness will be removed from us" (*MFP* 3:322; see also Journal History entry for May 8, 1899). Carrying this message to the Saints throughout the territory, he stimulated a renewed commitment to tithing, and the Church's debt problems were resolved before he died.

As the new century dawned in 1901, President Snow stressed the worldwide mission of the General Authorities of the Church: "Here are the Apostles and the Seventies, their business is to warn the nations of the earth and prepare the world for the coming of the Savior" (*CHC* 6:377). He also encouraged the Saints in foreign lands to remain there and build up the Church rather than migrate to Salt Lake City.

President Snow spoke of introducing missionary work in Russia, Austria, and Latin America. He reopened the Mexican Mission and assigned Heber J. Grant of the Quorum of the Twelve Apostles to establish a proselytizing mission in Japan. Locally, young men were called to serve as stake missionaries of the Young Men's Mutual Improvement Association (YMMIA) to recommit youth to participation in the YMMIA (see *YOUNG MEN*).

Suffering from declining health, President Snow died of pneumonia in the Beehive House, the residence of the President, on October 10, 1901. At the time of his death, there were 50 stakes and 292,931 members in the Church, an increase of 10 stakes and 25,680 members during his three-year presidency.

Lorenzo Snow was small and slender in appearance. He stood five feet, six inches tall, weighed 140 pounds, and had tranquil gray eyes and a full beard. He was a scholar, schoolmaster,



Lorenzo Snow became the fifth President of the Church in 1898. He is remembered for his masterful leadership of the Brigham City United Order, his visionary prophetic gifts, and his reemphasis of the law of tithing following two difficult decades. Courtesy Rare Books and Manuscripts, Brigham Young University.

missionary, legislator, cooperative leader, financier, temple worker, and prophet. He had a profound effect upon Latter-day Saints and non-Mormons alike, with his heavenly countenance and sweet, gentle dignity. Meeting him for the first time, a Protestant minister said, "I was startled to see the holiest face I had ever been privileged to look upon. . . . The strangest feeling stole over me, that I stood on holy ground." Another minister said, "The tenor of his spirit is as gentle as a child. You are introduced to him. You are pleased with him. You converse with him, you like him. You visit with him long . . . , you love him" (Romney, pp. 14–16).

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PAUL THOMAS SMITH

## SOCIAL CHARACTERISTICS

The major social characteristics and attitudes of Latter-day Saints in the United States, along with the challenges and problems they face, can be compared to those of other religious groups. Comparisons can be based on information that has been gathered about Latter-day Saints in the United States regarding their family characteristics, such as marriage, divorce, fertility, and sexual attitudes, as well as their social class, gender roles, substance use and health, political affiliation, attitudes toward social issues, religiosity, and migration.

**SOURCES.** Each year a random sampling of about 1,500 U.S. adults is interviewed in the National Opinion Research Center's Cumulative General Social Survey (NORC). From 1972 to 1988 this yielded a sample of 23,356, of whom 288 (1.2%) were LDS, a very small sample of the total Church population.

A supplemental source is the annual national survey of high school seniors conducted by Johnston, O'Malley, and Bachman (1988) for the National Institute on Drug Abuse (NIDA). They survey approximately 16,000 U.S. high school seniors each year regarding their lifestyles and substance use (62,570 students from 1984 to 1987). Beginning in 1984 they included "LDS" as one of the responses to the religion question (1.6% chose that response). These proportions of Latter-day Saints are similar to Stark's (1989) estimate that 1.6 percent of the population of the United States is LDS.

In addition, data on Church members have been published in various professional journals. Heaton and Goodman (1985) report information from a national, random sample of 1,500 Latter-

day Saints and make comparisons with NORC data.

For comparisons in this article between Latter-day Saints and other religious groups, percentage differences larger than 5 percent are statistically significant.

**MARRIAGE.** Heaton and Goodman (1985) reported that 97 percent of Latter-day Saints over age thirty have married, which is higher than the marriage rate in the same category for Catholics, Protestants, or those with no religious affiliation. According to NORC data, a higher percentage of LDS Church members have been married than any other religious group. Eighty-nine percent of LDS adults have been married, compared to 87 percent of Protestants, 81 percent of Catholics, and 83 percent of Jews (Table 1).

**AGE AT MARRIAGE.** Latter-day Saints also tend to marry early. Forty-five percent of LDS women and 23 percent of LDS men have married by age nineteen. By age twenty-one 74 percent of LDS women and 49 percent of LDS men have married. This is considerably higher than for any other religious group (Table 1).

**MARITAL HAPPINESS.** Sixty-six percent of married Latter-day Saints say they are "very happy" in their marriages, compared with 65 percent of Protestants and Catholics and 57 percent of those with no religion. LDS women tend to report more marital happiness than other women, particularly Protestant and Catholic women. On the other hand, LDS men report lower levels of marital satisfaction than all other men except those with no religion (Table 1).

**DIVORCE AND REMARRIAGE.** The divorce rate is lower among Latter-day Saints than among Protestants, "other," and "none," but higher than among Catholics or Jews, as shown in Table 1. Eighteen percent of Mormons report that they have been separated or divorced, compared with only 11 percent of Catholics and 10 percent of Jews. In the survey of Latter-day Saints by Heaton and Goodman (1985), they reported that 17 percent had been divorced. NORC data for 1978, 1980, 1982, and 1983 showed considerably higher rates of divorce for the non-LDS or "other" religious groups than those shown in Table 1 (additional research is needed to resolve this discrepancy). After divorce, Latter-day Saints are more likely to remarry than persons from other religious groups (Heaton and Goodman, 1985).

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A supplemental source is the annual national survey of high school seniors conducted by Johnston, O'Malley, and Bachman (1988) for the National Institute on Drug Abuse (NIDA). They survey approximately 16,000 U.S. high school seniors each year regarding their lifestyles and substance use (62,570 students from 1984 to 1987). Beginning in 1984 they included "LDS" as one of the responses to the religion question (1.6% chose that response). These proportions of Latter-day Saints are similar to Stark's (1989) estimate that 1.6 percent of the population of the United States is LDS.

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day Saints and make comparisons with NORC data.

For comparisons in this article between Latter-day Saints and other religious groups, percentage differences larger than 5 percent are statistically significant.

**MARRIAGE.** Heaton and Goodman (1985) reported that 97 percent of Latter-day Saints over age thirty have married, which is higher than the marriage rate in the same category for Catholics, Protestants, or those with no religious affiliation. According to NORC data, a higher percentage of LDS Church members have been married than any other religious group. Eighty-nine percent of LDS adults have been married, compared to 87 percent of Protestants, 81 percent of Catholics, and 83 percent of Jews (Table 1).

**AGE AT MARRIAGE.** Latter-day Saints also tend to marry early. Forty-five percent of LDS women and 23 percent of LDS men have married by age nineteen. By age twenty-one 74 percent of LDS women and 49 percent of LDS men have married. This is considerably higher than for any other religious group (Table 1).

**MARITAL HAPPINESS.** Sixty-six percent of married Latter-day Saints say they are "very happy" in their marriages, compared with 65 percent of Protestants and Catholics and 57 percent of those with no religion. LDS women tend to report more marital happiness than other women, particularly Protestant and Catholic women. On the other hand, LDS men report lower levels of marital satisfaction than all other men except those with no religion (Table 1).

**DIVORCE AND REMARRIAGE.** The divorce rate is lower among Latter-day Saints than among Protestants, "other," and "none," but higher than among Catholics or Jews, as shown in Table 1. Eighteen percent of Mormons report that they have been separated or divorced, compared with only 11 percent of Catholics and 10 percent of Jews. In the survey of Latter-day Saints by Heaton and Goodman (1985), they reported that 17 percent had been divorced. NORC data for 1978, 1980, 1982, and 1983 showed considerably higher rates of divorce for the non-LDS or "other" religious groups than those shown in Table 1 (additional research is needed to resolve this discrepancy). After divorce, Latter-day Saints are more likely to remarry than persons from other religious groups (Heaton and Goodman, 1985).

TABLE 1. MARITAL CHARACTERISTICS BY RELIGIOUS AFFILIATION

		<i>Religious Affiliation</i>					
		<i>Protestant</i>	<i>Catholic</i>	<i>Jew</i>	<i>Other</i>	<i>None</i>	<i>Mormon</i>
Percent ever married		87	81	83	74	66	89
Percent married by 19	Female	49	37	24	34	40	45
	Male	18	12	3	13	18	23
Percent married by 21	Female	70	61	50	56	65	74
	Male	42	33	17	32	40	49
Percent "very happy" in marriage	Female	63	62	69	70	60	72
	Male	67	68	65	63	55	62
Percent ever divorced or separated		18	11	10	20	23	18
SAMPLE SIZE		14,678	5,809	515	368	1,626	288

Source: NORC pooled surveys for 1972–1988.

FERTILITY. Thornton (1979) found that Latter-day Saints in the United States and Canada have a high fertility rate. Although LDS fertility has decreased substantially during the twentieth century, it remains considerably higher than that of other religious groups. Heaton and Goodman (1985) found that LDS women average about one child more than women in other religious groups.

NORC data illustrate the relatively high rate of childbearing among Church members. More than 50 percent of Latter-day Saints have three or

more children, compared with 36 percent of Catholics and 37 percent of Protestants. About one in five Church members has five or more children, compared with only one in ten among Protestants and Catholics. Only about 2 percent of Jews have five or more children.

Among all religious groups except Latter-day Saints, the ideal number of children is two. Forty-three percent of Catholics said that two is the ideal number of children, compared with only 23 percent of Latter-day Saints. More than 50 percent of

TABLE 2. RELIGION AND FERTILITY

		<i>Religious Affiliation</i>					
		<i>Protestant</i>	<i>Catholic</i>	<i>Jew</i>	<i>Other</i>	<i>None</i>	<i>Mormon</i>
Children ever born							
Percent with 3 or more children		37	36	21	25	20	52
Percent with 5 or more children		11	11	2	5	5	22
Ideal number of children							
Percent who say ideal number of children is . . .							
	2	50	43	49	54	56	23
	3	22	26	29	20	16	18
	4	14	15	7	8	12	26
	4 or more	22	26	16	19	17	54
SAMPLE SIZE		14,678	5,809	515	368	1,626	288

Source: NORC pooled surveys for 1972–1988.

TABLE 3. SEXUAL ATTITUDES AND RELIGION

	<i>Religious Affiliation</i>					
	<i>Protestant</i>	<i>Catholic</i>	<i>Jew</i>	<i>Other</i>	<i>None</i>	<i>Mormon</i>
Percent who said that . . .						
Premarital sex is always wrong	34	25	13	22	7	58
Extramarital sex is always wrong	76	71	46	43	58	90
Homosexuality is always wrong	77	67	33	55	40	90
SAMPLE SIZE	14,678	5,809	515	368	1,626	288

Source: NORC pooled surveys for 1972–1988.

Latter-day Saints said that the ideal number of children is four or more, compared with 26 percent of Catholics and 22 percent of Protestants (Table 2).

**SEXUAL ATTITUDES.** A greater percentage of Latter-day Saints disapprove of premarital sex, extramarital sex, and homosexuality than any other religious group. As shown in Table 3, 58 percent of the Latter-day Saints said that premarital sex is always wrong, compared with 34 percent of Protestants and 25 percent of Catholics. About three-fourths of Protestants and more than two-thirds of Catholics said that extramarital sex and homosexuality are always wrong, compared to 90 percent of Latter-day Saints.

**SOCIAL CLASS.** LDS Church members tend to be middle class in terms of education, occupation, and income. They tend to have somewhat fewer people in high-status occupations than Jews or those with no religion, but somewhat more than Protestants and Catholics.

**EDUCATION.** Eighteen percent of LDS women and 22 percent of LDS men in the NORC survey

have graduated from college. This is significantly higher than the comparable percentages among Protestants and Catholics, but lower than among Jews and those with no religious affiliation. Fourteen percent of LDS men and 8 percent of LDS women have received graduate education. Jews and those with no religion have higher percentages, while Catholics and Protestants have lower percentages (Table 4).

**OCCUPATION.** The data on occupations are similar to the data on education. Among both men and women, Latter-day Saints have more professionals and managers than Catholics or Protestants but fewer than Jews or “others.” They have fewer operative workers than any other religious group except Jews. LDS women are overrepresented among service occupations, with 25 percent in service occupations, compared with only 19 percent of Catholic women, the religion with the next highest percentage (Table 5).

**INCOME.** Table 6 gives a distribution of family income by religious affiliation. About one in five LDS families has an income less than \$10,000 per

TABLE 4. EDUCATION BY RELIGION (IN PERCENT)

	<i>Religious Affiliation</i>					
	<i>Protestant</i>	<i>Catholic</i>	<i>Jew</i>	<i>Other</i>	<i>None</i>	<i>Mormon</i>
Women						
College graduate	12	11	35	17	25	18
Postgraduate	4	4	14	11	9	8
Men						
College graduate	17	19	52	37	27	22
Postgraduate	8	8	31	13	17	14

Source: NORC pooled surveys for 1972–1988.

TABLE 5. PERCENT IN SELECTED OCCUPATIONS BY RELIGION

	<i>Religious Affiliation</i>					
	<i>Protestant</i>	<i>Catholic</i>	<i>Jew</i>	<i>Other</i>	<i>None</i>	<i>Mormon</i>
<b>Women</b>						
Professional	15	15	25	19	23	23
Manager	7	7	16	8	12	8
Clerical	29	37	37	27	30	30
Operative	14	13	6	21	9	6
Service	19	16	5	15	15	25
<b>Men</b>						
Professional	14	16	35	26	21	17
Manager	14	14	26	19	11	16
Clerical	5	8	10	5	7	8
Operative	18	15	3	10	16	10
Service	8	8	3	10	8	7
SAMPLE SIZE	14,678	5,809	515	368	1,626	288

Source: NORC pooled surveys for 1972–1988.

year, while 15 percent earn more than \$50,000 per year. The only religious group dramatically different from Latter-day Saints in income distribution is the Jewish: Almost half of Jewish families earn \$50,000 or more, while less than 10 percent have incomes below \$10,000. Although the differences are not large, Latter-day Saints have a few more middle-income families than the other religions. Thirty-nine percent of LDS families have incomes between \$25,000 and \$50,000, which is higher than for any of the other religious groups.

**GENDER ROLES.** Brinkerhoff and Maekie (1985) studied how religion is related to gender role attitudes among college students. They found that the more religious students tend to have more traditional attitudes. Those with no religion were the most egalitarian, followed by Catholics, Protestants, and Latter-day Saints.

As shown earlier in Table 4, LDS women are more likely to graduate from college than Catholic or Protestant women, but less likely than Jewish or nonaffiliated women. For graduate education the pattern was similar—a higher percentage of LDS than Catholic or Protestant women have received graduate education.

As shown in Table 5, LDS women are more likely to be employed in professional occupations than Catholic or Protestant women. Twenty-three percent of LDS women are employed in professional occupations, which is similar to Jewish women and women with no religious affiliation.

Respondents to the NORC survey were asked if they agreed or disagreed with the following statement: “A preschool child is likely to suffer if his or her mother works.” Agreement with this statement is higher among Latter-day Saints than among any other religious group. As shown in

TABLE 6. FAMILY INCOME BY RELIGION (IN PERCENT)

	<i>Religious Affiliation</i>					
	<i>Protestant</i>	<i>Catholic</i>	<i>Jew</i>	<i>Other</i>	<i>None</i>	<i>Mormon</i>
<b>Income level</b>						
\$0–9,999	26	15	10	29	18	22
10,000–24,999	33	34	17	23	33	24
25,000–49,999	30	36	24	34	34	39
50,000 or more	12	15	49	14	15	15
TOTAL	101	100	100	100	100	100
SAMPLE SIZE	14,678	5,809	515	368	1,626	288

Source: NORC pooled surveys for 1972–1988.

TABLE 7. PERCENT WHO STRONGLY AGREE THAT A PRESCHOOL CHILD IS LIKELY TO SUFFER IF HIS/HER MOTHER WORKS

	<i>Religious Affiliation</i>					
	<i>Protestant</i>	<i>Catholic</i>	<i>Jew</i>	<i>Other</i>	<i>None</i>	<i>Mormon</i>
Percent who strongly agree	13	16	14	8	15	22
SAMPLE SIZE	14,678	5,809	515	368	1,626	288

Source: NORC pooled surveys for 1972–1988.

Table 7, 22 percent of LDS strongly agree with the statement, compared with only 16 percent of Catholics and 13 percent of Protestants.

**SUBSTANCE USE.** LDS doctrine prohibits the use of alcohol, tobacco, and other addictive drugs. Among adults and adolescents, usage rates are considerably lower among Latter-day Saints than among other religious groups (Table 8). Only 28 percent of adult Latter-day Saints say they drink alcohol, compared with 65 percent of Protestants, 85 percent of Catholics, and 86 percent of Jews. Fourteen percent say they smoke tobacco, compared with 36 percent of Protestants, 38 percent of Catholics, and 28 percent of Jews.

The NIDA survey of substance use among high school seniors reveals substantial differences between Latter-day Saints and other religious groups (Table 8). About 33 percent of LDS high school seniors said they had used alcohol within the previous thirty days, compared to 62 percent of Protestants and 75 percent of Catholics. The percentage of LDS seniors who smoke is half as large as among the other religious groups—28 percent among LDS, 32 percent among Protestants, and 32 percent among Catholics. The differences for mari-

juana are not as large, but are still lower for LDS students. For example, 14 percent of LDS seniors had used marijuana during the past month, compared to 22 percent among Protestants and 25 percent among Catholics. LDS students also have low rates of cocaine use. Five percent had used cocaine during the past month, compared to 5 percent among Protestants, 7 percent among Catholics, and 8 percent among Jews.

**HEALTH.** Jarvis and Northcott (1986) observed that Latter-day Saints have longer life expectancy than non-LDS because of lower than average rates of cancer, heart disease, and infant deaths. Self-reported health of NORC respondents (Table 9) shows 85 percent of Latter-day Saints report that their health is good or excellent, which is higher than any other religious group. Only 3 percent of LDS rate their health as poor.

**POLITICAL AFFILIATION.** Stark (1989) reported that Utah is the most Republican state in the nation, judging from the fact that a higher percentage of people voted for Reagan there in 1984 than in any other state. Data on religion and political party affiliation confirm that Latter-day Saints strongly

TABLE 8. SUBSTANCE USE BY RELIGIOUS AFFILIATION

	<i>Religious Affiliation</i>					
	<i>Protestant</i>	<i>Catholic</i>	<i>Jew</i>	<i>Other</i>	<i>None</i>	<i>Mormon</i>
<b>Adults</b>						
Percent who drink alcohol	65	85	86	66	87	28
Percent who smoke	36	38	28	34	49	14
SAMPLE SIZE	14,678	5,809	515	368	1,626	288
<b>High school seniors*</b>						
Percent who drink alcohol	62	75	79	51	70	33
Percent who smoke	28	32	30	25	32	14
Percent who use marijuana	22	25	28	18	32	14
Percent who use cocaine	5	7	8	5	9	5
SAMPLE SIZE	29,949	18,704	914	3,642	7,046	972

\*Percent who used during the past 30 days.

Source: Adults: NORC pooled surveys for 1972–1988.

Seniors: NIDA pooled surveys for 1984–1987.

TABLE 9. PERCEIVED HEALTH BY RELIGIOUS AFFILIATION (IN PERCENT)

	<i>Religious Affiliation</i>					
	<i>Protestant</i>	<i>Catholic</i>	<i>Jew</i>	<i>Other</i>	<i>None</i>	<i>Mormon</i>
Health						
Good or excellent	72	77	78	81	79	85
Fair	21	18	17	16	17	12
Poor	7	5	6	4	3	3
	100	100	101	101	99	100
SAMPLE SIZE	14,678	5,809	515	368	1,626	288

Source: NORC pooled surveys for 1972–1988.

favor Republicans. Almost half of Church members are Republicans, compared with only 27 percent of Protestants, 18 percent of Catholics, and 11 percent of Jews. Nineteen percent of Latter-day Saints say they are “strongly Republican” compared to only 10 percent of Protestants and 6 percent of Catholics. The percentage of people who are Democrats is smaller among LDS members than among any other religious group (Table 10). In 1984, 85 percent of Mormons voted for Reagan compared to 57 percent of Protestants, 57 percent of Catholics, and 41 percent of Jews.

**ABORTION.** Jews are the most accepting of abortion, while Latter-day Saints are the least accepting. Less than one-fourth of Latter-day Saints favor abortion if the reasons are lack of money, being unmarried, or not desiring the child. The next-closest group is the Catholics, and more than one-third of them favor abortion in the above-stated circumstances. Sixty-seven percent of Latter-day Saints favor abortion if the fetus is deformed, compared with 74 percent of Catholics and 96 percent of Jews. Almost 90 percent of Latter-day Saints favor abortion if the health of the mother is endangered by the pregnancy. This percentage is similar to most other religious groups, although Jews and

those with no religion have percentages of 97 and 95, respectively (Table 11).

**DEATH PENALTY.** A majority of Americans approve of the death penalty for murderers. Of the six religious groups shown in Table 11, Latter-day Saints show the greatest support for the death penalty while “others” give the least support. Eighty-nine percent of Latter-day Saints favor the death penalty compared to 67 percent of Protestants, 71 percent of Catholics, and 60 percent of “others.”

**LEGALIZATION OF MARIJUANA.** Only one in ten Latter-day Saints supports the legalization of marijuana, compared with about two in ten among Protestants and Catholics. Forty-one percent of Jews and half of those with no religion favor legalization of marijuana.

**RESIDENCE AND MIGRATION.** Latter-day Saints are less likely than individuals from other religious groups to have grown up in a large city and somewhat more likely to have lived in “open country but not on a farm.” Only 9 percent of Mormons were living in a large city at the age of sixteen, compared to 11 percent of Protestants, 22 percent of Catholics and 51 percent of Jews. Twenty percent of Mormons were living on a farm at sixteen,

TABLE 10. POLITICAL PARTY BY RELIGION (IN PERCENT)

	<i>Religious Affiliation</i>					
	<i>Protestant</i>	<i>Catholic</i>	<i>Jew</i>	<i>Other</i>	<i>None</i>	<i>Mormon</i>
Democrat	41	46	55	34	30	26
Independent	30	35	32	48	54	26
Republican	27	18	11	14	13	46
Other	2	1	2	4	3	1
Strongly Democrat	18	18	20	10	16	6
Strongly Republican	10	6	2	4	7	19
SAMPLE SIZE	14,678	5,809	515	368	1,626	288

Source: NORC pooled surveys for 1971–1988.



TABLE 11. PERCENT FAVORING ABORTION, DEATH PENALTY, AND LEGALIZATION OF MARIJUANA BY RELIGION

	Religious Affiliation					
	Protestant	Catholic	Jew	Other	None	Mormon
Abortion if . . .						
Endangered health	88	83	97	88	95	88
Rape	79	75	96	81	91	71
Defective fetus	79	74	96	80	91	67
Poor	45	40	85	61	74	24
Unmarried	41	37	85	53	71	24
Do not desire child	40	36	81	71	53	22
Death penalty	67	71	68	60	62	89
Legalization of marijuana	18	22	41	28	50	10
SAMPLE SIZE	14,678	5,809	515	368	1,626	288

Source: NORC pooled surveys for 1972-1988.

compared to 27 percent of Protestants, 10 percent of Catholics, and 11 percent of Jews.

Do certain religious groups tend to grow up and live in the same city or state? When Latter-day Saints become adults, do they tend to stay in the area where they were raised, or migrate elsewhere? NORC respondents were asked if they lived in the same city, same state, or a different state than they lived in at age sixteen (Table 12). Forty-one percent of Latter-day Saints lived in a state different from the one where they lived at age sixteen, while 31 percent lived in the same city as they did at age sixteen. In this, Latter-day Saints are not dramatically different from members of other religious groups. They appear somewhat more mobile than Catholics and Protestants in that a higher percentage live in a different state than they did at age sixteen.

When one compares various selected social characteristics of Latter-day Saints with other religious groups in the United States, one finds both similarities and differences. Latter-day Saints as a whole have higher rates than other religious

groups with respect to marriage rates, rates of marital satisfaction, fertility, and life expectancy, as well as higher disapproval rates on sexual relations outside of marriage, abortion, and the legalization of marijuana. Latter-day Saints have fewer divorcees than most Protestant groups, but more than Catholics and Jews; they tend to have higher rates of education, income, and occupational status than Protestants and Catholics, but typically lower rates in these respects than Jews.

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TABLE 12. MIGRATION SINCE AGE 16 BY RELIGION

	Religious Affiliation					
	Protestant	Catholic	Jew	Other	None	Mormon
Current residence compared to residence at age 16						
Same city	43	46	38	30	41	31
Same state	26	25	20	21	23	28
Different state	32	29	42	50	36	41
TOTAL	14,678	5,809	515	368	1,626	288

Source: NORC pooled surveys for 1972-1988.

*High School Students, College Students, and Young Adults: 1975–1987.* Rockville, Md., 1988.

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STEPHEN J. BAIER

## SOCIAL AND CULTURAL HISTORY

[For nineteenth-century beliefs and customs related more directly to worship, see *Pioneer Life and Worship*.]

As a people, members of The Church of Jesus Christ of Latter-day Saints have over time taken on distinctive qualities as their beliefs and historical experience have given shape and force to their society. Indeed, geographers speak frequently of a "Mormon Culture Region" covering all of Utah and extending into neighboring states, with identifiable traits that set it apart. Observers have long seen LDS social organization as more coherent and tightly knit than most societies in the United States.

Several forces have shaped LDS cultural and social life. Belief in the GATHERING motivated most early converts to migrate to areas where they could live with other Saints. Joseph Smith urged

them, once gathered, to build homes in towns rather than on their farms, thus minimizing the physical distance between households and enhancing opportunities for social interaction (see CITY PLANNING). Joseph Smith founded programs to help build a more cohesive society and taught that cooperation was superior to individual enterprise. PRIESTHOOD power was extended to all the faithful, thus breaking down traditional class-based social hierarchies. The LDS belief that God inspired those acting in Church CALLINGS invested both local and general leaders with legitimacy at a time when authority in general was questioned widely among Americans. Priesthood office and Church position became a fluid alternative hierarchy, providing an effective mechanism for directing social and cultural change.

Other elements have combined with these to shape the distinctive aspects of LDS society. The Church did not, as did many rapidly growing Christian movements of the early nineteenth century, reject popular public entertainments. Indeed, excelling in fine arts, music, dance, drama, and other forms of cultural expression could be seen as a sacred obligation. Individual creative works were recognized and appreciated, but the more robust Mormon cultural expressions were those requiring unified action and cooperation. Moreover, the influx of immigrants—beginning in the 1840s from Great Britain and in the 1850s from Scandinavia—brought directly to Utah pioneer settlements institutions not as readily accessible to many other agrarian societies in the western United States.

Distinctive elements of social and cultural life in the first LDS areas—KIRTLAND, OHIO, and the various MISSOURI settlements—were related principally to religious activities. They included the designing and constructing of the KIRTLAND TEMPLE (1836), with Aaronic and Melchizedek pulpits that corresponded to priesthood organization; the writing of HYMNS expressing distinctive beliefs; the forming of a choir to sing LDS hymns at the dedication of the Kirtland Temple; and the founding of the SCHOOL OF THE PROPHETS to encourage both secular and religious learning. Popular amusements, vernacular architecture, and crafts were similar to those in other rural American districts, with the exception that horseracing and cardplaying were avoided. In the mid-1830s, the movement was as yet too young and the number of Latter-day Saints too few for either new doctrines



Saltair (c. 1920). This resort on the Great Salt Lake, west of Salt Lake City, was built by the Church in 1893 as a contribution to the greater community in the area. It burned in 1925 and was rebuilt a number of times thereafter, but is no longer standing. Photographer: Albert Wilkes. Courtesy Utah State Historical Society.

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or historical experience to have made them markedly different culturally from other Americans.

By the mid-1840s, however, some distinctive elements were becoming evident. Because earlier persecutions had reinforced a natural group solidarity, members looked inward and limited association with those not of their faith, whom they came to call GENTILES. Resulting isolation focused the process of selecting and adapting cultural and social forms from the greater society, making them more distinctive. NAUVOO, ILLINOIS, a temporary respite from persecution, saw the largest group "gathered" yet, further favoring the development of distinctive social and cultural institutions. The division of Nauvoo into political "wards" led eventually to a practice of dividing Church membership into geographically defined congregations called WARDS. The ward was to become a social institution of first importance—perhaps the most powerful single instrument of LDS social organization.

Nauvoo also saw the introduction of temple-related teachings and practices that had important implications for social and cultural life. BAPTISM FOR THE DEAD permitted Church members to be baptized as proxies for deceased ancestors; SEALINGS united husbands and wives through eternity; and the ENDOWMENT, another ordinance with eternal implications, also strengthened group commitment to building together the KINGDOM OF GOD. Celestial and PLURAL MARRIAGE, popularly called polygamy, was taught privately (publicly in 1852); with the LAW OF ADOPTION, plural marriage extended the concept of family to incorporate all of society.

Some left the Church over Nauvoo innovations. Those who embraced the restoration of these additional doctrines and ordinances found themselves farther from a Protestant Christianity that came to seem increasingly hostile. The result was even stronger identity and solidarity among those who accepted the teachings and endured the opprobrium they engendered.

Folk amusements in Nauvoo were those commonly found elsewhere in the United States. The city had bowling alleys and billiard halls. Men engaged in horsemanship and in personal contests, such as foot races and wrestling matches. Swimming, an early version of baseball called "Old Cat," and fencing were popular recreations.

Intellectual life was encouraged by lyceums, a debating society, a lending library, and art exhibits. The NAUVOO CHARTERS provided for a univer-

sity, which administered the public school system and kept salient the hope of developing an LDS-controlled intellectual center for the Saints—a hope not realized until the founding in Utah of the UNIVERSITY OF DESERET (1850), BRIGHAM YOUNG UNIVERSITY (1875), and numerous ACADEMIES. The TIMES AND SEASONS (1839–1846) continued a tradition of LDS journalism that had begun in 1832 with the publication of the EVENING AND THE MORNING STAR in Missouri (1832) and in Ohio (1832–1834), and would culminate in founding the DESERET NEWS in 1850, which remains a Church-owned Salt Lake City daily newspaper.

Recent convert Gustavus Hills organized the Nauvoo Musical Lyceum in 1841. Partly through his efforts, choral music became so popular that in 1842 the women's RELIEF SOCIETY organized its own choir, as did several outlying settlements. These choirs continued throughout the Nauvoo period to sing a varied repertoire of religious, popular and even comédie songs, at both religious services and civic events. The first band to become an enduring institution was a twenty-piece ensemble, mostly percussion instruments and fifes. The band or other musicians provided music for the most popular entertainment in the city, dancing. Dances were held on every possible occasion and became an enduring feature of LDS social life. So important was music to the city's cultural life that in 1845 the Saints completed a Music Hall that would seat more than seven hundred persons.

In 1846 the Saints left Nauvoo for the West. That winter as many as 16,000 (by some estimates) gathered into settlements across Iowa and, especially, on both banks of the Missouri River (*see* WINTER QUARTERS). Band and choral music, and dancing, continued even in these severe circumstances. Though advance parties reached Utah the next year, the settlements on the river's east bank, centered in Kanesville (*see* COUNCIL BLUFFS), remained heavily LDS until 1852. This Iowa interlude (1846–1852) was of great importance in shaping LDS social and cultural institutions. Wards clearly became, for the first time, ecclesiastical jurisdictions with their own leaders and meeting schedules. Dancing, singing societies, and schools proliferated. The women, meeting frequently and informally, blessed and comforted one another and ministered to those needing assistance. Efforts were made to work the law of adoption and plural marriage into viable institutions that would enhance the cohesiveness of the larger COMMUNITY.

Perhaps most important, the FIRST PRESIDENCY was reorganized in December 1847, with Brigham YOUNG, just returned from the SALT LAKE VALLEY, being sustained in place of the martyred prophet. In Utah Brigham Young would take the lead in elaborating developments already begun in Nauvoo.

The earliest years of pioneering in Utah left little time for cultural and social activities beyond the perennial dancing, singing, and band music. But by 1852 the population was again sufficiently concentrated, this time in SALT LAKE CITY, to recommence the ambitious agenda begun in Nauvoo. That winter Church leader Lorenzo SNOW and his sister Eliza R. Snow organized the Poly-sophical Society, an informal discussion and debating society for men and women; comparable societies founded in many wards continued their activities throughout the decade. In 1853 a public lending library opened in the city. In 1852 Sicilian-born convert Domenico Ballo came to Salt Lake City with a band he had organized in St. Louis. The Ballo and the older William Pitt bands played, in addition to favorite hymns, such popular songs as "Auld Lang Syne," an occasional patriotic rendering of "Yankee Doodle" or "La Marseillaise," and selections from Mozart, Meyerbeer, and Rossini.

Choral music remained widespread and popular. In 1852 members revived the old Nauvoo choir. Because they performed first in the just-completed old adobe tabernacle and, after 1867, in a new TABERNACLE (which still graces TEMPLE SQUARE), it became known as the TABERNACLE CHOIR. Eventually the "Mormon Tabernacle Choir" became one of the two or three most widely recognized symbols of the Latter-day Saints. Its several hundred members from different backgrounds express themselves as a unified, harmonious whole—the epitome of LDS cultural expression. In 1929 the choir began regular weekly network radio broadcasts, which continue.

Cultural life in early Salt Lake City was not limited to music. The Deseret Dramatic Association, organized in 1852, first performed in the old Social Hall. The Social Hall housed musical performances, balls, and receptions as well as theatrical productions. It was superseded in 1862 by the SALT LAKE THEATRE, a lavish building seating 1,500 and constructed at some sacrifice, one of the important cultural institutions of the early west. The Deseret Dramatic Association maintained an



Actress Maude Adams was born in Salt Lake Valley in 1872. Her mother was a regular performer in the Social Hall and Salt Lake Theatre, for which her father furnished timber. Her career on stage in New York earned her a reputation for charm and naturalness. *Young Woman's Journal* 14 (June 1903):244–49. Photographer: Charles Ellis Johnson. Courtesy Rare Books and Manuscripts, Brigham Young University.

ambitious repertory schedule, in some seasons performing three times a week. A typical program began with prayer, featured a long, serious play, and ended with a short comedy or farce.

Dancing was popular throughout the territory, and every community prized its fiddlers. Most holidays ended with a grand ball that might last until two or three in the morning. "Square dances," ordered in prescribed patterns like the Virginia Reel, were the usual fare. An occasional risqué round dance such as the waltz was permitted as the century wore on. In Salt Lake City the Social Hall routinely hosted dances; larger affairs could be held at the Salt Lake Theatre, whose orchestra seats could be covered by a spring floor.

Architecture in Salt Lake City was for the most part spare, practical, and derivative. Greek Revival style, ordered and simple, was as popular in Utah as elsewhere in the United States. The Gothic Revival style can be seen in the SALT LAKE TEMPLE, and in other buildings, notably, Brigham Young's residence, the Lion House. The Federal-style architecture of public buildings the Saints had used in the Midwest was replicated in the city hall and other early civic structures. Homes were generally simple adobe or brick, built in traditional or pattern-book styles and sometimes reflecting the ethnic background of the owner. Such homes were commonly symmetrical, ornamented according to the combined tastes of owner and builder, and designed to look complete while awaiting the addition of a second story or wing as family needs and means permitted.

The considerable variety seen in houses was contained by a rigid city plan, an adaptation of principles Joseph Smith recommended in his 1833 "plat of the city of Zion" (see CITY PLANNING). The plan called for homes of adobe, rock, or brick on large city lots uniformly set back from the broad, square-surveyed streets. A central square was set aside for the TEMPLE, and streets were named for their direction and distance from it. In outlying towns the central square contained churches, schools, and other civic structures. Farm land was outside the town proper. Early visitors were invariably impressed with the neatness and order of Mormon towns, always noting, in addition to the street pattern, the gardens, and the clear, mountain water that ran in small ditches along the streets.

This general pattern was followed in remote villages as well as in Salt Lake City. The compactness of the village system made it possible to sustain, even in towns with as few as two hundred or three hundred citizens, a full complement of bands and choirs, theater groups, and the ubiquitous community dances. Church leaders were acutely conscious of the social consequences of such a settlement pattern, pointing out in an 1882 letter the "many advantages of a social and civic character which might be lost . . . by spreading out so thinly that intercommunication is difficult, dangerous, inconvenient and expensive."

Despite the stress on group activities, there were several fine ARTISTS in early Utah. These included William W. Major, an accomplished painter, and C. C. A. Christensen, trained at the

Royal Academy in Denmark, who painted faith-promoting scenes from LDS history. Norwegian convert Danquart A. Weggeland also did excellent work, mainly in painting sets for the Salt Lake Theatre and scenes in LDS temples and MEETINGHOUSES. George M. Ottinger worked extensively with historical representations, portraits, and landscapes.

Landscape painting played a lesser role in Utah ART until, in the 1890s, John Hafen, Lorus Pratt, Edwin Evans, and John Fairbanks studied in Paris under Church sponsorship. They returned to devote their considerable talents to painting Church scenes adorning interiors of LDS temples. Alfred Lambourne and H. L. A. Culmer, also prominent landscape artists of this later period, emphasized the romantic qualities of Utah landscapes in a style worthy of the famous Rocky Mountain painters Albert Bierstadt and Thomas Moran. Since Latter-day Saints did not commonly use statuary in adorning church interiors, there was relatively little public demand for sculpture. Two early pieces are well known: the lion that dominated the entryway to Brigham Young's Lion House, and the eagle carved in 1859 by Ralph Ramsey for the entrance to Brigham Young's estate.

Early photographers Marsena Cannon, Charles W. Carter, Charles Savage, George Anderson, and Elsie Huntington did excellent work, often recording important events as well as everyday scenes in Utah folk life. The notable writers included Parley P. PRATT, Eliza R. SNOW, Hannah Tapfield King, and Sarah Elizabeth Carmichael. Most of their work was devotional poetry, often set to music to become part of the rich repertoire of LDS hymnody. Newspapers and magazines were published wherever opportunity permitted, including manuscript newspapers laboriously copied by hand and circulated from house to house in smaller towns. For a time the *Peep O'Day* (1864) served the literary set in the capital. Thousands of diaries and journals kept by individuals, recording the routine of their lives and their interpretation of the world about them, provide an often eloquent literary legacy.

There have been several distinct periods in LDS social and cultural life, each influenced by a different relationship between the Saints and the society around them. From 1847 to 1857 the LDS community was relatively small and undisturbed. Ward organizations played a secondary role to the





Salt Lake City Main Street, looking north from Fourth South Street (c. 1925). Photographer: Shiplers.

central community, and since almost all in Mormon communities were Church members, community endeavor was LDS endeavor. This began to change in 1857–1858 when the UTAH EXPEDITION brought a large non-Mormon military and freighting population to UTAH TERRITORY. During the 1860s, the Civil War and gold and silver strikes in Utah and the surrounding territories brought a continuous stream of new settlers. That decade culminated in the completion of the transcontinental railroad, forever ending earlier autonomy and isolation.

As a more secular Utah sprang up, the Latter-day Saints, also growing in numbers, found themselves for the first time unable to dominate all the central public institutions. They responded by changing the center of community life from the Salt Lake downtown area to the dozens of individual wards. Each ward began to foster a full range of religious, educational, social, economic, recreational, and cultural activities designed to keep the growing numbers of young within the fold. Ward grammar schools, for example, avoided the secu-

larization of public education, as did the later academies for secondary education.

Many wards founded cooperative stores as local outlets for the central Zion's Cooperative Mercantile Institution (ZCMI). In 1874 President Young took a dramatic step in founding the UNITED ORDER of Enoch, a regionwide economic plan aimed at placing production and distribution under community-owned cooperatives. Though almost every ward organized an order, the plan had an important economic effect in only a few localities. Nonetheless the effort indelibly impressed upon Latter-day Saints the understanding that they would one day live and work under a celestial economic order based on cooperation and sharing.

Beginning in 1849, individual wards founded SUNDAY SCHOOLS for children, their activities first coordinated on a Churchwide basis in 1872. The RETRENCHMENT ASSOCIATION for young women was begun in 1869—its name changing in 1875 to the Young Women's Mutual Improvement Association (YWMIA), a complement to the Young Men's Mutual Improvement Association (YMMIA), also



founded that year. Both societies aimed to provide a full complement of cultural and recreational activities for LDS youth, thus shielding them from the influences of the outside world. Even younger children were brought into this net of concern with the founding of the PRIMARY organization in 1878, which held weekly recreational and instructional programs for children between the ages of three and eight (later raised to eleven). Beginning in 1867, Relief Societies were reinstituted throughout the Church. They provided women an organization for mutual assistance that was concerned with maternal and child health matters, administering to the needs of the poor, socializing, and adult education. Their leaders also published the *WOMAN'S EXPONENT*, which was discontinued in 1914 and replaced by the *RELIEF SOCIETY MAGAZINE* (1915–1970).

As these organizations proliferated, the Latter-day Saints were moving toward their ultimate confrontation with the federal government over plural marriage. By the end of the 1880s, the U.S. Congress had passed laws disincorporating the Church, taking over most of its properties, and disfranchising its women (see *ANTIPOLYGAMY LEGISLATION*). Faced with the destruction of the Church as an institution, in 1890 Church President Wilford WOODRUFF issued the *MANIFESTO* and began the process of better integrating the Saints into American society. Whereas in the 1860s Latter-day Saints had responded to the broader society by creating complete ward-centered societies, they now involved themselves in secular workplaces and civil governance, and sent their children to public schools. Ward schools fell into disuse, between 1913 and 1924 many Church-sponsored academies were closed, and ward stores were sold to private entrepreneurs.

Still, the Church remained committed to institutional responses that helped meet the needs of members in a changing world. Though they could not duplicate tax-supported public schools, they began in 1912 to build SEMINARY buildings near high schools, where Church-supported religious instruction (and social and recreational activities) could be offered to LDS youth. In the 1920s, they extended the same concept to higher education with the institute program (see *CHURCH EDUCATIONAL SYSTEM*). Leaders stressed as never before the importance of attending Church services regularly. They gave new emphasis to observance of the *WORD OF WISDOM*, a health code revealed in

1833, as a principal index of faithfulness and group identity. Determined to co-opt entertainments popular in the outside world, they sponsored parallel activities—they were always opened with prayer, were alcohol and tobacco free, and were carefully chaperoned. If in the secular world competition in SPORTS became popular, the Latter-day Saints would found their own leagues. If public dances were tempting youth, they would have more and better dances.

Through Mutual Improvement Associations (MIA), Relief Societies, Primary, and the various priesthood QUORUMS, ward BISHOPS administered a remarkable array of social and cultural activities, involving youth and adults in choirs, dancing, speech, drama, and sports. In 1895 the MIAs founded the “Mutual Improvement League,” opening gymnasiums that sponsored athletic and fitness programs for men and women. After this league’s demise, the YMMIA and the University of Utah built Deseret Gymnasium in 1910 to foster physical fitness in a wholesome environment.

As team sports became more popular in the broader society, the Church began to sponsor these activities within the wards as well. Beginning in 1901, Church leaders held a special “June conference” annually for the Mutual Improvement Associations. Leaders sponsored an athletic field day in connection with the 1904 conference, an event that continued for some years. By 1906 baseball, basketball, and track and field competitions were being held among the various wards, and in 1910 the General Board of the MIA set up a standing “Committee on Athletics and Field Sports.”

One consequence of this Church sponsorship of athletics was the development of Churchwide tournaments and competitions. Young men of 17–24 years (“M-Men”) held their first Churchwide basketball tournament in 1922 and added a softball tournament in 1934. Boys were at first not deemed physically capable of the strenuous sport of basketball, so a new sport, “Vanball,” was invented, combining elements of basketball and volleyball; it was played in competition until the end of World War II. From World War II until the 1960s the Church held competitions at both senior and junior levels in basketball, softball, volleyball, and golf, with more than a thousand teams from the United States, Canada, and Mexico competing for the chance to play in all-Church tournaments. Tennis tournaments also were held in the 1950s, but were dropped partly because, as an individual sport,

tennis was not the kind of “mass participation” activity the Church had generally favored.

Beginning with the exercise and fitness movement at the turn of the century, sports activities for young women somewhat paralleled those for young men but lagged behind a little. Young women participated fully in annual sports field days. Later came camping programs that, by 1950, saw as many as 20,000 girls certifying annually. Because wards and stakes had flexibility to meet local needs and interests, compared with young men’s athletics, the girls’ team program varied widely. A swimming achievement program and all-Church golf and tennis tournaments accommodated individual young women who wished to participate. Eventually young women competed in volleyball, softball, and basketball, and by the 1970s sports opportunities for young men and women were generally comparable.

In addition to social dances in ward meetinghouses, dance festivals with colorful pageantry became a common feature of June Conference. Beginning in the 1930s, “Road Show” competitions were held at STAKE and higher levels, the youth of each ward (with leaders) preparing an original fifteen-minute musical that could quickly be moved from meetinghouse to meetinghouse, so that members of each congregation could enjoy an evening of theatricals in their own neighborhood. Youth also competed for local, stake, and general awards in speech.

The primary site for all of these activities was the local ward MEETINGHOUSE. In one sense the home became a place from which the Saints commuted to their main center of socializing and worship—the ward meetinghouse. Ward activities occupied at least some family members part of virtually every day of the week, much of Saturday, and most of Sunday. Because Latter-day Saints learned to see the meetinghouse as the primary place for socializing, it was difficult for those not part of the ward to become part of their world.

Though the ward still remains the center of social and cultural life for committed Latter-day Saints, since the 1960s Church leaders have initiated changes that have diminished its role as the focal point of LDS neighborhoods and communities. A consolidated meeting schedule greatly reduced the amount of time spent at the meetinghouse. A more restricted definition of Church purposes, “to spread the gospel, perfect the Saints, and redeem the dead,” called into question the rel-

evance of Church-sponsored cultural and social activities not contributing to these aims. Reallocating TITHING funds to pay ward expenses reduced the need to cooperate in fundraising events to pay for socials and other activities. With both construction and maintenance of buildings managed by centrally funded contract, meetinghouses were no longer a product of community labor and sacrifice. At the same time, Churchwide competitions in speech, drama, and athletics were discontinued, leaving strong regional competition in some areas and perhaps less incentive for good local programs in others.

Church leaders saw gains in these new initiatives that would outweigh the losses. The great sacrifices members had made to sustain the many ward and Church programs would be reduced. There would also be a better distribution of Church resources, with more equality across geographical and class lines. Though the Saints in heavily LDS Utah might have a leaner program, members in developing areas could have more.

Latter-day Saints have proudly borne the stamp of being “a PECULIAR PEOPLE,” an identity that helped maintain the energy and commitment that characterized the classic, close-knit ward community. Some observers feel that this cohesive sense of community is the genius of LDS society. Latter-day Saints face the challenge of maintaining that cohesiveness and their sense of special identity and mission in a complex, changing world. Bereft of many occasions when the Saints traditionally were brought together to worship, work, and play, LDS society must continue to adjust or it could lose its focus. Drawn out of the broader society by faith in the Restoration, early Latter-day Saints learned to select and adapt cultural and social forms upon which they put a distinctive and compelling stamp. As the Church expands internationally, that process must continue. The challenge facing the Church in the twenty-first century is to find ways to maintain that energy and develop that sense of identity among peoples of diverse cultures throughout the world.

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DEAN L. MAY

## SOCIALIZATION

In general, socialization refers to the processes used to internalize the ways of a particular group in order to function therein (Elkin and Handel, p. 4). In this light, LDS socialization faces a number of challenges in the contemporary world, notably in aiding its members to observe a health code (*see* WORD OF WISDOM); to oppose all forms of premarital and extramarital sexual behavior (*see* CHASTITY); to spend two years at their own expense in MISSIONARY work; and in the face of social pressures to the contrary, to have large families—generally two more children than the national average (Heaton; Thomas, 1983).

Many processes that lead to effective socialization within the LDS culture are similar to those found in American culture generally. Mormon parents are similar in many respects to other American parents, including the love and support they express to their children and the nurturing and disciplinary controls they exercise within the family (Kunz; Thomas, 1983). Nevertheless, some researchers contend that Latter-day Saints are more effective than some other groups in socializing their members to accept specific group values and behavior (Christensen; Smith). Some hints at possible reasons may be found in the degree to which LDS families participate in home religious observance (family prayer, SCRIPTURE STUDY, and FAMILY HOME EVENING).

The influence of home religious observance is perhaps best understood through research conducted by the Church on young men between the ages of twelve and eighteen. It found that home religious observance is a reliable predictor of what an adolescent's private religious observance (individual prayer, study of the scriptures, etc.) will be. Home religious observance also somewhat predicts public religious observance, but only half as accurately as does private religious observance. In turn, private religious observance is the single best predictor of a young man's internalizing religious goals and values specific to the LDS lifestyle, such

as serving a mission for the Church, temple marriage, premarital chastity, and Church activity (Thomas, Olsen, and Weed). Having these as part of one's future plans is the best predictor of both private and public religious behaviors during the young adult years, ages twenty to twenty-eight (Roghaar).

This research also indicates that LDS male adolescents decide at a relatively young age on a general lifestyle that either includes or excludes plans to serve a mission or marry in the temple. In interviews, many said they could not remember when they made their mission decision but that it was a long time ago. Some said it was made before baptism (eight years of age). Thus, many adolescents at an early time form a general view of themselves that either includes or does not include a mission, and then they construct a lifestyle consonant with that orientation.

Research shows that other dimensions of the young person's religious world are important to understanding LDS socialization. While Church programs such as participation or nonparticipation in AARONIC PRIESTHOOD activity, SCOUTING, and daily religious education (*see* SEMINARY) during the school year has limited direct effect on socialization outcome, independent of family influences, research shows that these programs can reinforce basic orientations and internalization of values begun in the family. Cornwall shows that religiously committed LDS families usually channel their children into seminary, which in turn influences their peer associations, who then reinforce the religious values held by the parents. Roghaar further shows the positive influence of seminary education by pointing out that children from Latter-day Saint families who do not participate extensively in Church-sponsored activities will more likely remain active as young adults if they do complete four years of religious education during their adolescent years.

During the expanding social world of the late adolescent years, the family influences tend to weaken, whereas the influence of an adult adviser who represents the religious organization increases. Indeed, the influence of these adult representatives of the Church often exceeds that of the family for late adolescents between the ages of sixteen and eighteen. The crucial dimension of this relationship between the adolescent and the adult seems to center on the degree to which the adolescent has association with an adult whom he or she

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[See also Individuality; Values, Transmission of.]

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DARWIN L. THOMAS

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## SOCIAL SERVICES

The Church of Jesus Christ of Latter-day Saints calls upon LDS Social Services, a separate corporation, to help meet the social and emotional needs of Church members and others. Services include:

1. Placement of children for adoption with couples who meet legal requirements and the Church's personal worthiness standards.
2. Counseling and support for unwed parents, to help them with issues and decisions pertaining to MARRIAGE, ADOPTION, and single parenthood.
3. Placement of children in foster homes that will promote healthy individual development and positive family relationships.
4. Therapy and referrals for members having personal or family problems, to allow them to receive help from resources that are respectful of LDS values.

Members are generally referred for assistance to LDS Social Services by their BISHOPS. The agency staff strives to work in harmony with ecclesiastical leaders and, at moderate fees, to provide services consistent with LDS values, such as individual responsibility, the sanctity of the FAMILY and human life, the eternal worth of souls, and the importance of experiences in mortality.

Charitable work among Latter-day Saints dates back to the organization of the Church in 1830. In the nineteenth century, most charitable work was done through the women's RELIEF SOCIETY, whose representatives began regularly calling upon members in their homes to obtain contributions for the poor, assess the needs of families, distribute food or clothing, or perform other compassionate services. Care of the needy is still viewed as a local responsibility, best addressed at the WARD level and provided through local ecclesiastical leaders, mainly the bishop. The bishop regularly involves the RELIEF SOCIETY and, when needed, the local Social Services agency.

To help with the relief effort in World War I, the Church sent Amy Brown LYMAN, General Relief Society President, together with another Relief Society delegate, to the National Conference of Charities and Correction in 1917. There these two women learned of charity and relief methods used by the Red Cross and became convinced that adopting these could strengthen their own charity program. Encouraged by Presidents Joseph F. SMITH and Heber J. CRANT, Sister Lyman founded the Relief Society Social Service Department in 1919. The department provided casework services for LDS families, served as a liaison between the Church and public and private charities, operated an employment bureau for women, and provided

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[See also Individuality; Values, Transmission of.]

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DARWIN L. THOMAS

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## SOCIAL SERVICES

The Church of Jesus Christ of Latter-day Saints calls upon LDS Social Services, a separate corporation, to help meet the social and emotional needs of Church members and others. Services include:

1. Placement of children for adoption with couples who meet legal requirements and the Church's personal worthiness standards.
2. Counseling and support for unwed parents, to help them with issues and decisions pertaining to MARRIAGE, ADOPTION, and single parenthood.
3. Placement of children in foster homes that will promote healthy individual development and positive family relationships.
4. Therapy and referrals for members having personal or family problems, to allow them to receive help from resources that are respectful of LDS values.

Members are generally referred for assistance to LDS Social Services by their BISHOPS. The agency staff strives to work in harmony with ecclesiastical leaders and, at moderate fees, to provide services consistent with LDS values, such as individual responsibility, the sanctity of the FAMILY and human life, the eternal worth of souls, and the importance of experiences in mortality.

Charitable work among Latter-day Saints dates back to the organization of the Church in 1830. In the nineteenth century, most charitable work was done through the women's RELIEF SOCIETY, whose representatives began regularly calling upon members in their homes to obtain contributions for the poor, assess the needs of families, distribute food or clothing, or perform other compassionate services. Care of the needy is still viewed as a local responsibility, best addressed at the WARD level and provided through local ecclesiastical leaders, mainly the bishop. The bishop regularly involves the RELIEF SOCIETY and, when needed, the local Social Services agency.

To help with the relief effort in World War I, the Church sent Amy Brown LYMAN, General Relief Society President, together with another Relief Society delegate, to the National Conference of Charities and Correction in 1917. There these two women learned of charity and relief methods used by the Red Cross and became convinced that adopting these could strengthen their own charity program. Encouraged by Presidents Joseph F. SMITH and Heber J. CRANT, Sister Lyman founded the Relief Society Social Service Department in 1919. The department provided casework services for LDS families, served as a liaison between the Church and public and private charities, operated an employment bureau for women, and provided

social work training for volunteers from local Relief Societies. It also provided adoptive placements and family services, including foster care and counseling for unwed mothers. During the Great Depression of the early 1930s, this department expanded its cooperation with Salt Lake County, providing commodity relief to the poor.

In the 1930s many federally funded public assistance and Social Security programs were established in the United States. Consequently, the Relief Society Social Service Department, like many other private agencies, changed its focus from providing financial relief to offering direct services, or counseling, mostly on child welfare matters.

During the next three decades (1937–1969), the department began hiring trained professionals, mostly social workers. Adoptive placements increased and services to unwed mothers expanded. More children were placed and supervised in foster care. An extensive youth guidance program was developed. The INDIAN STUDENT PLACEMENT SERVICES, a special foster care program for NATIVE AMERICANS, officially began in 1954. It provided Native American children with educational, religious, and cultural experiences in LDS homes. Belle S. SPAFFORD, General Relief Society President, provided direction during those years. In 1962, geographical expansion began, and, by 1969, Social Service agencies had been established in Arizona, Nevada, Idaho, and California.

In October 1969, Church leaders consolidated the Relief Society adoption services, the Indian Student Placement Services, and the Youth Guidance Program under a single department known as Unified Social Services. The change was part of the CORRELATION of all Church programs. Counseling and adoption services continued to increase. Professional employees were encouraged to obtain at least a master's degree in the behavioral sciences, preferably in social work. They began responding to requests from local Church leaders for assistance in counseling members with a variety of social-emotional needs and problems.

In September 1973, Unified Social Services became a separate corporation, renamed LDS Social Services. The new corporation began charging moderate fees for clinical, adoption, and foster care services. Services were expanded with Church growth and with the demand for licensed and clinical services. Agencies were established in the United States, Canada, Australia, New Zealand,

and Great Britain. In 1974, there were 16 agencies and 9 suboffices; in 1979, 35 agencies and 13 suboffices; in 1991, 41 agencies with 24 suboffices. Staff size increased to a peak of 280 in 1980, then began decreasing slightly due to reductions in the Indian Student Placement Services and a trend toward emphasizing referral services for personal and family problems.

Shortly before 1990, LDS Social Services began placing greater emphasis on services for adoptive and unwed parents. Outreach efforts were instigated to assist greater numbers of unwed parents. The First Presidency issued letters to local leaders encouraging unwed parents to ensure their children are raised in stable homes with two parents, placing them for adoption through LDS Social Services when marriage is not feasible. At the same time, LDS Social Services changed the focus of its foster care program with a greater emphasis on placing troubled children in the homes of relatives, and on working closer with community agencies to provide services.

Currently, LDS Social Services continues to respond to the requests of Church members for adoption services, counseling for unwed parents, foster care, and referral or therapy for personal or family problems.

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C. ROSS CLEMENT

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## SOCIETIES AND ORGANIZATIONS

The vitality and relevance of The Church of Jesus Christ of Latter-day Saints have spawned the formation of a wide assortment of unofficial organizations serving various Church-related interests and needs. Because the Church encompasses a comprehensive belief system about deity and the purpose of life, some members feel an intense need for outlets that allow them to share their personal insights, question ideas, and apply religious beliefs to daily living.



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Unofficial organizations have existed since the early years of the Church (for a discussion of many nineteenth-century organizations, see Heinerman; Jenson). Some eventually became official Church programs, such as the Deseret Sunday School Union in 1849, the Mutual Improvement Association in 1875, and the Primary organization in 1878. Publications by these organizations similarly evolved from unofficial to official Church publications: *Juvenile Instructor* (Sunday School), *The Contributor* and later the *Improvement Era* (Mutual Improvement Association), and *Children's Friend* (Primary).

In recent years, hundreds of unofficial societies and organizations have been created primarily to provide four kinds of activities: They (1) hold regular study groups, usually monthly; (2) meet as professional associations; (3) publish journals and newsletters; or (4) hold annual symposiums or conferences.

The least formal organizations are study groups of neighbors or friends sharing common interests who meet periodically to discuss preselected topics. Although most of these groups have a temporary and unstable life, some have met regularly for many years and have invited scholars or Church leaders to address them. Several professional associations have been formed by members who originally met as special interest groups at professional conferences.

The Society for Early Historic Archaeology (SEHA) was originally chartered with the state of Utah in 1949 as the University Archaeological Society, a nonprofit organization for the purposes of collecting and disseminating information about archaeological research on the scriptures. SEHA distributes a quarterly newsletter, plus papers presented at its annual symposium.

The Mormon History Association was formed in 1965 by both Mormon and non-Mormon historians who wanted an opportunity to share ideas in an atmosphere of openness. The Mormon History Association publishes the *MHA Newsletter* (quarterly) and the *Journal of Mormon History* (annually). The journal contains scholarly articles related to Mormon history that have passed an editorial review board. The association holds a three-day conference annually, usually in historically significant locations, such as Nauvoo, Kirtland, Lamoni, Palmyra, Omaha, England, and Salt Lake City. An annual awards banquet honors distinguished scholars who have written about LDS history from the

perspective of their discipline. These conferences have attracted many who are not professional historians plus many non-Mormons. The Mormon History Association has facilitated extensive contacts between Latter-day Saint and Reorganized Latter Day Saint scholars that have contributed to the exchange of historically significant original documents.

Among the organizations that restrict their activities to publishing, one of the best known is *Dialogue: A Journal of Mormon Thought*. The title page of this journal states that it is "an independent national quarterly established to express Mormon culture and examine the relevance of religion to secular life." Started in 1966, it is edited by Latter-day Saints whose intent is to bring their faith into dialogue with human experience as a whole and to foster artistic and scholarly achievement based on their cultural heritage.

*Exponent II* is a quarterly newspaper founded in 1974 to discuss Mormonism and feminism to help LDS women develop their talents.

The Sunstone Foundation was started in 1975 by a group of graduate students at Berkeley, California, who initially issued a quarterly magazine that was later published bimonthly. The purpose of the magazine is to provide a forum for young scholars to express themselves without being restricted by the professional, literary, and academic standards of established journals or Church publications. In 1979 the first annual Sunstone Symposium was held. Selected presentations from the annual symposium have been published in *Sunstone* and other journals. In addition to full-length articles, *Sunstone* features poetry, fiction, interviews, opinion columns, book reviews, and discussions of contemporary issues, theology, history, art, and drama.

The Association of Mormon Counselors and Psychotherapists (AMCAP) was organized in 1975 to promote fellowship and to enhance personal and professional development of LDS counselors and psychotherapists. AMCAP meets twice annually and publishes a quarterly newsletter and a semiannual journal containing articles on psychotherapy with an LDS emphasis.

The Association of Mormon Letters (AML) was organized in 1976 to promote the writing and study of LDS literature. AML gives awards for outstanding literature and publishes an annual volume of essays on Mormon literature plus a quarterly newsletter.

In 1977, a group of LDS media artists formed an association called ALMA (Associated Latter-day Media Artists), which publishes a bimonthly newsletter and meets monthly to "promote quality media." In 1978, the Society for the Sociological Study of Mormon Life was formed to encourage sociological research on Mormon life.

The Foundation for Ancient Research and Mormon Studies (F.A.R.M.S.), headquartered in Provo, Utah, was organized as a California non-profit corporation in 1979 to promote, coordinate, finance, and popularly disseminate research on ancient scriptures, particularly the Book of Mormon. F.A.R.M.S. publishes books, an annual review of publications on the Book of Mormon, a bimonthly newsletter, reprints, research reports, tapes, videos, and the writings of Hugh W. Nibley and other Mormon and non-Mormon scholars.

The B. H. Roberts Society was established in 1980 as an association "dedicated to the study of timely issues in Mormonism" and sponsors quarterly meetings in Salt Lake City. Similar societies have been formed in Denver, Los Angeles, and San Francisco.

A group called Affirmation was founded in 1980 to provide a forum and newsletter for discussing homosexuality.

In 1982, a group of medical practitioners formed Collegium Aesculapium for physicians, medical students, and those in the paramedical professions. This professional association publishes the *Journal of Collegium Aesculapium* and holds a semiannual conference. The main purpose of the association is to promote service to society and help to the underprivileged.

The Mormon Women's Forum was founded in 1988 to publish a newsletter and discuss women's issues in monthly meetings in various cities.

Several organizations have been formed by people associated with programs and activities of BRIGHAM YOUNG UNIVERSITY. For example, in 1975 the BYU Management Society was organized under the auspices of the School of Management, and in 1988 the J. Reuben Clark Law Society was formed at the Law School to enhance the professional careers of their members through educational and professional opportunities. An International Society was organized in 1989, coordinated by the David M. Kennedy Center for International Studies at BYU. Many other centers and organizations are funded and operated by the university itself.

Unofficial organizations and their publications may serve at least six important functions for Church members and/or the Church.

First, a few serve ecumenical functions, bringing people of different faiths together in an exchange of ideas and understanding. Increased understanding has reduced ignorance, hostility, and intolerance and has led to greater sharing of ideas, historical documents, and research, especially in relationships fostered by the Mormon History Association.

Second, some unofficial organizations provide increased affiliation and social support for members by allowing them to associate with others whose religious beliefs provide a feeling of kinship. Having a common religious heritage provides a social bond that facilitates friendship and the formation of a social support system. Many monthly study groups are attended primarily for the purpose of association.

Third, unofficial publications provide an opportunity to learn and distribute new insights regarding theology, the scriptures, ancient cultures, historical events, and current practices. Dedicated members wanting to combine their religious beliefs with their professional training have made significant scholarly contributions, and unofficial journals provide outlets for publishing them.

Fourth, the creative efforts of those who contribute to these publications add to the collection of Mormon literature by allowing members to write about life and events from a unique LDS perspective. Some literary articles represent personal expressions of faith and testimony in artistic or scholarly ways that most authors would not choose to use in a monthly testimony meeting.

Fifth, certain publications serve as an outlet where individuals with unorthodox beliefs can share their questions, concerns, and doubts in an open forum where they feel adequate acceptance.

And sixth, for members who feel a need to promote change, publications of such organizations provide a forum where they can take an advocacy position. The targets of change have included the elimination of racism and sexism, the acceptance of altered social practices (such as birth control, dress, and grooming standards), and interpretation of the scriptures or historical events.

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DAVID J. CHERRINGTON

## SOCIETY

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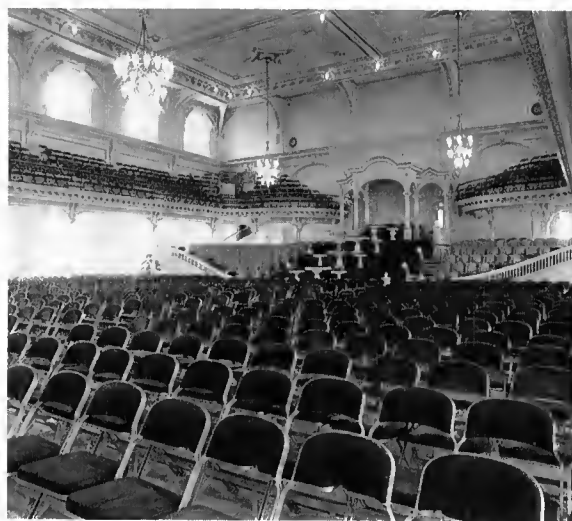
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## SOLEMN ASSEMBLIES

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these assemblies are usually PRIESTHOOD leaders. Sometimes in such assemblies the sacrament is served, but traditionally the main function is for those assembled to receive counsel from the presiding Church authorities.

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RICHARD E. TURLEY, JR.

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## SON OF GOD

See: Jesus Christ: Names and Titles of

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## SONS OF PERDITION

In LDS scripture Lucifer and CAIN are called Perdition, meaning "destruction" (D&C 76:26; Moses 5:24). The unembodied SPIRITS who supported Lucifer in the WAR IN HEAVEN and were cast out (Moses 4:1–4) and mortals who commit the UNPARDONABLE SIN against the HOLY GHOST will inherit the same condition as Lucifer and Cain, and thus are called "sons of perdition."

Perdition is both a place and a spiritual condition. As a place, it is synonymous with that HELL to which both unembodied and resurrected sons of perdition will be consigned following the last JUDGMENT (2 Ne. 28:23; D&C 29:38; *TPJS*, p. 361). This future kingdom of the DEVIL will be devoid of any of the Spirit and glory of GOD. (D&C 88:24).

The spiritual condition of those in this realm is described metaphorically as a lake of unquenchable fire and brimstone and as "a worm [that] dieth not" (Jacob 6:10; D&C 76:44). They will be "vessels of wrath, doomed to suffer the wrath of God" (D&C 76:33). God's wrath will originate within them when they contrast his holiness and majesty with their own filthiness and ignominy (2 Ne. 9:14; Alma 12:14–17; Morm. 9:4–5; *TPJS*, p. 361). The Prophet Joseph SMITH explained, "A man is his own tormentor and his own condemner. . . . The

torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone" (*TPJS*, p. 357). Fire and brimstone characterize the person, not the place.

The awful realization that they are truly damned, have lost all favor with God, have rejected all that he represents, and have lost the opportunity for repentance will be compounded by their subjection to Lucifer and Cain, who are consumed with like misery and frustration (2 Ne. 2:27; Moses 1:22). Such is the ultimate "damnation of hell" (*TPJS*, p. 198; see DAMNATION).

Perdition is the second death: total banishment not only from God's literal presence but also from the influence of his Spirit (2 Ne. 9:15–16; Hel. 14:18; D&C 88:32). Those who sin against the Holy Ghost commit the unpardonable sin and will suffer the fulness of the second death (Alma 39:6; Hel. 14:16–19). All others will be saved eventually in one of the DEGREES OF GLORY (D&C 76:40–43; *JD* 8:154).

Sons of perdition are not merely wicked; they are incorrigibly evil. In sinning against the revelations of the Holy Ghost, they have sinned against the greater light and knowledge of God. They willfully and utterly pervert principles of RIGHTEOUSNESS and truth with which they were once endowed, and transform them into principles of evil and deception. Joseph Smith declared, "You cannot save such persons; you cannot bring them to repentance" (*TPJS*, p. 358). No divine principle can cleanse the sons of perdition; following the last judgment, they will remain "filthy still" (D&C 29:44; 88:35). It is revealed that "it had been better for them never to have been born" (D&C 76:32).

Those who become sons of perdition while in mortality will be resurrected with unglorified physical bodies and "rise to the damnation of their own filthiness" (*TPJS*, p. 361). Cain, thus resurrected, will then rule over the unembodied Lucifer (Moses 5:23; *MD*, p. 109).

It has been suggested that in the absence of the life-sustaining powers of God's Spirit, sons of perdition will eventually become disorganized and return to "native element" (*JD* 1:349–52; 5:271; 7:358–59). However, scripture declares that "the soul can never die" (Alma 12:20) and that in the Resurrection the spirit and the body are united "never to be divided" (Alma 11:45; cf. 12:18; D&C 93:33). The ultimate fate of sons of perdition will be made known only to those who are partakers thereof and will not be definitely revealed until the



these assemblies are usually PRIESTHOOD leaders. Sometimes in such assemblies the sacrament is served, but traditionally the main function is for those assembled to receive counsel from the presiding Church authorities.

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RICHARD E. TURLEY, JR.

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## SON OF GOD

See: Jesus Christ: Names and Titles of

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## SONS OF PERDITION

In LDS scripture Lucifer and CAIN are called Perdition, meaning "destruction" (D&C 76:26; Moses 5:24). The unembodied SPIRITS who supported Lucifer in the WAR IN HEAVEN and were cast out (Moses 4:1–4) and mortals who commit the UNPARDONABLE SIN against the HOLY GHOST will inherit the same condition as Lucifer and Cain, and thus are called "sons of perdition."

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## SOUL

In Latter-day Saint terminology “soul” is used in various ways, with diverse connotations found throughout the scriptures and in other Church writings. However, the word also has a precise definition given in latter-day REVELATION: the soul is the united entity of the SPIRIT with the PHYSICAL BODY (D&C 88:15–16). This concept is enhanced by an understanding of (1) the creation of humankind as a uniting of the SPIRIT BODY and the physical body (Gen. 2:7; Moses 3:7; Abr. 5:7); (2) the knowledge that God himself is embodied (D&C 130:22); and (3) the doctrine that all mortals will ultimately undergo a literal resurrection of the physical body (Alma 40:17–23; 41:2; 2 Ne. 9:13). Only in this resurrected and permanently united form can a soul receive a fulness of joy (D&C 93:33–34; cf. D&C 138:17). The glory with which the soul arises in the resurrection is related to the glory, form, and qualities of the resurrected body (1 Cor. 15:40–45; D&C 88:28).

“Soul” in a generic sense, however, means a person. This was common usage in the nineteenth century and earlier (i.e., Gen. 17:14 and Mosiah 18:28) as it is today. “Soul” is sometimes synonymous with “the whole self,” or what might be described as one’s “being” or “essence.” Scriptural passages speak of “enlarging” the soul (Alma 32:28; D&C 121:42) and of imploring others with all the “energy” of one’s soul (Alma 5:43). The word occasionally also appears as a metaphor implying “strength” (D&C 30:11; 31:5) or “heart” (2 Ne. 26:7, 10–11). “Soul” often is likewise used to refer to a person’s intimate feelings or desires, as when one pours out one’s “whole soul” (Enos 1:9; Mosiah

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“Soul” is often used where the term “spirit” might also apply (1 Ne. 19:7; 2 Ne. 1:22; D&C 101:37). Here the soul is essentially that aspect of all human beings which persists independent of the physical body (Matt. 10:28; 1 Ne. 15:31; Mosiah 2:38; Alma 40:11). In LDS doctrine the soul, in this sense, exists both before and after mortal life, and is truly eternal (Abr. 3:22–23; *see also* INTELLIGENCES).

Consistent with the idea that all spirits (or souls) existed prior to their mortal life, LDS doctrine holds that all vegetable and animal life was created spiritually before the physical creation (Moses 3:5; cf. Gen. 2:5). In this sense, every living thing (plant, animal, human) is spoken of as having a soul (Moses 3:9, 19).

The human soul is innately endowed with an AGENCY that should be honored and guarded as sacred and eternal (D&C 134:4). The soul (spirit), being eternal, cannot be fully destroyed but can suffer a type of destruction or SPIRITUAL DEATH through sins that result in total and ultimate estrangement from God (1 Ne. 14:3; Alma 12:16–18, 36; 30:47; 42:9, 16). Scripture teaches that all human souls are children of God and are of infinite worth (Matt. 16:26; Alma 39:17; D&C 18:10–16). God has great joy in a repentant soul, and there is no more important work than the saving of souls and bringing them to God (D&C 18:10–16; 15:6; 16:6).

RICHARD N. WILLIAMS

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## SOUTH AMERICA, THE CHURCH IN

[This entry consists of three articles:

- Brazil
- South America, North
- South America, South

*The first article discusses the establishment, growth, and development of the Church in Brazil. The second article covers the same points in Bolivia, Colombia, Ecuador, Peru, and Venezuela; and the third article covers Argentina, Chile, Paraguay, and Uruguay.*

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After Parley P. Pratt, an apostle, his wife Phoebe Soper Pratt, and Elder Rufus C. Allen were unsuccessful in establishing a foothold in Valparaiso, Chile, in 1851–1852, it was not until 1925 that The Church of Jesus Christ of Latter-day Saints sent Melvin J. Ballard, another apostle; and Elders Rulon S. Wells, who spoke German, and Rey L. Pratt, who spoke Spanish, both of the Seventy, to open the South America Mission. Under assignment from President Heber J. Grant, these men dedicated the vast area of South America for the preaching of the gospel in Buenos Aires on December 25, 1925. The establishment of the Church in South America began in Argentina when some German LDS families emigrated there in the 1920s, and requested that missionaries and Church supplies be sent to Buenos Aires to help them build the Church among their families and friends. The Church moved into Brazil in 1928, also in answer to requests of LDS German emigrants living there. The first Latter-day Saints in Chile apparently were North American miners who worked in the mining district in northern Chile. The first missionaries were sent there from Argentina in 1956, and the Chilean Mission was established in 1961. The Church moved into Uruguay from Argentina in 1944, and into Paraguay from Uruguay in 1948. The first missionaries were sent to Peru from Uruguay in 1956.

Speaking at a sacrament meeting in Buenos Aires in 1926, Elder Ballard likened the Church's potential in South America to a strong, mighty oak growing from a tiny acorn. He said there would be thousands of members and many missions growing from the tiny begin-

nings of the Church there, and South America would become one of the strongest areas of the Church. True to that prophecy, although the work went slowly for a number of years, with the location of a General Authority, Elder A. Theodore and Sister Marné Whittaker Tuttle, in South America in the 1960s to supervise missionary work, a dramatic surge of conversions began. The Church moved into the northern countries with the creation of the Andes Mission in Peru and Chile in 1959. The first units were established in Bolivia in 1964; in Ecuador in 1965; and in Colombia and Venezuela in 1966. Many of the LDS missionaries in South America are local members who have been strengthened and prepared for service and leadership by attending seminary and institute programs of the Church Educational System. Where the Church originally had only one mission in all of South America, in January 1991 it had 43 missions, 381 stakes and districts, and 3,791 wards and branches serving over 1.35 million members.]

#### BRAZIL

The LDS Church first came to Brazil in 1928, when several German converts emigrated to the German colonies in the southern states of Brazil and asked the Church for materials to teach their children. The Church grew slowly in Brazil until the 1960s and 1970s, when great numbers of Brazilians began joining. The first mission was divided to make new missions, STAKES were organized and then divided, and in 1985 Brazil became an AREA



A sacrament meeting in the Curitiba South Stake, Brazil, c. 1981.



BYU Geography Department



*Joseph Receives the Plates*, by Max Rezler (1973, Brazil, inlaid wood, 24" × 21"). This work by LDS Brazilian artist Max Rezler portrays the occasion when the Angel Moroni, on September 22, 1827, delivered to Joseph Smith the plates containing the Book of Mormon record. Church Museum of History and Art.

with a resident area presidency of General Authorities. In January 1991 Brazil had an LDS temple, an area presidency, 12 missions, more than 2,100 LDS missionaries (over half local Brazilians), 87 stakes and districts, and over 800 wards and branches serving 366,000 members of the Church.

When President Reinhold Stooft visited the German members in Brazil in 1928 as president of the South American Mission, he was impressed with the potential he saw for missionary work there. The first LDS missionaries assigned to Brazil spoke German rather than Portuguese and began their missionary labors in the German colonies at Joinville, Santa Catarina State, on September 12, 1928. The first converts were baptized on April 14, 1929. Although the work progressed slowly at first, by October 1931 Joinville had the first LDS meetinghouse chapel in South America. The first Relief Society was organized there in 1933 with twenty-four members.

In 1935 the Brazil Mission was divided from the South American Mission with only 143 members of the Church in the entire mission. President Rulon S. Howells began preparing Church materials in Portuguese and then assigned some of the missionaries to learn Portuguese so that they could work with the Brazilians and not just with the German immigrants. In 1938 the Brazilian government prohibited the use of the German language in public meetings and schools, which made Church activities very difficult for the German-speaking members. With the advent of World War II and the North American missionaries being called home, many of the local branches of the Church were closed. However, some units, such as the Campinas Branch, had developed sufficient local leadership to be able to keep the branch functioning throughout the war and to bring in new members.

With the return of the North American missionaries in 1945 and the calling of local Brazilians to serve missions, the Church began to grow more rapidly in Brazil. That growth was aided by the visit of Stephen L Richards, an apostle, who toured the mission in 1948, and of President David O. MCKAY in 1955. Lifting the members spiritually, and recognizing their strength, President McKay authorized the building of meetinghouses (chapels) in which the Saints could worship. With this manifestation of confidence by the President of the Church, the local members reached out to share the gospel with their friends and neighbors. They especially shared the Church youth auxiliary program, which attracted many converts and became the center of proselytizing for the mission. They also developed pageants and theatrical presentations that showed the Brazilians what blessings being a member of the Church brings.

Another important event in the history of the Church in Brazil was the organization of its first stake, the São Paulo Brazil Stake, on May 1, 1966, with Walter Spät as president. By mid-1990 that first stake had grown to fifty-six stakes and almost six hundred wards and branches, all presided over by local Brazilian priesthood bearers.

The most significant event in the history of the Church in Brazil was the construction of the São Paulo Temple in 1978. That brought all the blessings of the Church to the Brazilian and other South American Saints. Former Mission President Finn B. Paulsen was called as temple president, and his wife, Sara Broadbent Paulsen, as the temple ma-

← The Church of Jesus Christ of Latter-day Saints in South America as of January 1, 1991.



tron. With a temple in Brazil, the Church organized the first missionary training center in South America at São Paulo in 1979.

One of the most effective missionary tools the members used to present the message of the Church was a theatrical presentation, "The Gate," written by Ana Gláucia Ceciliato and presented to more than 20,000 people at the open house for the São Paulo Temple before it was dedicated. To make the presentation required some sixty talented Church children, youth, and adults to travel many miles from several cities to São Paulo for rehearsals. The introduction of the Church seminary and institute programs also greatly strengthened the youth of the Church in Brazil.

The first translation of the Book of Mormon into Portuguese was printed in 1940. Some of the missionary tracts were translated and published a year earlier. The Portuguese translation of the Doctrine and Covenants was published in 1950, and the Pearl of Great Price in 1952, making all the latter-day scriptures available in the language of the people. The Church magazine for Portuguese-speaking members, *A Gaivota* (now *A Liahona*), began publication in 1948. Other Church materials are translated into Portuguese in Brazil for all Portuguese-speaking countries. The work of Elder William Grant and Sister Geri Hamblin Bangerter and of Elder James E. and Sister Ruth Wright Faust greatly expanded the Church in Brazil.

Two native Brazilians have been called as General Authorities of the Church. Hélio da Rocha Camargo, born in Rezende, Rio de Janeiro, on February 1, 1926, became a Seventy on April 7, 1985. A former Protestant minister, he was baptized a member of the Church on June 1, 1957. He was released from the Seventy in October 1990 and called as the president of the São Paulo Temple. Helvécio Martins, born in Rio de Janeiro on June 27, 1930, and baptized on July 2, 1972, was called to the Seventy on March 31, 1990. He is the first General Authority of African lineage.

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FLAVIA GARCIA ERBOLATO

#### SOUTH AMERICA, NORTH

**BOLIVIA.** The Church became legally established in Bolivia in 1963 through the work of North American LDS families living in La Paz and in Cochabamba. The first Bolivian was baptized and the first branch organized in 1964. The Bolivian Mission was organized in 1968, with headquarters in La Paz. Some of the first families who joined the Church are still active in leadership roles.

The first Bolivian stake was organized in January 1979 in Santa Cruz de la Sierra, with Noriharu Ishigaki Haraguichi as president. In March of the same year, the La Paz Stake was established, with Jorge Leano as president. In January 1991, he was serving as president of the Colombia Cali Mission.

Church materials going to Bolivia are printed in the three principal languages of the country: Spanish, Quechua, and Aymara. The LDS Bolivian youth, strengthened by the seminary and institute programs, have responded enthusiastically to the call to share the restored gospel; they currently make up 70 percent of the missionaries serving in the country. As a result of the dedicated missionary effort, approximately 64,000 members of the Church lived in Bolivia in January 1991. The Church enjoys the respect and admiration of the citizens and of government authorities because of the members' stability, spiritual contribution, and exemplary lifestyle. The construction of one hundred meetinghouses between 1987 and 1990, has given the members places in which to worship, as well as work opportunities to many Bolivians. The meetinghouses are also used as classrooms wherein the Bolivians are given the advantage of religious education and literacy training.

**COLOMBIA.** On March 20, 1966, the first branch of the Church was organized in Bogotá, Colombia, with Harold M. Rex as president. When the government officials signed the record of the proceedings, The Church of Jesus Christ of Latter-day Saints was established in Colombia. Elder Spencer W. Kimball rededicated the country to the preaching of the gospel in Bogotá on May 11, 1966. Colombia was part of the Andes Mission until 1968, when it became part of the Colombia-Venezuela

Mission. The Colombia Bogotá Mission began operations on July 1, 1971. That mission was divided in 1975, creating the Colombia Cali Mission. On July 1, 1988, a third mission, the Colombia Barranquilla Mission, was established.

The first chapel built in Colombia was built at Cali in 1975, in a section of the city where the Versailles Ward is located. The First Presidency has announced plans for the construction of a temple in Bogotá.

The first stake in Colombia was organized at Bogotá on January 23, 1977, by Elder Bruce R. McConkie, of the Quorum of the Twelve Apostles, with Julio E. Dávila as president. On April 6, 1991, President Dávila became the first native Colombian called to be a General Authority. In January 1991 there were nine stakes in the country: Bogotá, Kennedy, Ciudad Jardín, El Dorado, Cali, Américas, Medellín, Bucaramanga, and Barranquilla. The progress of the Church in Colombia is noteworthy. More than 83,000 members are enjoying the benefits of the spiritual and temporal programs offered by the quorums of the priesthood, the auxiliary organizations, and the religious educational courses, as well as literacy classes in seminaries and institutes.

The feeling of unity has grown strong among Church members in Colombia, as was shown during the 1983 earthquake in the city of Popayán, in the southern part of the country. The Colombian Saints united to help provide the necessities of life as well as housing for the thousands injured and made homeless by the quake.

The March 1977 area conference with President Spencer W. Kimball was of great significance to the people of Colombia, as were the regional conferences of 1987 and 1989 with Elder Russell M. Ballard, of the Quorum of the Twelve Apostles, presiding.

**ECUADOR.** On April 27, 1964, Sterling Nicolaysen, president of the Andes Mission, was instructed by Elder A. Theodore Tuttle to register the "Corporation of the Church" in Ecuador. On Saturday, October 9, 1965, Elder Spencer W. Kimball, then of the Council of the Twelve Apostles, dedicated the land of Ecuador to the preaching of the restored gospel, offering the dedicatory prayer from the top of Panecillo Hill in Quito. In June 1969, the Ecuador Quito Mission was organized, with Louis Latimer as president. In January

1991 there were two missions in Ecuador, headquartered in Quito and Guayaquil.

The first nine members in Quito were baptized on October 31, 1965. Missionary work began in Guayaquil on January 20, 1966. Napoleón Trujillo, the first local missionary called from Ecuador, served in Uruguay. His father, José G. Trujillo, was serving as the patriarch of the Quito Stake in 1991.

Church materials for Ecuador are prepared in Spanish and Quechua, its two official languages. In 1978 Amado Ruíz, a member from Otavalo, translated some the materials needed by the Otavalo Indians, who received their own stake on December 6, 1981, with Luis Alfonzo Morales C. as president. Having Church materials in their native language has been a great help to the indigenous peoples who inhabit the diverse regions of the country.

Elder Mark E. Petersen, of the Quorum of the Twelve Apostles, organized the first stake in Guayaquil on June 11, 1978, and called Lorenzo Garaycoa as president. The first stake in Quito was organized on August 22, 1979, by Elder Gordon B. Hinckley, then of the Quorum of the Twelve, with Ernesto Franco as president.

The Church Educational System has performed an important role in the religious education of the Ecuadorian youth in seminaries and institutes and has made great strides in the area of literacy, especially among the indigenous Indian peoples. The many youths of Ecuador who serve as missionaries among their countrymen have brought the missionary work of the Church to all corners of their country. As of January 1991, the Church had 81,000 members served by two missions, 18 stakes and districts, and 121 wards and branches in Ecuador.

The First Presidency of the Church has announced plans to construct a temple in Guayaquil, Ecuador.

**PERU.** The first LDS contact with the people of Peru was in 1926, when Elder Melvin J. Ballard, returning to the United States after dedicating South America to the preaching of the gospel, visited Peru and was impressed that it would be a good place to send missionaries. Although several members lived in Peru in the 1940s and possibly even earlier, it was not until July 8, 1956, that Elder Henry D. Moyle, of the Quorum of the

Twelve, and Frank K. Parry, president of the Uruguayan Mission, organized the first branch in Lima. Frederick S. Williams, former president of the South American and Uruguay missions, was called to be president of the branch, which began in his home. On November 1, 1959, Elder Harold B. Lee, then of the Quorum of the Twelve Apostles, organized the Andes Mission, which included Peru and Chile, and later Bolivia, Ecuador, Colombia, and Venezuela. Headquarters were in Lima. Two years later Peru had twelve branches of the Church and more than a thousand members.

Selected passages of the Book of Mormon and other Church materials have been translated into the Quechua and Aymara languages to help the new indigenous members gain a better understanding of the gospel.

The Lima Peru Stake was organized on February 22, 1970, with Roberto Vidal as president. It had six wards, three branches, and approximately 5,000 members. In January 1991 there were 5 missions, 57 stakes and districts, and over 500 wards and branches serving the 178,000 members of the Church in Peru. At the April 1989 multiregional conference held in Lima, more than 10,000 Latter-day Saints from nine of Lima's eighteen stakes attended. The Lima Peru Temple was dedicated by President Gordon B. Hinckley, First Counselor in the First Presidency, on January 10, 1986, with Samuel and Clara Lorenzi Boren as the first president and matron. In 1990 the Lima Temple operated with an average of nine endowment sessions a day.

The Church is received with respect and enthusiasm throughout the country, where an ever-increasing number of local missionaries carry the message of the restored gospel to their people. Much credit for this success among the youth has been given to the significant role played by the Church members' religious education. More than 12,500 young Peruvians between the ages of fourteen and thirty have benefited from the courses available in the Church Educational System's seminaries and institutes. Sixty percent of the members of the Church in Peru are under thirty years of age.

**VENEZUELA.** On November 2, 1966, on special assignment from President David O. McKay, Elder Marion G. Romney, of the Quorum of the Twelve, dedicated the land of Venezuela for the

preaching of the restored gospel. Present at that dedication was Elder F. Burton Howard, who was responsible for the legal registration of the Church in Venezuela, and Ted E. Brewerton, president of the Central American Mission (to which Venezuela belonged). Both men were later called to the Seventy.

From 1966 to 1968 there were only a few LDS missionaries in Venezuela, and progress was slow. From July 1968 to 1971, Venezuela formed a part of the Colombia-Venezuela Mission, but in 1971 the Venezuela Caracas Mission was organized, and the Church began a new era of growth. In 1978 the Venezuela Maracaibo Mission was divided from the Venezuela Caracas Mission, and President Alejandro Portal Campos, who had been the president of the Caracas Mission and the first Venezuelan to preside over a mission, was assigned the new mission.

The Caracas Stake, the first in Venezuela, was organized on May 15, 1977, under the direction of Elder Bruce R. McConkie; Adolfo Mayer was the president. In January 1991 there were seven stakes in Venezuela: two in Caracas, two in Maracaibo, and one each in Valencia, Oriente, and Guayana. There were also nine districts in the two missions. More than fifty thousand members of the Church in Venezuela have benefited from Church influence and have contributed significantly to the quality of life in their country. Because of the leadership training and skills that Church members receive and develop, many businesses and industries prefer to hire members of the Church. The Church seminary and institute programs have made significant contributions to the Venezuelan LDS youth. The influence that daily scripture study has had in their lives has made them want to participate in missionary work.

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JULIO E. DÁVILA

(Translated from Spanish by Lyman Sidney Shreeve and Afton Kartehner Shreeve.)

## SOUTH AMERICA, SOUTH

**ARGENTINA.** The Church was brought into Argentina by a few German immigrant families who had joined it in their homeland before they emigrated. They felt they needed to await the visit of Elder Melvin J. Ballard before they could baptize even their family members who wished to join. The first non-German convert was baptized in 1926. For several years the missionaries spoke only English and German, but emphasis was later placed on teaching also in Spanish, and that brought limited success to the Church's missionary work. The Church grew slowly in Argentina until the 1960s, when the emphasis was placed on training local member leadership. Mission President C. Laird Snelgrove organized a mission council in which he trained most of the men who would become the leaders during the next twenty-five years. A member of that council, Juan Carlos Avila, became the first native Argentine to be called as a mission president (1974–1977). The first Argentine stake was organized on November 20, 1966, presided over by a local priesthood bearer, Angel Abrea, who in 1976 would become the first Latin American General Authority. The mission was first divided in 1962, and by January 1991 the Church had nine missions, 64 stakes and districts, and over 500 wards and branches serving Argentina's 171,000 Latter-day Saints. The Buenos Aires Temple was dedicated on January 17, 1986, by Thomas



Liniers chapel in Liniers, Argentina, the first constructed in South America by the Church, at the time of its dedication on April 9, 1939. Courtesy Frederick G. Williams, III.



Santiago Chile Temple, dedicated 1983.

S. Monson, Second Counselor in the First Presidency. Angel and Maria Victoria Chiapparino Abrea were the president and the matron. Argentina received a missionary training center in Buenos Aires, established in 1986 under President Lyman Sidney and Sister Afton Kartchner Shreeve, who had served missions in Argentina and presided over the Uruguay Mission.

**CHILE.** After Parley P. Pratt's unsuccessful attempt to establish a Church foothold in Chile in 1851–1852, the Church did not officially come to Chile until Brother William Fotheringham moved to Santiago, Chile, in 1952, and requested that the Church send missionaries there. The first regular missionaries arrived in Santiago just two weeks before Elder Henry D. Moyle, then of the Quorum of the Twelve Apostles, called Brother Fotheringham as the president of the first Chilean branch on July 5, 1956. It was made up primarily of expatriate members, the first local Chilean convert being baptized that same year.

The first mission in Chile was organized on October 8, 1961, with A. Delbert Palmer presiding. That single mission has grown to become six missions, with more than 50 percent of the missionaries called from the local members, many of whom have been prepared in large measure by their seminary and institute training. They are generally called to attend the Missionary Training Center in Santiago, the second such center in South America. The Church has grown rapidly in Chile, with almost 298,000 members on March 31, 1990. On January 1991, Carlos Cifuentes, one of

those local converts, became the first native Chilean branch president and stake president. On September 15, 1983, the Santiago Chile Temple was dedicated. Eugene F. and Rae Stephens Jones Olsen were the president and matron. On March 31, 1990, Elder Eduardo Ayala, a former mission president in Uruguay, became the first native Chilean called to be a Seventy.

**PARAGUAY.** Even though in 1939 President Frederick S. Williams of the Argentine Mission traveled to the upper Pilcomayo River and visited Indian tribes there, as well as the people in Asunción, it was not until 1948 that the Church baptized its first Paraguayan convert. The Church was officially established when missionaries were sent to Paraguay from the Uruguay Mission in October 1949. Since the first baptism, Church growth has been steady. The Paraguay Mission was created in 1977, and the first stake was organized in Asunción on February 25, 1979, with Carlos R. Espinola as president. In 1980, the Church established an active branch made up of Indian converts from the Churupi-Nivacle tribe, in Mistolar village, about 800 kilometers northwest of Asunción.

**URUGUAY.** The first member of the Church to gain attention in Uruguay was Elder Rolf L. Larson, a missionary in the Argentina Mission who was named the most valuable basketball player in South America during the championship games held at Montevideo in January 1940. The first branch in Uruguay was organized with twelve members on June 25, 1944; the mission was organized on August 30, 1947, with the first converts being baptized on November 1, 1948. In the 1960s President and A. Sister Theodore Tuttle moved the headquarters of the South American Mission to Montevideo, which then became the center for the development of the Church throughout South America. The headquarters were later moved to Buenos Aires. The Montevideo Uruguay Stake was organized on November 12, 1967, with Vicente C. Rubio as president. Although the first plans for a temple in South America called for it to be built in Uruguay, it was eventually built in São Paulo, Brazil, in 1978. On January 1991, the Church had one mission, 18 stakes and districts, and 111 wards and branches serving over 50,000 Uruguayan Latter-day Saints.

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TOMÁS F. LINDHEIMER

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#### SOUTH BAINBRIDGE (AFTON), NEW YORK

In October 1825, Josiah Stowell (sometimes spelled Stool) of Bainbridge Township (now Afton), Chenango County, New York, hired Joseph SMITH and his father to assist in digging for Spanish treasure near the Susquehanna River in Harmony Township (now Oakland), Pennsylvania. The men lodged with Isaac Hale, where Joseph Smith met his future wife, Emma Hale, and began their courtship. The treasure hunters gave up excavating in mid-November 1825, but Joseph continued his employment at the Stowell farm.

Josiah Stowell's home was situated on the west side of the Susquehanna River about two miles southwest of the village of South Bainbridge (Afton since 1857), on the road to Nineveh, twenty-six miles northeast of the Hale home in Harmony. Joseph Smith worked as a farmhand, a laborer in the Stowell sawmill, and as a "wool carder." Josiah Stowell, Jr., remembered that Joseph "went to school with him one winter" and that "he was a fine likely young man" (letter of Josiah Stowell, Jr., to John S. Fullmer, Feb. 17, 1843, HDC).

Joseph Smith encountered difficulty when Peter G. Bridgman (Bridgeman), who was Stowell's nephew, swore out a complaint against him for being a "disorderly person." He appeared before Justice of the Peace Albert Neeley in South Bainbridge during March 1826 and was acquitted (Madsen, pp. 106–107; see SMITH, JOSEPH: TRIALS OF JOSEPH SMITH). That same year Joseph Smith found employment with Joseph Knight, Sr., in Colesville township, Broome County, a few miles south of the Stowells. He continued to call on Emma Hale in Harmony, and requested her hand

those local converts, became the first native Chilean branch president and stake president. On September 15, 1983, the Santiago Chile Temple was dedicated. Eugene F. and Rae Stephens Jones Olsen were the president and matron. On March 31, 1990, Elder Eduardo Ayala, a former mission president in Uruguay, became the first native Chilean called to be a Seventy.

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On June 28, 1830, while proselytizing at the home of Joseph Knight, Sr., in Colesville, Joseph Smith was arrested on a warrant from Chenango County, taken to South Bainbridge for trial before Justice of the Peace Joseph Chamberlain, and was again acquitted (Firmage, pp. 50–51). Despite strong sectarian opposition, Joseph and other LDS missionaries were successful in converting a number of individuals in the South Bainbridge area, including Josiah Stowell.

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GORDON A. MADSEN

### SPAFFORD, BELLE SMITH

Marion Isabelle (Belle) Sims Smith Spafford (1895–1982) was a gifted administrator and an able assistant and adviser to six Presidents of the Church during her twenty-nine years as General President of the RELIEF SOCIETY (1945–1974).

President Spafford served through the late 1940s, when the Church rallied to rebuild war-weary Saints both physically and emotionally; the 1950s, when the Church endeavored to bridge its tremendous national and international growth; and the 1960s, when the Church correlated its programs and reemphasized the family and selfless service. Commanding in stature, she displayed invaluable energy, stamina, wisdom, and forthrightness during those turbulent decades.



Belle Smith Spafford (1895–1982), ninth general president of the Relief Society, served from 1945 to 1974. She is shown here with her counselors Marianne Clark Sharp (left, daughter of J. Reuben Clark, Jr.) and Louise W. Madsen (right). Courtesy Utah State Historical Society.

Belle Smith was born October 8, 1895, in Salt Lake City, to Hester Sims and John Gibson Smith. Following her graduation from LDS High School, she completed a two-year degree at the University of Utah. After her marriage to widower Earl Spafford on March 23, 1921, she studied at the BYU Training School, and later, while her children, Mary and Earl, were growing up, she took courses at the University of Utah. A lifelong student, she designated daily study hours during which she was not to be called or disturbed; as a grandmother, she established "scholar night" on which she would study with each of her grandchildren, on a one-to-one basis.

Called early to leadership, Belle Spafford served as president of her ward YWMIA at age seventeen, and she also taught religion classes. She later served as a counselor in her ward Relief Society presidency and on the Relief Society stake board of Salt Lake Belvedere Stake. In 1935 she was called to the Relief Society General Board, and in 1942 she became a counselor to General Relief Society President Amy Brown LYMAN. She edited



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the history of Relief Society, *A Centenary of Relief Society* (1942), and also the RELIEF SOCIETY MAGAZINE from 1937 until her call as general president in 1945.

Named as general president of the Relief Society near the end of World War II, Spafford felt an urgent need to aid the members of the Church in Europe who had suffered from the conflict. Within weeks, Relief Society members had gathered and shipped thousands of items of food, clothing, and bedding to the members abroad. In addition to providing for physical needs, President Spafford placed special emphasis in the *Relief Society Magazine*, as well as in the lesson manuals, on social and spiritual issues of love and tolerance, in an attempt to lessen some of the anger and bitterness that existed as a result of the war. The leadership of the Relief Society organization was restructured to meet local needs worldwide. With increased emphasis on training, members of the Relief Society General Board visited every stake to develop leadership skills in local officers and to establish or reestablish local units.

Amid all the aid and effort aimed at repairing war damage, the Relief Society gained permission and raised money to construct a new Relief Society Building in Salt Lake City. Having their own headquarters building, dedicated on October 3, 1956, gave the Relief Society new cohesion and support. The early 1960s brought new emphasis on music and choirs at the local level and almost every stake in the Church formed a women's chorus called "The Singing Mothers." These groups appeared both nationally and internationally over the next twenty years.

In an effort to solidify the family, the FIRST PRESIDENCY and the QUORUM OF THE TWELVE APOSTLES assigned the Relief Society the responsibility of reemphasizing the Family Home Hour. These efforts grew into the regular Monday night FAMILY HOME EVENING program in 1964.

In the 1960s, the Relief Society also placed special emphasis on strengthening the community by encouraging women to do volunteer service at the Red Cross, Traveler's Aid, March of Dimes, child-care clinics, and hospitals. A health missionary program was instituted in 1971, using specially trained nurses and others to teach health principles and welfare concepts to the disadvantaged. Under President Spafford's direction the Social Service and Child Welfare departments provided specialized services, including programs for

abused children, unwed mothers, and youth guidance, and established licensed agencies for adoption, foster care, and Indian student placements in Utah, Nevada, Arizona, and Idaho. For her pioneering efforts in social work, the Utah State Conference of Social Work awarded her an honorary life membership, and the University of Utah established the Belle S. Spafford Endowed Chair in Social Work.

President Spafford traveled the world widely and was affiliated with a number of national and international organizations. She served two terms as president of the National Council of Women (1968–1970). Recognized as one of the leading women in the world, she was presented with the National Council of Women's highest honor (1978). She died on February 2, 1982.

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MAREN M. MOURITSEN

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#### SPAULDING MANUSCRIPT

The Spaulding Manuscript is a fictional story about a group of Romans who, while sailing to England early in the fourth century A.D., were blown off course and landed in eastern North America. One of them kept a record of their experiences among eastern and midwestern American Indian tribes. The 175-page manuscript was first published as a 115-page monograph in 1885, some seventy years after the death of its author, Solomon Spaulding (sometimes spelled Spalding). The only known manuscript was lost from 1839 until its discovery in Honolulu, Hawaii, in 1884. It was promptly published by both the Latter-day Saints and Reorganized Latter Day Saint churches to refute the theory of some critics that it had served as an original source document for the Book of Mormon, supposedly supplied to Joseph Smith by Sidney Rigdon.

Spaulding was born in Ashford, Connecticut, on February 21, 1761. He served in the American Revolution, later graduated from Dartmouth College, and became a clergyman. He subsequently lost his faith in the Bible, left the ministry, and worked unsuccessfully at a variety of occupations

the history of Relief Society, *A Centenary of Relief Society* (1942), and also the RELIEF SOCIETY MAGAZINE from 1937 until her call as general president in 1945.

Named as general president of the Relief Society near the end of World War II, Spafford felt an urgent need to aid the members of the Church in Europe who had suffered from the conflict. Within weeks, Relief Society members had gathered and shipped thousands of items of food, clothing, and bedding to the members abroad. In addition to providing for physical needs, President Spafford placed special emphasis in the *Relief Society Magazine*, as well as in the lesson manuals, on social and spiritual issues of love and tolerance, in an attempt to lessen some of the anger and bitterness that existed as a result of the war. The leadership of the Relief Society organization was restructured to meet local needs worldwide. With increased emphasis on training, members of the Relief Society General Board visited every stake to develop leadership skills in local officers and to establish or re-establish local units.

Amid all the aid and effort aimed at repairing war damage, the Relief Society gained permission and raised money to construct a new Relief Society Building in Salt Lake City. Having their own headquarters building, dedicated on October 3, 1956, gave the Relief Society new cohesion and support. The early 1960s brought new emphasis on music and choirs at the local level and almost every stake in the Church formed a women's chorus called "The Singing Mothers." These groups appeared both nationally and internationally over the next twenty years.

In an effort to solidify the family, the FIRST PRESIDENCY and the QUORUM OF THE TWELVE APOSTLES assigned the Relief Society the responsibility of reemphasizing the Family Home Hour. These efforts grew into the regular Monday night FAMILY HOME EVENING program in 1964.

In the 1960s, the Relief Society also placed special emphasis on strengthening the community by encouraging women to do volunteer service at the Red Cross, Traveler's Aid, March of Dimes, child-care clinics, and hospitals. A health missionary program was instituted in 1971, using specially trained nurses and others to teach health principles and welfare concepts to the disadvantaged. Under President Spafford's direction the Social Service and Child Welfare departments provided specialized services, including programs for

abused children, unwed mothers, and youth guidance, and established licensed agencies for adoption, foster care, and Indian student placements in Utah, Nevada, Arizona, and Idaho. For her pioneering efforts in social work, the Utah State Conference of Social Work awarded her an honorary life membership, and the University of Utah established the Belle S. Spafford Endowed Chair in Social Work.

President Spafford traveled the world widely and was affiliated with a number of national and international organizations. She served two terms as president of the National Council of Women (1968–1970). Recognized as one of the leading women in the world, she was presented with the National Council of Women's highest honor (1978). She died on February 2, 1982.

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MAREN M. MOURITSEN

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#### SPAULDING MANUSCRIPT

The Spaulding Manuscript is a fictional story about a group of Romans who, while sailing to England early in the fourth century A.D., were blown off course and landed in eastern North America. One of them kept a record of their experiences among eastern and midwestern American Indian tribes. The 175-page manuscript was first published as a 115-page monograph in 1885, some seventy years after the death of its author, Solomon Spaulding (sometimes spelled Spalding). The only known manuscript was lost from 1839 until its discovery in Honolulu, Hawaii, in 1884. It was promptly published by both the Latter-day Saints and Reorganized Latter Day Saint churches to refute the theory of some critics that it had served as an original source document for the Book of Mormon, supposedly supplied to Joseph Smith by Sidney Rigdon.

Spaulding was born in Ashford, Connecticut, on February 21, 1761. He served in the American Revolution, later graduated from Dartmouth College, and became a clergyman. He subsequently lost his faith in the Bible, left the ministry, and worked unsuccessfully at a variety of occupations

in New York, Ohio, and Pennsylvania until his death near Pittsburgh in 1816. About 1812 he wrote *Manuscript Found*, which he attempted to publish to relieve pressing debts.

There are similarities in the explanation for the origins of both *Manuscript Found* and the Book of Mormon. The introduction to the Spaulding work claims that its author was walking near Conneaut, Ohio (about 150 miles west of the place in New York where Joseph Smith obtained the gold plates), when he discovered an inscribed, flat stone. This he raised with a lever, uncovering a cave in which lay a stone box containing twenty-eight rolls of parchment. The writing was in Latin. The story is primarily a secular one, having virtually no religious content. A character in the novel possessed a seerstone, similar to objects used by Joseph Smith. However, none of the many names found in either volume matches any of those in the other, nor is there the remotest similarity in literary styles.

The first to assert that a direct connection existed between the Book of Mormon and *Manuscript Found* was Doctor Philastus Hurlbut, who was excommunicated from the Church in June 1833. Desiring to discredit his former coreligionists, Hurlbut set out in the ensuing months to refute Joseph Smith's claims for the origins of the Book of Mormon. He interviewed members of Spaulding's family, who swore that there were precise similarities between Spaulding's work and the Book of Mormon. He also located the neglected manuscript, but must have been disappointed to discover that it had no demonstrable connection with the Book of Mormon.

In 1834, Hurlbut was involved with Eber D. Howe in preparing a significant anti-Mormon publication, *Mormonism Unveiled*. Its final chapter dealt with the Spaulding theory of the origin of the Book of Mormon. Howe admitted in the book that the only document known to have been authored by Spaulding had been found, but he asserted that this was not *Manuscript Found*. The title penciled on the brown paper cover was *Manuscript Story—Conneaut Creek*. Howe speculated that Spaulding must have composed another manuscript that served as the source of the Book of Mormon, but no additional writings of Spaulding have ever surfaced. By the 1840s, the so-called Spaulding theory had become the main anti-Mormon explanation for the Book of Mormon.

Spaulding's manuscript, lost for forty-five

years, was among items shipped from the office of the Ohio *Painesville Telegraph*, owned by Eber D. Howe, when that office was purchased in 1839 by L. L. Rice, who subsequently moved to Honolulu. Rice discovered the manuscript in 1884 while searching his collection for abolitionist materials for his friend James H. Fairchild, president of Oberlin College. Believers in the Book of Mormon felt vindicated by this discovery, and they published Spaulding's work to show the world it was not the source for the Book of Mormon.

Since 1946, no serious student of Mormonism has given the Spaulding Manuscript theory much credibility. In that year, Fawn Brodie published *No Man Knows My History*. This biography of Joseph Smith, hostile to his prophetic claims, dismissed the idea of any connection between Spaulding and Smith or their writings. Rigdon first met Joseph Smith in December 1830 after the Book of Mormon was published.

Nevertheless, some have continued to promote the Spaulding theory (e.g., see Holley). In 1977, graphologists claimed to have detected similarities between the handwriting of Spaulding and of one of the scribes who transcribed some of the Book of Mormon from Joseph Smith's dictation. After considerable media attention and further scrutiny, anti-Mormon spokespersons acknowledged that they had been too hasty. The handwriting evidence did not support a connection between Solomon Spaulding and Joseph Smith.

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LANCE D. CHASE

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## SPIRIT

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LANCE D. CHASE

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## SPIRIT

The existence of both good and evil spirit beings is a prominent doctrine in LDS theology. Spirits are intelligent, self-existent, organized matter and are

governed by eternal laws. Moreover, all living things had a pre-earthly spirit existence. LDS understanding on this subject is formulated by biblical and latter-day scripture and the teachings of latter-day prophets.

Latter-day revelation declares that “all spirit is matter, but it is more fine or pure” than the physical materials of earth life (D&C 131:7–8). The Prophet Joseph SMITH explained:

A very material difference [exists] between the body and the spirit; the body is supposed to be organized matter, and the spirit, by many, is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state the spirit is a substance; that it is material, but that it is more pure, elastic and refined matter than the body; that it existed before the body, can exist in the body; and will exist separate from the body, when the body will be mouldering in the dust; and will in the resurrection, be again united with it [TPJS, p. 207].

Although the Lord has revealed much in ancient and latter-day scripture about spirit matter and spirit beings, many unknowns remain, especially the full meaning of such terms as “INTELLIGENCE,” “light,” and “truth,” which are used in the revelations in association with the word “spirit.” Spirit matter is identified with intelligence or the light of truth (D&C 93:29). Joseph Smith taught that elements were not created or made, but can be organized into a spirit being. This spirit, intelligence, or light has always existed, being coeternal with God. It can act and be acted upon; it can be organized, but it cannot be destroyed. Spirits exist upon a self-existent principle, and “all . . . spirits that God ever sent into the world are susceptible of enlargement” (TPJS, pp. 351–54), meaning that they are capable of intellectual growth and maturation and that “there is never a time when the spirit is too old to approach God” (TPJS, p. 191).

It is LDS doctrine that human spirits are the literal offspring of perfected, exalted parents, a Father and a MOTHER IN HEAVEN (cf. Num. 16:22; Heb. 12:9). God instituted a PLAN OF SALVATION whereby his spirit children could advance and become like him (see COUNCIL IN HEAVEN). Paul said that the human family is God’s offspring (Acts 17:29). All men and women lived as personal, individual spirit children with God in a PREMORTAL LIFE before they were born into physical bodies. Likewise, one’s personal, individual spirit exist-

tence extends beyond the death of the mortal body.

Jesus Christ was the firstborn of all God’s spirit children and is thus the elder brother of the rest of mankind (see JESUS CHRIST: FIRSTBORN IN THE SPIRIT). Because of the faith of the BROTHER OF JARED (c. 2200 B.C.), he was permitted to see the Lord’s premortal spirit body. The Lord explained to him, “Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image. Behold, this body, which ye now behold, is the body of my spirit; . . . and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh” (Ether 3:15–16). Since spirits are the offspring of Heavenly Parents, they are in that image and likeness, both male and female (Gen. 1:26–27; Moses 3:4–7; Abr. 3:18–23).

Enoch was shown a vision of the spirits of all men and women who had lived or who would yet live on the earth and who were first created as spirits in heaven (Moses 6:28; 7:38–40, 57). Abraham also saw the premortal spirits of mankind and noted that they varied in intelligence and obedience (Abr. 3:18–19). Among these were many noble and great ones whom God said he would make rulers and leaders in his kingdom. Abraham was told that he was one of these and was chosen before he was born (Abr. 3:22–23). Many were foreordained to perform certain tasks when upon the earth (see FOREORDINATION). In the premortal state, spirits received their first lessons in the gospel and the work of God that they would do on the earth (D&C 138:55–56; cf. Jer. 1:5; Eph. 1:3–4; Titus 1:2). Many of these spirit beings were called and prepared from the foundation of the world because of their faith and good works, to bear the priesthood and teach the gospel and the commandments of God in mortality (Alma 13:1–6).

Inherent in the makeup of their intelligent nature, spirits have AGENCY and are able to make choices. The scriptures teach that spirits are capable of all the emotions, passions, and intellectual experiences exhibited by mortals, including love, anger, hate, envy, knowledge, obedience, rebellion, jealousy, repentance, loyalty, activity, thought, and comprehension. Using their agency, some of God’s children rebelled in the premortal life, and WAR IN HEAVEN ensued. The rebellious spirits followed Lucifer and with him were cast down to the earth and became devils or evil spirits, never to receive physical bodies on earth (Moses

4:1–4; D&C 76:25–27; cf. Rev. 12:4, 7–9; D&C 29:36). Satan and his followers remain spirit beings made in the image of God but are still rebellious and evil. They are desirous of having a mortal body. The Prophet Joseph Smith explained, “The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine’s body to having none” (*TPJS*, p. 181; cf. pp. 297–98).

Latter-day revelation has not identified or clarified the nature of seraphim or cherubim mentioned in the Bible (Gen. 3:24; Isa. 6:2) and whether these are spirit beings or merely symbolic representations. Some spirits are messengers of the Lord and minister to mortals (Hcb. 1:14; D&C 129), but spirit ministrants cannot perform all the functions of those angels who have resurrected bodies (*TPJS*, pp. 191, 325).

A spirit being who has never entered mortality is in an “unembodied” state. A spirit with a mortal body is in an “embodied” state and the body and spirit constitute the SOUL (D&C 88:15). Death is the separation of the mortal, physical body from the spirit (James 2:26), after which the spirit lives in a “disembodied” state in the postmortal SPIRIT WORLD, while the mortal, physical body, without life, decays in the grave. In the postmortal world, the spirit awaits being “reembodied” in the RESURRECTION, which is the reuniting of the spirit and the body, never to be separated (Alma 11:44–45). Every person in the mortal world has come from the spirit world, and all will eventually die and then be resurrected.

Latter-day revelation teaches that God the Father and Jesus Christ are resurrected, exalted beings, meaning that they have glorified bodies of flesh and bones (D&C 130:22). Man exists that he “might have joy” (2 Ne. 2:25), and the revelations teach that a fulness of joy can be experienced only in the resurrected state—with the spirit and the body inseparably united (D&C 93:33–34). Therefore, existence as a spirit alone in either the premortal or postmortal spirit world has its limitations. Departed spirits who know the plan of God and the value of a physical body are anxious to be resurrected (D&C 45:17; 138:50). Because they rejected God’s plan of salvation, Lucifer and his followers have been denied forever the privilege of having a physical body and thus are limited or cur-

tailed in their progress. The Lord declared, “Where I am they cannot come, for they have no power” (D&C 29:29).

The spirit creation pertains not to the human family alone but to all living things. Latter-day scriptures teach that the human spirit is in the likeness of that which is physical, as was demonstrated in the case of the spirit of Jesus Christ, who appeared to the brother of Jared, noted above. Thus, “the spirit of man [is] in the likeness of his person, as also the spirit of the beast, and every other creature which God has created” (D&C 77:2; *see also* ANIMALS). Moses wrote that every plant of the field, every herb, indeed every thing, was created “in heaven” before it was naturally upon the face of the earth (Moses 3:5–7).

[*See also* First Estate; Hell; Spirit Body; Spirit Prison.]

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JAY E. JENSEN

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## SPIRIT BODY

Latter-day Saints believe that each person was born in PREMORTAL LIFE as a spirit son or daughter of God. The spirit joins with a physical body in the process of birth on the earth. At death the spirit and the body separate until they reunite in the RESURRECTION. SPIRITS are capable of intellectual advancement, love, hate, happiness, sorrow, obedience, disobedience, memory, and other personal characteristics. Latter-day Saints believe that “all spirit is matter,” but this matter is so fine that it cannot be discerned by mortal eyes (D&C 131: 7–8).

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According to Latter-day Saint doctrine, the spirit (sometimes called the SOUL) does not die (Alma 42:9; cf. James 2:26). However, a spirit, though immortal, cannot have a fulness of joy without being inseparably connected to a resurrected physical body (D&C 93:33–34; 138:50). For additional references see Job 32:8; Hebrews 12:9; 1 Nephi 11:11; Abraham 3:18–23.

WILSON K. ANDERSEN

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## SPIRIT OF GOD

See: Light of Christ

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## SPIRIT PRISON

In Latter-day Saint doctrine the “spirit prison” is both a condition and a place within the postearthly SPIRIT WORLD. One “imprisons” himself or herself through unbelief or through willful disobedience of God. In such circumstances, one’s opportunities in the AFTERLIFE will be limited. Those who willfully rebel against the light and truth of the gospel and do not repent remain in this condition of imprisonment and suffer SPIRITUAL DEATH, which is a condition of hell (Alma 12:16–18; D&C 76:36–37). Furthermore, since a fulness of joy is not possible without the resurrected body, the waiting in the spirit world for the RESURRECTION is a type of imprisonment (D&C 45:17; 93:33–34; 138:16, 17, 50). However, through the ATONEMENT of Jesus Christ all have a promise of resurrection, and thus of eventual release from this type of spirit prison, although the unrepentant will still be imprisoned by their unbelief (see DAMNATION).

Another more far-reaching definition of “spirit prison” is HELL. In this sense, spirit prison is a temporary abode in the spirit world of those who

either were untaught and unrighteous, or were disobedient to the gospel while in mortal life (cf. Alma 40:11–14; D&C 138:32).

As part of his redemptive mission, Jesus Christ visited the spirit world during the interlude between his own death and resurrection, and “from among the righteous, he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness”—in other words, to the spirits in prison (D&C 138:30; cf. 1 Pet. 3:18–20; 4:6). Thus, the gulf between paradise and hell that is spoken of in Jesus’ parable of the rich man and Lazarus (Luke 16:19–31) was bridged by the Savior’s ministry in the spirit world. This bridging allows interaction among the righteous and wicked spirits to the extent that the faithful present the gospel to “those who had died in their sins, without a knowledge of the truth, or in transgression, having rejected the prophets” (D&C 138:32). Latter-day Saints believe that preaching the gospel in the spirit world continues today and will continue until every soul who wishes to do so and repents properly will be released from such imprisonment.

Repentance of imprisoned spirits opens the doors of the prison, enabling them to loose themselves from the spiritual darkness of unbelief, ignorance, and sin. As they accept the gospel of Jesus Christ and cast off their sins, the repentant are able to break the chains of hell and dwell with the righteous in paradise.

[See also *Salvation of the Dead*.]

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ROBERT J. PARSONS

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## SPIRIT OF PROPHECY

Spirit of prophecy is equated in Revelation 19:10 with “the testimony of Jesus.” For members of The Church of Jesus Christ of Latter-day Saints, having a TESTIMONY OF JESUS CHRIST means receiving personal spiritual assurance through REVELATION by the HOLY GHOST that Jesus is the literal Son of God, the creator of the world, and that through his

as also the spirit of the beast; and every other creature which God has created" (D&C 77:2). That spirit bodies resemble physical bodies is demonstrated in the account of the premortal Jesus visiting the BROTHER OF JARED many centuries before Jesus' birth (Ether 3:9–16). On this occasion, the Lord revealed his spirit body and said, "this body, which ye now behold, is the body of my spirit; . . . and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh" (3:16).

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WILSON K. ANDERSEN

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## SPIRIT OF GOD

See: Light of Christ

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## SPIRIT PRISON

In Latter-day Saint doctrine the "spirit prison" is both a condition and a place within the postearthly SPIRIT WORLD. One "imprisons" himself or herself through unbelief or through willful disobedience of God. In such circumstances, one's opportunities in the AFTERLIFE will be limited. Those who willfully rebel against the light and truth of the gospel and do not repent remain in this condition of imprisonment and suffer SPIRITUAL DEATH, which is a condition of hell (Alma 12:16–18; D&C 76:36–37). Furthermore, since a fulness of joy is not possible without the resurrected body, the waiting in the spirit world for the RESURRECTION is a type of imprisonment (D&C 45:17; 93:33–34; 138:16, 17, 50). However, through the ATONEMENT of Jesus Christ all have a promise of resurrection, and thus of eventual release from this type of spirit prison, although the unrepentant will still be imprisoned by their unbelief (see DAMNATION).

Another more far-reaching definition of "spirit prison" is HELL. In this sense, spirit prison is a temporary abode in the spirit world of those who

either were untaught and unrighteous, or were disobedient to the gospel while in mortal life (cf. Alma 40:11–14; D&C 138:32).

As part of his redemptive mission, Jesus Christ visited the spirit world during the interlude between his own death and resurrection, and "from among the righteous, he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness"—in other words, to the spirits in prison (D&C 138:30; cf. 1 Pet. 3:18–20; 4:6). Thus, the gulf between paradise and hell that is spoken of in Jesus' parable of the rich man and Lazarus (Luke 16:19–31) was bridged by the Savior's ministry in the spirit world. This bridging allows interaction among the righteous and wicked spirits to the extent that the faithful present the gospel to "those who had died in their sins, without a knowledge of the truth, or in transgression, having rejected the prophets" (D&C 138:32). Latter-day Saints believe that preaching the gospel in the spirit world continues today and will continue until every soul who wishes to do so and repents properly will be released from such imprisonment.

Repentance of imprisoned spirits opens the doors of the prison, enabling them to loose themselves from the spiritual darkness of unbelief, ignorance, and sin. As they accept the gospel of Jesus Christ and cast off their sins, the repentant are able to break the chains of hell and dwell with the righteous in paradise.

[See also *Salvation of the Dead*.]

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ROBERT J. PARSONS

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## SPIRIT OF PROPHECY

Spirit of prophecy is equated in Revelation 19:10 with "the testimony of Jesus." For members of The Church of Jesus Christ of Latter-day Saints, having a TESTIMONY OF JESUS CHRIST means receiving personal spiritual assurance through REVELATION by the HOLY GHOST that Jesus is the literal Son of God, the creator of the world, and that through his

as also the spirit of the beast; and every other creature which God has created" (D&C 77:2). That spirit bodies resemble physical bodies is demonstrated in the account of the premortal Jesus visiting the BROTHER OF JARED many centuries before Jesus' birth (Ether 3:9–16). On this occasion, the Lord revealed his spirit body and said, "this body, which ye now behold, is the body of my spirit; . . . and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh" (3:16).

According to Latter-day Saint doctrine, the spirit (sometimes called the SOUL) does not die (Alma 42:9; cf. James 2:26). However, a spirit, though immortal, cannot have a fulness of joy without being inseparably connected to a resurrected physical body (D&C 93:33–34; 138:50). For additional references see Job 32:8; Hebrews 12:9; 1 Nephi 11:11; Abraham 3:18–23.

WILSON K. ANDERSEN

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## SPIRIT OF GOD

See: Light of Christ

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ATONEMENT all people will be resurrected and live forever.

According to the Prophet Joseph SMITH, the spirit of prophecy is vital to the principles of salvation, revelation, and the teaching and ministering of the gospel. Each person must receive a testimony of Christ in order to attain salvation and ETERNAL LIFE with him (*TPJS*, p. 160). Since the gospel is to be taught to everyone, it follows that all people of every race and gender can experience the spirit of prophecy. Moreover, in the words of Joseph Smith, “God in his superior wisdom, has always given his Saints, wherever he had any on the earth, the same spirit, and that spirit, as John says, is the true spirit of prophecy, which is the testimony of Jesus” (*TPJS*, p. 300).

It is through the spirit of prophecy that God’s continuing revelations are brought to the people of the earth, not only through his ordained prophets but also through all those who have received a testimony of Christ. The gospel cannot be taught on the earth without the spirit of prophecy or a testimony of Christ, because it is only through testimony received by revelation that Christ’s teachings are validated in the heart and mind of the person taught. One who preaches the gospel and denies the spirit of prophecy is, according to Joseph Smith, an “imposter” (*TPJS*, p. 269).

While only one person (the PRESIDENT OF THE CHURCH) may exercise all the keys of the priesthood of God at one time on the earth and receive revelation for the whole Church, the underlying principle of the spirit of prophecy is that all SAINTS who receive a testimony of Christ are PROPHETS in the limited sense that they may receive revelation and INSPIRATION for themselves (*TPJS*, p. 119). This same idea is implicit in Moses’ response to Joshua: “Would God that all the Lord’s people were prophets, and that the Lord would put his spirit upon them!” (Num. 11:29).

LOUISE PLUMMER

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## SPIRITUAL DEATH

Spiritual death is the condition of one who is spiritually cut off, temporarily or permanently, from the presence of God. LDS SCRIPTURES speak of two spiritual deaths, and the concept manifests itself in many ways.

The first type of spiritual death is the actual separation from God that automatically comes

upon all born into MORTALITY as a consequence of the FALL OF ADAM. All mortals will be redeemed from this death, as well as from physical death, through Christ’s atonement and RESURRECTION (1 Cor. 15:21–23; 2 Ne. 9:10–15; Hel. 14:15–19; D&C 29:41), to be brought back into God’s presence to stand before him.

The second spiritual death will be finalized on the day of JUDGMENT for those who have not repented (Rev. 2:11; 20:6–15; Alma 12:16–36). It is the result of a lifetime of choices. For those who ultimately lose the inclination or ability to repent, or commit unpardonable sin, it becomes perdition (2 Pet. 3:7; Alma 34:35; 40:25–26) or “banishment from the presence of God and from his light and truth forever” (*DS* 2:216–30). This does not extinguish the spirit of man, however, for it is eternal (see Alma 12:18; 42:9). The Savior’s atonement gives all mankind the opportunity to avoid the second spiritual death and gain IMMORTALITY and ETERNAL LIFE.

The spiritually “dead” may be grouped into several types and categories. For example, Satan and the spirits who joined him during the WAR IN HEAVEN are eternally spiritually dead (D&C 29:36–39; 76:25–29). They are SONS OF PERDITION (see 2 Ne. 9:8–9). Mortals who sin “unto death” (D&C 64:7) by denying the Son after the Father has revealed him will join “the only ones on whom the second death shall have any power” (D&C 76:30–38). In yet another sense, all people on earth over the age of ACCOUNTABILITY are to a certain extent spiritually dead, depending on their present state of REPENTANCE and their degree of sensitivity to the LIGHT OF CHRIST and to the HOLY GHOST.

Buddhism, Islam, Christianity, Judaism, and most other religions believe in some form of life after death, judgment, and ultimate punishment for the unrepentant. For example, the ancient Egyptians believed that the hard-hearted would die a second death by being devoured by the Chaos monster (Keel, pp. 72–73). Major differences between the Mormon concept of spiritual death and those of others center on the ATONEMENT OF JESUS CHRIST. The only permanent spiritual death is that which individuals bring upon themselves by refusing to repent of their sins, having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves (D&C 76:35).

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RICHARD M. ROMNEY

## SPIRIT WORLD

The spirit world is the habitation of spirits. The earth itself and the living things on the earth have spirit counterparts that existed before the physical creation, and a living SOUL consists of a spirit body united with a physical body. This spirit existence, where living things are composed of organized, refined spirit matter, extends beyond the human family and includes animals and plants. Little is revealed about plant spirits beyond the fact that all living things, including plants, were created as spirits before they were created with physical bodies (Moses 3:5, 9). However, latter-day revelation indicates that human and animal spirits are living, active, intelligent beings and that spirits do not need physical bodies for existence (see SPIRIT). Since spirits exist before mortality, as well as afterward, there is both a premortal and a postmortal spirit world.

The premortal spirit existence, for mankind at least, was “in heaven,” in the kingdom where God lives. Explaining this phase of the Creation, the Lord said, “I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth, . . . for in heaven created I them” (Moses 3:5).

More detail is known about the place and conditions of departed spirits—the postmortal spirit world—than about the premortal. Concerning the postmortal place of human spirits, ALMA<sub>2</sub> sought an answer to the question “What becometh of the souls of men from this time of death to the time appointed for the resurrection?” (Alma 40:7). It was revealed to him by an angel that at the death of the body “the spirits of all men, whether they be good or evil, are taken home to that God who gave them life” (Alma 40:11). They are then assigned to a place of PARADISE or a place of HELL and “outer

darkness,” depending on the manner of their mortal life (Alma 40:12–14).

President Joseph F. SMITH discussed this subject further:

The spirits of all men, as soon as they depart from this mortal body, whether they are good or evil, . . . are taken home to that God who gave them life, where there is a separation, a partial judgment, and the spirits of those who are righteous are received into a state of happiness which is called paradise, a state of rest, a state of peace, where they expand in wisdom, where they have respite from all their troubles, and where care and sorrow do not annoy. The wicked, on the contrary, have no part nor portion in the Spirit of the Lord, and they are cast into outer darkness, being led captive, because of their own iniquity, by the evil one. And in this space between death and the resurrection of the body, the two classes of souls remain, in happiness or in misery, until the time which is appointed of God that the dead shall come forth and be reunited both spirit and body, and be brought to stand before God, and be judged according to their works. This is the final judgment [p. 448].

President Brigham YOUNG declared:

When you lay down this tabernacle, where are you going? Into the spiritual world . . . Where is the spirit world? It is right here. Do the good and evil spirits go together? Yes they do. . . . Do they go beyond the boundaries of the organized earth? No, they do not. . . . Can you see it with your natural eyes? No. Can you see spirits in this room? No. Suppose the Lord should touch your eyes that you might see, could you then see the spirits? Yes, as plainly as you now see bodies [Widtsoe, pp. 376–77].

The postmortal spirit world is an actual place where spirits reside and “where they converse together the same as we do on the earth” (*TPJS*, p. 353). “Life and work and activity all continue in the spirit world. Men have the same talents and intelligence there which they had in this life. They possess the same attitudes, inclinations, and feelings there which they had in this life” (*MD*, p. 762).

The postmortal spirit world is a place of continued preparation and learning. In this sense, it is an extension of mortality. Those who have died without an opportunity to hear the gospel of Jesus Christ will have opportunity to hear and accept it in the spirit world. “The great work in the world of spirits is the preaching of the gospel to those who are imprisoned by sin and false traditions” (*MD*, p.



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Bruce R. McConkie explained, “Until the death of Christ these two spirit abodes [paradise and hell] were separated by a great gulf, with the intermingling of their respective inhabitants strictly forbidden (Luke 16:19–31). After our Lord bridged the gulf between the two (1 Pet. 3:18–21; Moses 7:37–39), the affairs of his kingdom in the spirit world were so arranged that righteous spirits began teaching the gospel to wicked ones” (MD, p. 762).

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The relative conditions and state of mind in the two spheres of the postmortal spirit world are described by the Prophet Joseph Smith: “The spirits of the just are exalted to a greater and more glorious work; hence they are blessed in their departure to the world of spirits. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings, and motions, and are often pained therewith” (TPJS, p. 326). On the other hand, “The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that others enjoy and that they might have enjoyed themselves, and they are their own accusers” (TPJS, pp. 310–11).

A statement regarding conditions in the spirit world among the righteous was given in 1856 by Jedediah M. Grant, a member of the First Presidency. He had related to President Heber C. KIMBALL a vision he had had of the spirit world, which President Kimball subsequently discussed at Grant’s funeral a few days later on December 4, 1856. Although an unofficial statement, it represents concepts generally held by Latter-day Saints. A summary follows: Jedediah Grant saw the righteous gathered together in the spirit world; there were no wicked spirits among them. There were order, government, and organization. Among the righteous there was no disorder, darkness, or con-

fusion. They were organized into families, and there was “perfect harmony.” He saw his wife, with whom he conversed, and many other persons whom he knew. There was “a deficiency in some” families, because some individuals “had not honored their calling” on earth and therefore were not “permitted to . . . dwell together.” The buildings were exceptionally attractive, far exceeding in beauty his opinion of Solomon’s temple. Gardens were more beautiful than any he had seen on earth, with “flowers of numerous kinds.” After experiencing “the beauty and glory of the spirit world” among the righteous spirits, he regretted having to return to his body in mortality (JD 4:135–36).

Since all who have possessed a body in mortality will be resurrected, a time will ultimately come when the postmortal spirit world pertaining to this earth will cease to exist as the earth will become the celestial home for resurrected beings (MD, p. 762).

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WALTER D. BOWEN

## SPORTS

The LDS Church was a pioneer among religious faiths in promoting physical activity, sports, and recreation for members (Parkin, p. 67). Joseph SMITH, the first Prophet of the Church, enjoyed and excelled in running, wrestling, jumping, and playing ball. Brigham YOUNG, his successor, taught that recreation (including sports) is a spiritual activity that develops not only the body but also the mind and the spirit. He encouraged the building of recreation halls in conjunction with chapels for worship (Parkin, p. 15). These halls, later called cultural halls, are still part of a meetinghouse and are used extensively for sports, recreational, and cultural activities.

During the early years of the Church, participation in sports was informal. But gradually programs became well structured. In 1904 in Salt Lake City, one of the earliest leagues for “outdoor activities and friendly competition” was organized

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The relative conditions and state of mind in the two spheres of the postmortal spirit world are described by the Prophet Joseph Smith: “The spirits of the just are exalted to a greater and more glorious work; hence they are blessed in their departure to the world of spirits. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings, and motions, and are often pained therewith” (TPJS, p. 326). On the other hand, “The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that others enjoy and that they might have enjoyed themselves, and they are their own accusers” (TPJS, pp. 310–11).

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fusion. They were organized into families, and there was “perfect harmony.” He saw his wife, with whom he conversed, and many other persons whom he knew. There was “a deficiency in some” families, because some individuals “had not honored their calling” on earth and therefore were not “permitted to . . . dwell together.” The buildings were exceptionally attractive, far exceeding in beauty his opinion of Solomon’s temple. Gardens were more beautiful than any he had seen on earth, with “flowers of numerous kinds.” After experiencing “the beauty and glory of the spirit world” among the righteous spirits, he regretted having to return to his body in mortality (JD 4:135–36).

Since all who have possessed a body in mortality will be resurrected, a time will ultimately come when the postmortal spirit world pertaining to this earth will cease to exist as the earth will become the celestial home for resurrected beings (MD, p. 762).

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WALTER D. BOWEN

## SPORTS

The LDS Church was a pioneer among religious faiths in promoting physical activity, sports, and recreation for members (Parkin, p. 67). Joseph SMITH, the first Prophet of the Church, enjoyed and excelled in running, wrestling, jumping, and playing ball. Brigham YOUNG, his successor, taught that recreation (including sports) is a spiritual activity that develops not only the body but also the mind and the spirit. He encouraged the building of recreation halls in conjunction with chapels for worship (Parkin, p. 15). These halls, later called cultural halls, are still part of a meetinghouse and are used extensively for sports, recreational, and cultural activities.

During the early years of the Church, participation in sports was informal. But gradually programs became well structured. In 1904 in Salt Lake City, one of the earliest leagues for “outdoor activities and friendly competition” was organized



Basketball at Brigham Young Academy was originally a women's sport. This team in 1900 won the championship. The Church encourages members to live a well-rounded life, including the development of physical skills and a healthy body. From the Brigham Young University Centennial Collection.

(Strong, p. 101–102). In 1904 and for a few years thereafter, an annual field day that included a variety of athletic activities was held in the Salt Lake Valley. The first formal basketball league for boys was started in Salt Lake City in 1908. During the decade 1910–1920, competition in baseball and basketball spread from the Salt Lake Valley to many other LDS settlements.

The completion of the Deseret Gymnasium in 1910, near the Salt Lake Temple, made it apparent that Church leaders continued to encourage physical activity and sports. The facility included a gymnasium, a swimming pool, bowling lanes, tennis courts, and dressing rooms. It accommodated sports and exercise activities for both men and women (*Deseret Evening News*, Sept. 20, 1910, p. 5). By 1922, gym membership exceeded four thousand.

The 1911 June CONFERENCE sessions for activity leaders of individual WARDS (congregations) focused on volleyball, wrestling, fencing, swimming, gymnastics, running, jumping, vaulting, and baseball (*IE* 14 [June 1911]:751–52). In 1922 Church leaders issued formal guidelines for recreation and sports. “The recreation program under the direction of the MIA [a Church program that served youth and young adults] must do more than provide amusement. Through it we must emphasize the fundamental ideals and standards of the

Church. Ours is the opportunity to enrich leisure, to spiritualize recreation” (*M.I.A. Activity Manual*, p. 5).

By 1926 team sports such as baseball, basketball, and soccer, and lifelong activities such as walking, hiking, camping, tennis, swimming, skating, and dancing, were being encouraged. At this time the need for emphasis on sportsmanship came into focus. Quoting Walter Camp, one leader counseled, “Play fair, but play hard, win if you can, lose if you must, but take a whipping without whimpering” (*Recreation Organization and Leadership*, pp. 50–51). Leaders taught that the desire to win should not be so intense that participants could not enjoy the game.

For two decades following World War II, “all-Church” tournaments flourished in sports such as basketball, softball, and volleyball, and to a lesser degree in tennis, golf, and horseshoes. By 1962 more than 3,500 basketball teams and 50,000 players were involved. Teams came to Salt Lake City not only from neighboring states but also from as far away as Washington, D.C., Canada, and Mexico (*Church News*, Feb. 24, 1962, p. 9).

In 1963 Elder Ezra Taft BENSON, later to become the thirteenth President of the Church, spoke to more than 1,400 participants attending the all-Church softball tournament banquet. “This is the greatest softball tournament in the world. Its purpose is to build men, men of character, men of strength, and faith, to build testimonies, to build men who love the Lord” (*Church News*, Aug. 31, 1963, p. 4). So popular was all-Church tournament competition in the major sports involved that it grew to include three divisions of play: juniors (ages 16–17), seniors (ages 18–29), and college students. Televised finals, devotional meetings, banquets, and other features of highly organized competitive sports became the custom for all-Church tournaments. Sportsmanship trophies, superior in importance and appearance to championship trophies, became a highlight of the tournaments.

Worldwide Church growth in the 1960s made it impractical to continue these popular tournaments. In 1971 Church leaders announced that sports would henceforth be emphasized on a local basis and teams would no longer travel to Salt Lake City. Where practical, tournaments were to be held in various REGIONS of the Church (*New Era* 1 [Sept. 1971]:44–45). This change accommodated larger numbers of new members with differing interests in sports appropriate to their cultures.

Today LDS meetinghouses continue to have large cultural halls that accommodate sports and recreation. With more than 15,000 wards in the Church in 1990, combined male and female sports participation in three selected team sports is estimated to be as follows: basketball, 552,000; softball, 690,000; volleyball, 207,000.

Since the first printed guidelines in 1922, Church authorities have continued to provide local leaders with instructions that give purpose and direction to Church sports: "Sports programs should provide year-round opportunity for involvement and should include a wide variety of individual and team sports. All who have a desire to participate should have the opportunity" (*Physical Fitness, Sports, and Recreation Manual*, p. 17). President David O. MCKAY aptly summarized the position of the Church on sports and play when he taught that practicing Mormons work, worship, pray, and play (*Family Home Evening Manual*, p. iii).

Since 1977 the coordination and leadership of Church sports have been the responsibility of activities committees at the ward and STAKE levels. These committees give local leadership to cultural arts, socials, service projects, and sports. Regional (three to six stakes), multiregional (fifteen to thirty stakes), and area sports directors are called as needed to organize and supervise tournaments in the eighteen designated geographical AREAS of the worldwide Church.

The Church also supports a full intercollegiate athletic program at Brigham Young University and BYU—Hawaii. But beyond intercollegiate athlet-

ics, both schools have large intramural programs that serve thousands of students.

The Church promotes both physical and spiritual fitness for all members. Sports for females have somewhat paralleled sports for males through the years, except that all-Church tournaments for women in team sports have never been held. Characteristic of the Church sports program from the beginning is that there is no practice or play on Sunday.

[See also PHYSICAL FITNESS; RECREATION.]

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CLAYNE R. JENSEN

## STAKE

Stakes are an intermediate unit of organization between Church headquarters and the local WARDS. A stake ordinarily comprises between five and twelve wards, totaling at least 3,000 members. Depending on LDS population density, a stake may cover only a small part of one city or include many towns or cities spread over hundreds of miles. Where there are not sufficient Latter-day Saints to organize functioning wards, members belong to BRANCHES, which are supervised by MISSIONS or stakes. The stake is "a miniature Church to the Saints in a specific geographic area" (Benson, p. 4); the STAKE PRESIDENCY is fully charged and authorized to implement all the programs of the Church within the stake boundaries and directly supervises the BISHOPS of wards. Stake presidents are supervised by AREA presidencies, who report directly to the presiding quorums of the Church. For the sake of administrative convenience, training and support are provided to geographically proximate stakes by REGIONAL REPRESENTATIVES.



"Club Benson," a basketball team in Peru composed of Church members (1988). The Church sponsors and conducts athletic activities among local Church members in many team sports, including basketball, softball, and volleyball. Photographer: Jed Clark.

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"Club Benson," a basketball team in Peru composed of Church members (1988). The Church sponsors and conducts athletic activities among local Church members in many team sports, including basketball, softball, and volleyball. Photographer: Jed Clark.





The Box Elder Tabernacle in Brigham City, Utah (built 1865–1890, burned in 1896, and rebuilt in 1897 with additional spires added). In pioneer Utah, the tabernacle and other stake buildings were the religious and social center of LDS community life. These outlying stakes were viewed symbolically as the “stakes” holding in place the tent of God’s covering over the Church. Courtesy Utah State Historical Society.

**THE SCRIPTURAL CONCEPT OF STAKES.** When the resurrected Jesus visited the Nephites in the Western Hemisphere, he taught them the words of Isaiah: “Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes . . . and make the desolate cities to be inhabited” (3 Ne. 22:2–5; cf. Isa. 54:2–3). He promised to reveal to them his new covenant of priestly sacrifices and ordinances, including those of the temple (3 Ne. 9:19–20; 10:6–7; WJS, pp. 212–13). The rich imagery of Isaiah chapter 54 associates the concept of “stake” with the tent pegs that firmly held the curtains around the tabernacle that Moses built, the central Israelite sanctuary and seat of the Lord. In Doctrine and Covenants 101:43–62, this imagery is expanded: the stakes of Zion are represented as twelve thriving olive trees nurtured in peace (WJS, p. 415); in the redemption of Zion, they will never “be removed” (Isa. 33:20).

Stakes are gathering places for the Saints, “the curtains or the strength of Zion” (D&C 101:21).

They are established as protected enclaves of spiritual strength and righteousness around the globe, symbolically holding the curtains around God’s presence in the Church and among his people, in preparation for the establishment of the NEW JERUSALEM (D&C 115:6; Isa. 4:6) and the rebuilding of the “old” Jerusalem in the Holy Land.

The portable tabernacle of Moses with its sustaining cords and stakes eventually came to rest in Shiloh, and was replaced centuries later with the construction of the temple of Solomon in Jerusalem. In all ages, “the main object” of the gathering of people is to construct a temple, “to build unto the Lord an house whereby he [can] reveal unto his people the ordinances of his house and glories of his kingdom and teach the people the ways of salvation” (WJS, p. 212; cf. Benson, p. 4). In the modern Church, stake presidents hold the keys to issue **TEMPLE RECOMMENDS**, and stake high priests quorums coordinate temple participation to strengthen Zion: “Put on thy beautiful garments, O daughter of Zion; and strengthen thy stakes and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled” (Moro. 10:31; cf. Isa. 52:1).

President Ezra Taft Benson listed four purposes that stakes serve in the Church: (1) “to unify and perfect the members . . . by extending to them the Church programs, the ordinances, and gospel instruction”; (2) to be models or standards of righteousness to the world; (3) to provide a defense from error, evil, or calamity; and (4) to be “a refuge from the storm” prophesied to come upon the earth in the **LAST DAYS** (pp. 4–5).

**THE ORGANIZATIONAL HISTORY OF STAKES.** For the first several months following its organization, the Church had no need for a complex organizational structure. In response to increasing membership, the first stake was organized in Kirtland, Ohio, in 1832. The Kirtland Stake was presided over by Joseph Smith and his counselors in the **FIRST PRESIDENCY**. Most affairs of this original stake that did not fall under their direct purview were handled by a council of high priests who operated under the direction of the bishop (Allen and Leonard, p. 79).

In 1834 the Kirtland **HIGH COUNCIL** was organized and became the official judicial body for the stake. The First Presidency continued to function



as the presidency of the stake until Kirtland was abandoned, but as new stakes were organized, these roles changed. In July 1834, a stake was organized in Clay County, Missouri, with its own presidency and high council (Allen and Leonard, p. 79). From that time forward, stakes were presided over by a president with two counselors, who were assisted by a high council comprised of twelve high priests residing within the stake's boundaries.

For several decades, stake organization tended to be less emphasized and often quite haphazard in comparison with the ward. While there was a functioning stake in Salt Lake City following the migration westward, most other areas of the Church had none. Where stakes existed, they filled two major functions: they held conferences designed to bring together members of several wards for instruction and spiritual guidance, and they had responsibility for many disciplinary actions that were brought before the stake high councils. However, much direction from the top proceeded directly between general Church authorities and the local ward bishops (Arrington and Bitton, p. 212).

When President Brigham YOUNG began a major restructuring of Church organization in 1877, changes were made that significantly affected the role of the stake (Hartley, p. 3). Earlier, President Young had declared that the Salt Lake Stake held no authority over other stakes of the Church, all stakes being equal and antonomous relative to each other (Hartley, p. 5). He also released members of the QUORUM OF THE TWELVE from their callings as stake presidents so that they could assume more fully their general Church leadership assignments. New stake presidencies were called for most of the stakes, and several new stakes were organized by dividing those that had become too large.

As part of the organizational change instituted by Brigham Young, stake presidencies were given responsibility for all Church matters within their stake boundaries. Stake presidencies were instructed to hold quarterly CONFERENCES, which would be visited and presided over by General Authorities. Stake presidencies were also instructed to visit the wards in their stake on a regular basis and to call local priesthood leaders as home missionaries to help them preach in the wards.

Other changes in stake organization were designed to improve administrative efficiency. Stakes

were made into more manageable units to give stake presidents more time for their private commitments and to create smaller and more cohesive units with which members could more readily identify (Alexander, pp. 95, 107). During this same period, financial accounting procedures were regularized and Church membership records systematized, and the newly streamlined stakes were given greater oversight responsibility in both areas.

Following these important organizational changes, the stake assumed its role as the major governing unit between the wards and Church headquarters. Stakes were now expected to have responsibility for every person and every program within their boundaries. Decentralization by the transference of more priesthood responsibility to the stakes has continued as Church membership has expanded. Stake presidents and bishops have been clearly identified as the links in the organizational chain between the General Authorities and local Church members.

The historical importance of stakes in the Church is exemplified by the stake-level innovations that have been adopted throughout the Church. FAMILY HOME EVENINGS and the WELFARE program began as programs of the Granite Stake in Salt Lake City in the early 1900s. The "Home Evening" program was designed to help parents develop closer relationships with their children. The suggested format for these weekly family meetings included prayer, music, scripture reading and gospel instruction, discussion of family concerns, recreational and cultural activities, and refreshments. The Granite Stake welfare plan was designed to promote temporal well-being by stressing home industry and cooperation. Stake committees were appointed to promote gardening, the development of canneries, livestock raising, and the establishment of new industries. This program foreshadowed the work of President Harold B. Lee as president of the Pioneer Stake during the Great Depression, which led to the establishment of a Churchwide welfare program. Other Church programs that originated in stakes include the seminary program for high school students, stake missionary work, systematic stake supervision of temple and genealogical work, and a variety of youth programs.

**THE CONTEMPORARY STAKE.** The continuing centrality of stakes in the Church's organizational structure is emphasized by additional recent ex-

pansions of the responsibilities assigned to stakes. Stake conferences are held semiannually, with stake presidents responsible for presiding when Regional Representatives or General Authorities are not present. Other functions formerly performed by General Authorities but now assigned to stake presidents include issuing temple recommends, setting apart counselors in the stake presidency and missionaries, ordaining bishops and stake patriarchs, and giving special temple recommend clearances.

Stake officers have primary responsibility for training ward priesthood and auxiliary officers. Stake presidencies recommend new bishops to the General Authorities and, with their high councils, train ward bishoprics and quorum leaders. Under the direction of the stake presidency and the high council, stake auxiliary leaders hold regular leadership meetings to train their counterparts at the ward level (*see* LEADERSHIP TRAINING). Stake presidencies and high councils continue to serve as the major judicial organization of the Church and conduct DISCIPLINARY COUNCILS for members who have committed serious sins.

New stakes are created when the membership of an existing stake becomes too large or when Church numbers and leadership strength in a mission district where a stake has not previously existed reach a level that justifies its organization

(Kimball, p. 11). This process has accelerated greatly since the mid-twentieth century, with stakes being organized in many nations. Before 1840, 11 stakes had been established in Ohio, Missouri, and Illinois. In 1870 there were 12, all located in Utah. By 1882 the number had grown to 27, and by 1940, to 177. The 321 stakes in 1960 included one in Mexico and 19 in English-speaking countries outside the United States. In 1991 there were over 1,800 stakes worldwide, with almost weekly additions.

Stake presidents are called by revelation and set apart by a General Authority under the direction of the Quorum of the Twelve Apostles. They are sustained by the membership of the stake in the stake conference following their call. After a period of service (often about ten years), they are released from their assignment and a replacement is selected in the same manner.

[*See also* Area, Area Presidency; Bishop, History of the Office; Organization: Contemporary; Region, Regional Representative; Ward; Stake President, Stake Presidency.]

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STAN L. ALBRECHT



Interior of the St. George Tabernacle in St. George, Utah, built 1863–1875 and regular site of local stake conferences, concerts, and community events. Courtesy Utah State Historical Society.

## STAKE PRESIDENT, STAKE PRESIDENCY

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by the General Authority assigned by the Quorum of Twelve Apostles to preside at that stake's conference. He typically interviews many MELCHIZEDEK PRIESTHOOD leaders in the stake and then seeks inspiration from God to determine whom to call. The General Authority calls the stake president and instructs him to nominate two counselors who are interviewed and called. These three men constitute the stake presidency. They serve voluntarily, receiving no financial remuneration from the Church. Counselors to the stake president advise and assist him in his responsibilities and counsel with him in decision making. As with all officers in the Church, members of the stake presidency must be sustained by the vote of the members over whom they preside (D&C 20:65; *see* COMMON CONSENT). Each stake president supervises and is responsible for the progress of the Church in his stake, including all Church activities, callings, ORDINANCES performed, and programs.

Members of the stake presidency hold the office of HIGH PRIEST, and they serve as the presidency of the high priest quorum and supervise all Melchizedek Priesthood quorums. This means they hold the proper priesthood authority to act as the Lord's agent in behalf of the members (*see* KEYS OF THE PRIESTHOOD).

What the stake president performs and authorizes within the scope of his calling is recognized as official and binding by the Church. For example, the stake president authorizes ordinations of worthy men to offices in the Melchizedek Priesthood, such as ELDER and high priest. He submits to the FIRST PRESIDENCY for their approval the names of men to be called as BISHOPS. When the approval is granted, the stake president issues the call and ordains the man a bishop, after he has been sustained by his ward. The stake president calls the presidents of the women's organizations of the stake. He sets them apart after they have been sustained by vote of the stake. Both stake and full-time MISSIONARIES are SET APART and later released by stake presidents. With a few exceptions, stake presidents may delegate to their counselors, or to high councilors, the authority to perform ordinances, issue calls to serve, ordain others to priesthood offices, and give spiritual blessings. Stake presidencies are to draw upon the scriptures and are to seek inspiration through prayer. The stake president is the one ultimately responsible for decisions made, but the stake presidency is to act as a unified quorum when decisions

are made and actions taken. The stake presidency is accountable to members of the General Authorities of the Church for the administration of their stake.

During semi-annual stake conferences, members of the stake gather to hear instruction and inspirational messages from the stake presidency and other leaders. Stake presidents provide additional spiritual direction through counseling individuals and families and by visiting members' homes.

The stake president also presides over certain council meetings in which the spiritual welfare of Church members is the focus, such as meetings to address the needs of the poor or to prepare for emergencies, or councils that conduct DISCIPLINARY PROCEDURES for Church members who have transgressed fundamental standards of the gospel. Through personal interviews, stake presidencies certify the worthiness of members to enter TEMPLES and to be ordained to Melchizedek Priesthood offices, after they have been recommended to the stake president by their bishop. Bishops are to report their stewardship and the welfare of their congregations to their stake president.

Stake presidents are charged with fiscal responsibility for the stake. CLERKS are called to help with RECORD KEEPING and payments, but the expenditures of all wards, priesthood quorums, and AUXILIARY ORGANIZATIONS within the stake are the responsibility of the stake president. Financial assistance provided to needy individuals is administered by ward bishops, supervised by the stake president. In addition, since most wards meet in Church-owned buildings, the maintenance and operation of all physical facilities in the stake fall under the auspices of the stake president.

The stake president serves until he is released. As is the case with all callings in the Church, he neither campaigns for the position nor chooses the time of his release.

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KIM S. CAMERON

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## STANDARD WORKS

Standard works are the books accepted by Latter-day Saints as SCRIPTURE: the BIBLE, BOOK OF

by the General Authority assigned by the Quorum of Twelve Apostles to preside at that stake's conference. He typically interviews many MELCHIZEDEK PRIESTHOOD leaders in the stake and then seeks inspiration from God to determine whom to call. The General Authority calls the stake president and instructs him to nominate two counselors who are interviewed and called. These three men constitute the stake presidency. They serve voluntarily, receiving no financial remuneration from the Church. Counselors to the stake president advise and assist him in his responsibilities and counsel with him in decision making. As with all officers in the Church, members of the stake presidency must be sustained by the vote of the members over whom they preside (D&C 20:65; *see* COMMON CONSENT). Each stake president supervises and is responsible for the progress of the Church in his stake, including all Church activities, callings, ORDINANCES performed, and programs.

Members of the stake presidency hold the office of HIGH PRIEST, and they serve as the presidency of the high priest quorum and supervise all Melchizedek Priesthood quorums. This means they hold the proper priesthood authority to act as the Lord's agent in behalf of the members (*see* KEYS OF THE PRIESTHOOD).

What the stake president performs and authorizes within the scope of his calling is recognized as official and binding by the Church. For example, the stake president authorizes ordinations of worthy men to offices in the Melchizedek Priesthood, such as ELDER and high priest. He submits to the FIRST PRESIDENCY for their approval the names of men to be called as BISHOPS. When the approval is granted, the stake president issues the call and ordains the man a bishop, after he has been sustained by his ward. The stake president calls the presidents of the women's organizations of the stake. He sets them apart after they have been sustained by vote of the stake. Both stake and full-time MISSIONARIES are SET APART and later released by stake presidents. With a few exceptions, stake presidents may delegate to their counselors, or to high councilors, the authority to perform ordinances, issue calls to serve, ordain others to priesthood offices, and give spiritual blessings. Stake presidencies are to draw upon the scriptures and are to seek inspiration through prayer. The stake president is the one ultimately responsible for decisions made, but the stake presidency is to act as a unified quorum when decisions

are made and actions taken. The stake presidency is accountable to members of the General Authorities of the Church for the administration of their stake.

During semi-annual stake conferences, members of the stake gather to hear instruction and inspirational messages from the stake presidency and other leaders. Stake presidents provide additional spiritual direction through counseling individuals and families and by visiting members' homes.

The stake president also presides over certain council meetings in which the spiritual welfare of Church members is the focus, such as meetings to address the needs of the poor or to prepare for emergencies, or councils that conduct DISCIPLINARY PROCEDURES for Church members who have transgressed fundamental standards of the gospel. Through personal interviews, stake presidencies certify the worthiness of members to enter TEMPLES and to be ordained to Melchizedek Priesthood offices, after they have been recommended to the stake president by their bishop. Bishops are to report their stewardship and the welfare of their congregations to their stake president.

Stake presidents are charged with fiscal responsibility for the stake. CLERKS are called to help with RECORD KEEPING and payments, but the expenditures of all wards, priesthood quorums, and AUXILIARY ORGANIZATIONS within the stake are the responsibility of the stake president. Financial assistance provided to needy individuals is administered by ward bishops, supervised by the stake president. In addition, since most wards meet in Church-owned buildings, the maintenance and operation of all physical facilities in the stake fall under the auspices of the stake president.

The stake president serves until he is released. As is the case with all callings in the Church, he neither campaigns for the position nor chooses the time of his release.

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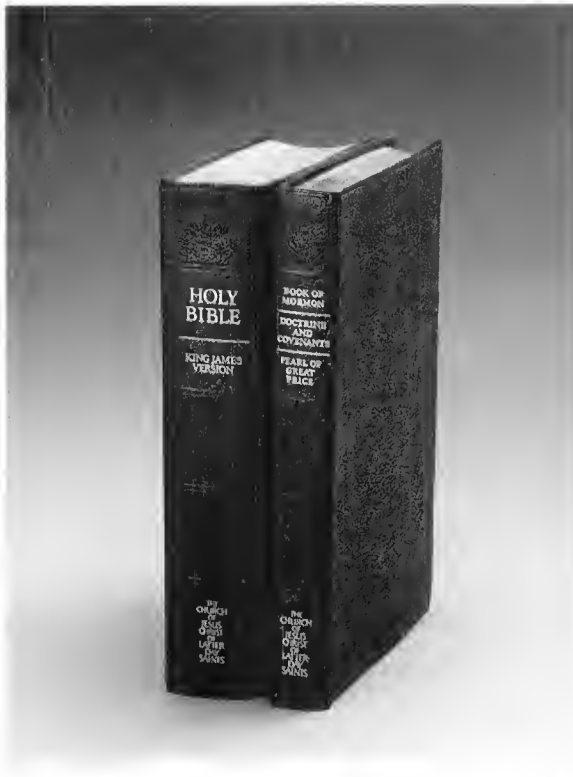
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KIM S. CAMERON

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## STANDARD WORKS

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LDS editions of the scriptures from 1979 (King James Version of the Bible) and 1981 (Book of Mormon; Doctrine and Covenants; Pearl of Great Price). Latter-day Saints accept these four books as “standard works” containing the word of God.

MORMON, DOCTRINE AND COVENANTS, and PEARL OF GREAT PRICE. In early Latter-day Saint usage, the term apparently included more writings than the scriptures. In 1874 George A. Smith described “standard works” as the scriptures and other works published by the Church that illustrate “the principles of life and salvation made known in the gospel of Jesus Christ” (*JD* 17:161; cf. 11:364). By 1900, however, the phrase “standard works” came to refer only to the scriptures (Smith, pp. 363–65; *AF*, p. 7).

Anciently, the Lord declared to the prophet NEPHI that the words of his seed, joined with the Lord’s words, would be declared “unto the ends of the earth, for a standard unto my people” (2 Ne. 29:2). In this sense, a standard is a rule for measuring or a model to be followed. The scriptures contain the DOCTRINE and principles that serve as the rules and models by which Latter-day Saints are to live. Hence, they become the standard by which spiritual and other matters are to be judged or measured.

The standard works are different from other writings in the Church, for they have been formally accepted by the Church as revelation and are viewed as containing the word of God. It is his voice that has given them through his PROPHETS (see D&C 18:34–36). Latter-day Saints accept the Bible as the word of God, but recognize that some errors and omissions have occurred in the processes of transmission and translation (A of F 8). The Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, brought forth in modern times by the Prophet Joseph SMITH, are likewise accepted as the word of God (see *MD*, p. 364).

Although The Church of Jesus Christ of Latter-day Saints accepts the present scriptures as “standard works,” the canon of scripture is not closed. “We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God” (A of F 9). Latter-day Saints also esteem the words of the living prophets of God as scripture, for when they “speak as they are moved upon by the Holy Ghost,” they speak the will, mind, and word of the Lord (D&C 68:3–4). Latter-day Saints are encouraged to study and ponder all these in connection with the standard works and to apply them to their own lives, that all “might be for our profit and learning” (1 Ne. 19:23).

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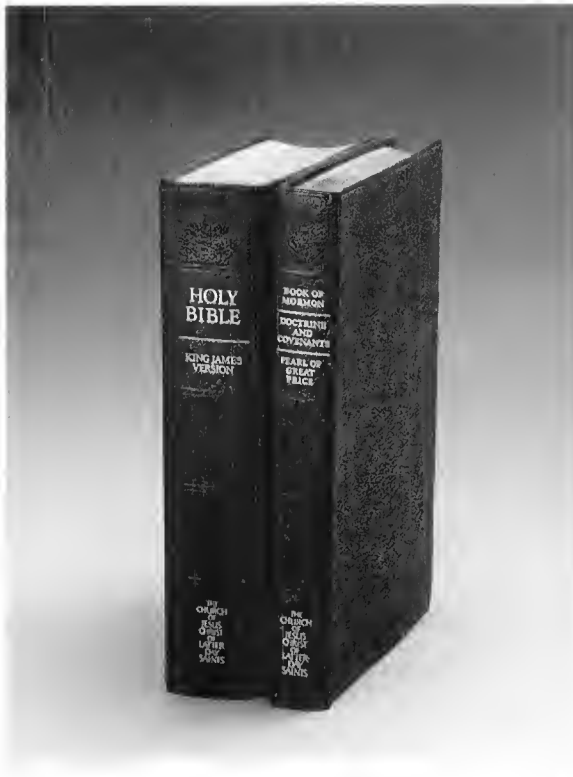
CLYDE J. WILLIAMS

## STEREOTYPING OF LATTER-DAY SAINTS

From the time Joseph SMITH’s visions became public knowledge, many stereotypes—pejorative and nonpejorative generalized impressions—have shaped the public image of the Church and its members. In general, stereotypes travel by word of mouth or through the media of popular culture and tend to exaggerate or to distort selected characteristics.

The Church’s first century produced media stereotypes that were largely pejorative and relatively uniform. In the early years, Joseph Smith and the fundamental claims of the Church were the principal targets. The dominant images ques-





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tioned prophetic credibility and impugned the validity of the Book of Mormon. Although some sympathy was evoked by the persecutions in Missouri, the martyrdom of Joseph and Hyrum Smith, and the expulsion of Mormons from Illinois, negative stereotypes predominated.

When the practice of plural marriage was publicly announced in 1852, the stereotypes changed. From then on the dominant images in Europe as well as in the United States were of treacherous, cruel, lustful males; degraded and gullible females; and neglected, unmanageable children. Brigham YOUNG became the major target of denunciation. He was depicted as wily and unscrupulous, and his followers as credulous and victimized.

Pejorative stereotypes peaked in conjunction with the antipolygamy legislation of the 1880s. They declined for a few years after the Church discontinued plural marriage in 1890, but reappeared in the early twentieth century. While occasional nonpejorative images were generated by travelers' accounts or other sympathetic sources, images of Latter-day Saints in the media between 1830 and 1930 were, for the most part, derogatory.

By the 1930s, however, the prevailing stereotype of Latter-day Saints had become positive. The next few decades consolidated that image, portraying the Saints as loyal citizens with a circumspect lifestyle and a communal ethic that "took care of their own." Factors supporting this stereotype included more exposure to Latter-day Saints and their lifestyle, more favorable media coverage, increasing stature as a worldwide Church, and gradual, if sometimes reluctant, acceptance into the sociopolitical, economic, and religious establishment of America. Still, pejorative images continued to compete with the more favorable versions, and most people outside the intermountain region knew little about the Church beyond the abandoned practice of polygamy, the exodus west to Utah under Brigham Young, and the weekly broadcasts of the MORMON TABERNACLE CHOIR.

Since 1960, the substantial growth of the Church in Latin America and other parts of the world has supported the overall view that international impressions were improving. Yet Church growth was sometimes a mixed blessing, for LDS missionaries and members became stereotyped targets for those who mistakenly associated the Church with the politics of the United States. In the United States, both positive and negative views provided the public with information, true and false, about the Church and piqued their curi-

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As others become more acquainted with Latter-day Saints, they realize that Church members include the normal variety of human beings with differing personalities and interests (*see INDIVIDUALITY*). Given the vagaries of public opinion and private belief, however, stereotypes of Latter-day Saints will continue to exist, although they are becoming more positive.

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GARY L. BUNKER

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## STERILIZATION

Sterilization, including voluntary vasectomies, tied fallopian tubes, or premature hysterectomies, are serious matters with moral, spiritual, and physiological ramifications. God's primordial instruction to mankind is to "be fruitful, and multiply and replenish the earth" (Gen. 1:28). The privilege and power to procreate may be God's greatest gift to mankind and, within the sacred marriage covenant, is an obligation for which God will hold men and women fully accountable. Latter-day Saints affirm that life's most lofty and ennobling values are found in marriage, procreation, parenthood, and family life. Any impediment or interference with this sacred opportunity may warrant God's judgment:

Surgical sterilization should only be considered (1) where medical conditions seriously jeopardize life or health, or (2) where birth defects or serious trauma have rendered a person mentally incompetent and not responsible for his or her actions. Such conditions must be determined by competent medical judgment and in accordance with law. Even then, the person or persons responsible for this decision should consult with each other and with their bishop . . . and receive divine confirmation through prayer [*General Handbook of Instructions*, 11-15].

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## STEWARDSHIP

"Stewardship" in LDS vocabulary is responsibility given through the Lord to act in behalf of others. It is based on the understanding that all things ultimately belong to the Lord, whether property, time, talents, families, or capacity for service within the Church organization. An individual acts in a Church CALLING as a trustee for the Lord, not out of personal ownership or privilege. Every position in the Church is received as a calling, a stewardship, from the Lord made through others who are responsible for the supervision of the position. Such stewardships are temporary responsibilities.

Because the stewardship of a lay leader is not a permanent calling, a member of the Church may hold a position of extensive responsibility at one time in life and one of lesser responsibility at another time. Each member given a stewardship is expected to sacrifice time and talent in the service of others, but at the completion of such callings, most report that they have personally grown and benefited. Every calling is important. As members bear one another's burdens, they build a sense of community. When all serve, all may partake of the blessings of service. The ideal attitude toward stewardship suggests that it is not the position held but how well the work is done that counts (see MAGNIFYING ONE'S CALLING).

Faithful stewards seek a thorough understanding of their responsibilities and a knowledge of the Lord's will concerning them and their callings. A person with a stewardship reports to an immediate superior in the Church. For example, a ward RELIEF SOCIETY president reports to the

BISHOP of her ward. A bishop reports to his STAKE PRESIDENT.

Stewards are accountable to and will be judged by the Lord (Luke 16:2; 19:17). To whom much is given, much is required (cf. Luke 12:48; D&C 82:3). The primary accounting is with the Lord. He knows a person's heart, intentions, and talents. The faithful and wise steward is rewarded; the unjust or slothful steward gains but little, and may even lose what he has (cf. Matt. 25:14-30; D&C 82:3, 11; 78:22).

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## STICK OF JOSEPH

[For Latter-day Saints, the "Stick of Joseph" and the "Stick of Ephraim" refer to the Book of Mormon. Both phrases appear in the book of the prophet Ezekiel (37:16, 19). The view that the Stick of Joseph consists of a scriptural record receives support from the Book of Mormon and the Doctrine and Covenants (1 Ne. 13:35-40; 2 Ne. 3:11-12, 18-21; D&C 27:5). Articles that deal with this subject are Book of Mormon, Biblical Prophecies about; Ezekiel, Prophecies of; Joseph of Egypt: Writings of Joseph; and "Voice from the Dust."]

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## STICK OF JUDAH

[In LDS terminology, the "Stick of Judah" refers to the Bible. The phrase appears in the book of the prophet Ezekiel (37:19). The belief that the Stick of Judah consists of a scriptural record is stated in the Book of Mormon (1 Ne. 3:9-12; 5:5-6, 10-13; 13:20-29; 2 Ne. 3:11-12; cf. D&C 27:5). Articles that discuss this subject are Book of Mormon, Biblical Prophecies about; and Ezekiel, Prophecies of.]

## STILLBORN CHILDREN

Medically, a stillborn child is a dead fetus developed to a point at which it normally would have been viable. Religiously, one major question is whether a stillborn child ever was “a living soul” (Moses 3:7) that can be resurrected and be part of its parents’ eternal family. Because “there is no information given by revelation” (DS 2:280), the Church has made no official statement on the matter. President Brigham YOUNG once stated as his opinion that “when the mother feels life come to her infant it is the spirit entering the body” (JD 17:143). Others have speculated that the spirit might not enter the fetus until just before birth, and still others have suggested that three elements constitute a living soul—body, SPIRIT, and “breath of life” (Moses 3:7).

Because Church policy permits temple sealings to be performed for children who die after birth, but not for those who die before birth, some have concluded that stillborn children will not be resurrected. However, the current *General Handbook of Instructions* (1989) states that the policy of not sealing stillborn children to their parents implies “no loss of eternal blessings or family unity” (6-8). Latter-day Saints trust God’s loving kindness to accord to each of his spirit children the eternal state which is proper, through judgment which is both just and merciful.

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JEANNE B. INOUE

## STRAIT AND NARROW

Latter-day Saints speak of following the “strait and narrow” path to ETERNAL LIFE. These words are found in both ancient and modern scripture. For them as for other Christians, probably the best-known passage in which these words are conjoined is Matthew 7:13–14: “Enter ye in at the strait gate: . . . because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

“Strait” and “narrow” mean approximately the same: constricted, tight. The juxtaposition of synonyms is a typical Hebrew literary parallelism. The

terms thus translated reveal diverse nuances, enhancing the implications of the metaphors. The Greek word *stene(s)*, translated “strait” in the King James Bible, is defined as “narrow.” The word for “narrow” is the perfect passive participle of *thlibo*, meaning “pressed together, made narrow, oppressed.” Several Hebrew words exhibit similar meanings. Jesus Christ and a number of prophets utilized such terms in constructing an image with diverse applications, but with the ultimate end of portraying the strict path to God’s presence.

In the Book of Mormon, LEHI uses especially vivid imagery in recounting his vision of the TREE OF LIFE: “And I beheld a rod of iron, and it extended along the bank of the river. . . . And I also beheld a strait and narrow path, which came along by the rod of iron” (1 Ne. 8:19–20). Near the end of his record, NEPHI<sub>1</sub>, son of Lehi, offers the clearest explanation of the images in this vision, pointing out that the gate to the strait and narrow path consists of repentance, baptism, and remission of sins. The gospel, then, is the good news that there exists such a path, which men and women can follow to eternal life by “press[ing] forward, feasting upon the word of Christ, and endur[ing] to the end” (2 Ne. 31:17–20). This emphasis on Christ is in harmony with the observation that the strait and narrow path is the “way.” One may compare Jesus’ response to Thomas in John 14:6: “I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

The connotations of the Hebrew and Greek words for “strait” and “narrow” suggest that the path is not easy. One’s journey on the path is to be a challenge, but not so strenuous a one that it is hopeless. Jesus affirmed, “My yoke is easy, and my burden is light” (Matt. 11:30). A related concept is found in a homophone of “strait,” with different etymological roots. It is expressed in a poignant psalm wherein Nephi prayed to the Lord, “Wilt thou make my path straight before me! Wilt thou not place a stumbling block in my way—but that thou wouldst clear my way before me, and hedge not up my way” (2 Ne. 4:33).

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## SUCCESSION IN THE PRESIDENCY

Upon the death of the President of The Church of Jesus Christ of Latter-day Saints, the senior APOSTLE in the Church's governing quorums (*see* FIRST PRESIDENCY; QUORUM OF THE TWELVE APOSTLES) becomes presiding officer of the Church (*see* PRESIDENT OF THE CHURCH).

The principles underlying the succession process were established at the death of the Prophet Joseph Smith in 1844. Since there was at the time no precedent and no clear procedure providing for succession to the office of president, competing views arose. Brigham YOUNG, then President of the Quorum of the Twelve Apostles, presented the proposition that the Twelve, ordained apostles who held all the KEYS necessary to govern the Church, should be sustained as the authorized leaders in the absence of Joseph Smith. In his favor was the fact that the Twelve in Nauvoo had been carefully tutored by the Prophet in all aspects of Church leadership and had served as his right hand. The Church also understood that this position was in harmony with the 1835 revelation on priesthood (D&C 107). After describing the FIRST PRESIDENCY ("three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church"), that revelation affirmed that the Twelve Apostles "form a quorum, equal in authority and power to the three presidents previously mentioned" (D&C 107:22–24).

Inherent in the Twelve's proposal was the assumption that, although the Quorum of the Twelve Apostles had equal authority and power with the Quorum of the First Presidency, as long as the First Presidency was intact and functioning, they, and not the Twelve, possess the necessary jurisdiction to govern the Church. But the death of the president, thereby disorganizing the presidency and automatically releasing the president's counselors, bestows on the Quorum of the Twelve the required authorization to exercise the keys they already possess and assume full responsibility for governing the Church—including the reorganization of the First Presidency. Representing the Twelve, Brigham Young also reminded the Saints in 1844 of Joseph Smith's "last charge to the Twelve," stipulating that in the event something happened to him, the Twelve were responsible for carrying on the work he had begun (Esplin, pp. 319–20).

Sidney RIGDON, who had been a counselor to Joseph Smith, presented an alternative view. He argued that Joseph Smith's death did not disorganize the presidency or the Church and that, therefore, as first counselor to Joseph Smith, he should be sustained as "guardian" over the Church. This ran directly counter to the Twelve's position that the death of the president automatically dissolves the First Presidency, leaving the counselors without authority over the Church.

Though there were theoretically other possibilities for succession besides these two, the competing claims of Sidney Rigdon and of Brigham Young, representing the Twelve, were the only two practical alternatives at that time. After several private meetings during which leaders reviewed the options, on August 8, 1844, thousands of Church members gathered in the grove near the Nauvoo Temple to decide by a public sustaining vote (*see* COMMON CONSENT) whether Sidney Rigdon or the Twelve would lead the Church. Rigdon, an eloquent speaker, took the stand first and spoke at length of his right and position. Then Brigham Young, with less polish but confident that the Twelve held authority and that they were prepared to "direct all things aright," presented the other view. The result was overwhelming support recognizing the Quorum of the Twelve Apostles as the authorized leaders of the Church, specifically with the keys to act as the First Presidency and with the power to reorganize the First Presidency. Although that decision was clearly sanctioned by the 1835 revelation and was in harmony with the position of the Twelve in Nauvoo, many Latter-day Saints claimed a further deciding factor: when Brigham Young spoke on August 8, his voice and appearance bore a striking resemblance to those of Joseph Smith. Wilford WOODRUFF, one who was present, later said that if "I had not seen him with my own eyes, there is no one that could have convinced me that it was not Joseph Smith" (*Deseret News*, Mar. 15, 1892; cf. *JD* 15:81).

For the next three years the Church was governed by the Quorum of the Twelve Apostles with Brigham Young as president of the quorum. In December 1847, following the pioneer journey to the Rocky Mountains, the First Presidency was reorganized and Brigham Young was named President of the Church.

Though the right of the Quorum of the Twelve to reconstitute the First Presidency was firmly established, there have been other short periods

when the Quorum of the Twelve Apostles governed the Church before a new First Presidency was organized. John TAYLOR, president of the quorum when Brigham Young died in 1877, did not have the Quorum of the Twelve Apostles formally reorganize the First Presidency until 1880. A similar interim existed after his death in 1887. Wilford Woodruff as President of the Quorum of the Twelve Apostles directed the affairs of the Church on the basis of that position until 1889. Several years later, he instructed Lorenzo SNOW, then President of the Twelve Apostles, that it was the will of the Lord that the First Presidency should be organized without delay upon the death of the president (Lorenzo Snow Notes, Dec 3, 1892, Church Archives). Lorenzo Snow, therefore, was named President of the Church in a new First Presidency eleven days after President Woodruff's death, a precedent of reorganizing the presidency without delay that has since been followed.

Since a fundamental doctrine of the Church is the reality of continuing REVELATION, and since the Twelve Apostles are sustained as PROPHETS, SEERS, AND REVELATORS, there is no apparent reason that the Quorum of the Twelve could not depart from this precedent and select someone other than the senior apostle to lead the Church, if so directed by revelation. Established principles, however, require (1) that a revelation directing any other course of action must come through the senior apostle in the presiding quorum and approved by unanimous vote of the members of the quorum and (2) that the senior apostle in the presiding quorum by virtue of that position immediately presides over the Church following the death of the president.

The fundamental organizing principle of the Church rests on the reality that it was established by direct commandment from God to Joseph Smith and that those who lead it are specifically called of God to those positions. The existing succession process does not violate that principle, which it would do if succession were decided by a contested election either within the Quorum of the Twelve or by the body of the Church. In keeping with the principle of common consent, the name of each new president is submitted to the body of the Church for its sustaining approval. But this procedure is in no wise an election nor does it affect the legitimacy of the president's divine commission. Rather than empowering the new leader, the vote is an expression by members that they recognize

the legitimacy of the calling and that it is binding upon them. To sustain the president is a commitment that no assistance that can aid his success will be withheld and that no barriers that might hinder his efforts will be erected.

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## SUFFERING IN THE WORLD

Suffering is inherent in mortality. Physical bodies are subject to pain and discomfort from hunger, disease, trauma, violence, and exposure. As a social being, man is vulnerable to emotional suffering that often rivals physical pain—anxiety, rejection, loneliness, despair. Among the sensitive there are also other levels of profound suffering. They may relate, for example, to the awareness of the effects of sin or the anguish of the abuse or indifference of one's loved ones. And there is vicarious suffering in response to the pain around one and the sense of the withdrawal of the Spirit. For Latter-day Saints, Jesus' words on the cross "My God, my God, why hast thou forsaken me?" is a measure of the depth of his suffering (Matt. 27:46).

Mankind's attempts to explain the necessity of suffering are varied: (1) it is an essential element in testing and building moral character; (2) it is the unavoidable side effect of agency; (3) it is illusory or utterly mysterious. Whatever partial consolations these attempts provide, suffering remains.

LDS doctrine provides two explanations that are uncommon in the Judeo-Christian tradition. First, all mankind chose to enter mortality with full knowledge of the great price that would be required of the Christ and of discipleship in his name. Second, one's suffering is to be in the image of that of the Lord, whose suffering was requisite "that his bowels [might] be filled with mercy . . . that he [might] know according to the flesh how to succor his people according to their infirmities" (Alma 7:12). In no other way could the redemption

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of the universe and the unleashing of authentic love and compassion be achieved. Jesus described his own mission almost entirely in terms of healing: “to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness” (Isa. 61:1–3; Luke 4:18–19).

Only in the life to come amid the glories of the NEW JERUSALEM will the full effect of Christ’s mission “wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain” (Rev. 21:4). Even so, for Latter-day Saints the embrace of his messiahship and the proclamation of his gospel were intended to relieve needless pain and suffering. They do so in many ways. First, they provide a foundation for hope that through the ATONEMENT OF JESUS CHRIST one may find reunion with God. Second, they offer continuous access to the HOLY GHOST, the Comforter, and, through this, to an inner peace that “passeth all understanding” (Philip. 4:7). Third, they teach the law of the harvest, that many blessings follow naturally from obedience to the laws that govern them and that much unhappiness can be avoided, including sin and its accompanying pain, shame, and spiritual bruising. And finally, they establish a community built on kinship, a society of mutually supportive and protective fellow believers whose charge is to “bear one another’s burdens, that they may be light; yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort” (Mosiah 18:8–9).

Latter-day Saints do not believe that pain is intrinsically good. In their teaching there is little of asceticism, mortification, or negative spirituality. But when suffering is unavoidable in the fulfillment of life’s missions, one’s challenge is to draw upon all the resources of one’s soul and endure faithfully and well. If benefit comes from pain, it is not because there is anything inherently cleansing in pain itself. Suffering can wound and embitter and darken a soul as surely as it can purify and refine and illumine. Everything depends on how one responds. At a time of terrible desolation and imprisonment, the Prophet Joseph SMITH was told, “My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; and then, if thou endure it well, God shall

exalt thee on high. . . . Know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all. Art thou greater than he? Therefore, hold on thy way, . . . fear not what man can do, for God shall be with you forever and ever” (D&C 121:7–8; 122:7–9).

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## SUICIDE

From an LDS perspective, suicide is a moral issue and is to be handled with particular sensitivity and human caring. The *General Handbook of Instructions* (1989) says, “A person who takes his own life may not be responsible for his acts. Only God can judge such a matter. A person who has considered suicide seriously or has attempted suicide should be counseled by his bishop and may be encouraged to seek professional help” (11-5). Such contacts need to be personalized and enduring. The inclination to commit suicide represents a crisis in a person’s life and should not be taken lightly. Underlying causes should be identified and treated.

The body of a person who has committed suicide is not dishonored. If the person has been endowed and otherwise is in good standing with the Church, the body may be buried in temple clothes. Normal funeral procedures are followed (*see* BURIAL).

Suicide and attempted suicide are painful and dramatic aspects of human behavior, but this does not mean that they should not be dealt with in terms of the same basic principles as those applicable in understanding and managing any other aspect of human behavior. Thus, principles associated with concepts of agency, accountability, atonement, eternal life, immortality, resurrection, and family establish the frame of reference Latter-day Saints use to guide their responses to such behaviors as they occur.

of the universe and the unleashing of authentic love and compassion be achieved. Jesus described his own mission almost entirely in terms of healing: “to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness” (Isa. 61:1–3; Luke 4:18–19).

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CARLFRED BRODERICK

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## SUICIDE

From an LDS perspective, suicide is a moral issue and is to be handled with particular sensitivity and human caring. The *General Handbook of Instructions* (1989) says, “A person who takes his own life may not be responsible for his acts. Only God can judge such a matter. A person who has considered suicide seriously or has attempted suicide should be counseled by his bishop and may be encouraged to seek professional help” (11-5). Such contacts need to be personalized and enduring. The inclination to commit suicide represents a crisis in a person’s life and should not be taken lightly. Underlying causes should be identified and treated.

The body of a person who has committed suicide is not dishonored. If the person has been endowed and otherwise is in good standing with the Church, the body may be buried in temple clothes. Normal funeral procedures are followed (*see* BURIAL).

Suicide and attempted suicide are painful and dramatic aspects of human behavior, but this does not mean that they should not be dealt with in terms of the same basic principles as those applicable in understanding and managing any other aspect of human behavior. Thus, principles associated with concepts of agency, accountability, atonement, eternal life, immortality, resurrection, and family establish the frame of reference Latter-day Saints use to guide their responses to such behaviors as they occur.

Despite traditions and beliefs that recognize and honor the ways in which value decisions led to the death and martyrdom of Jesus Christ and of Joseph Smith, there is no support in LDS doctrine for anyone intentionally seeking death.

The ancient commandment “Thou shalt not kill” is interpreted in most traditions to include a prohibition against killing oneself. In LDS doctrine, “Thou shalt not kill” has been extended to “nor do anything like unto it” (D&C 59:6). This extension is relevant in considering a variety of life-threatening behaviors that suicidologists identify as suicide equivalents (e.g., death as a result of deliberate reckless driving) or “slow suicide” (e.g., drug and alcohol abuse).

Suicide prevention sometimes is criticized by people who claim that individuals have an innate right to do whatever they want with their lives, including a right to kill themselves if they want to. Suicide, however, is never fully an individual matter. Even when difficult physical and biological factors are present, suicide is a social act, with interpersonal, family, and social systems ramifications.

A social milieu organized to help people find adequate housing and life goals of learning, loving, and working provides genuine choices between life and death. It is the position of the Church that when there are such choices, the majority of people, including those who are suicidal, will choose life. This is not to deny inequity, unfairness, conflict, instability, evil, aging, and illness of loved ones, but to provide a basis for behavior so that when crises occur, they will be seen as resolvable.

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CLYDE E. SULLIVAN

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## SUNDAY

Whereas the seventh or SABBATH DAY was established as a day of rest and worship and a commemoration of the Creation (Ex. 20:10–11), the “first day of the week” Sunday, or the Lord’s Day, was consecrated to remember the atonement and resurrection of Jesus Christ (Acts 20:7; 1 Cor. 16:2; Rev. 1:10). Moreover, a new ORDINANCE, the SACRAMENT, was introduced so that Christian wor-

shippers on that day might venerate Jesus’ atoning sacrifice. For Latter-day Saints, modern revelation fixes the day of weekly worship and holy rest as “the Lord’s day,” which is Sunday, the first day of the week (see D&C 59:9–12).

Jesus’ fulfillment of the LAW OF MOSES brought several changes, including the practice of meeting on the first day of the week to commemorate Jesus’ resurrection. That the Lord intended a change in the day of worship is suggested by certain events of his postmortal ministry. For instance, it was on the first day of the week (Sunday) that he initially appeared to the apostles (John 20:19). It was also on the first day of the week that he reappeared to these same apostles, then in company with Thomas (John 20:26). After Jesus’ resurrection, it was on the day of Pentecost, a festival on the first day of the week observed by ancient Israel fifty days after Passover (cf. Lev. 23:15–16), that the assembled Saints and others received their most essential guide to eternal life, the HOLY GHOST (Acts 2:1–12). On that day of Pentecost the apostolic ministry began with the CONVERSION of three thousand souls through the preaching of PETER (Acts 2:37–41).

The early Christians understood the significance of this change in the day of their worship, as can be seen by their continued practice of congregating on the first day of the week: “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them” (Acts 20:7; 1 Cor. 16:2; cf. Col. 2:16). Early Christian writers confirm the continued use of the first day of the week as the accepted new day of worship, only noting exceptions (e.g., Eusebius, *Ecclesiastical History* 3.27.5). By A.D. 321, Constantine had officially designated the first day of the week as a day of rest. The word “Sunday” for the first day came from the weekly pagan worship of the sun god in Rome.

In a revelation received on August 7, 1831, a Sunday, the Lord confirmed his prescribed design in changing the day of public worship: “But remember that on this, the Lord’s day [Sunday], thou shalt offer thine oblations and thy sacraments unto the Most High” (D&C 59:12).

For members of The Church of Jesus Christ of Latter-day Saints, the day of the week on which they gather to pay devotion to God and his Son matters less than receiving the edification and enlightenment that may be gained from worship. This observation is confirmed, for example, by the



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Church's custom of worshipping weekly in countries in the Middle East on a day other than Sunday.

As President Joseph F. SMITH explained, Latter-day Saints are to gather on a day to "mingle with the saints that their moral and spiritual influence may help to correct our false impressions and restore us to that life which the duties and obligations of our conscience and true religion impose upon us" (Smith, p. 243; see D&C 59:9–19).

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GLEN E. BARKSDALE

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## SUNDAY SCHOOL

Sunday School in The Church of Jesus Christ of Latter-day Saints is held weekly in each local WARD or BRANCH. It lasts about an hour. Each Sunday, ward members assemble at the meeting-house chapel for prayer and hymn singing, following which those twelve years and older attend age-group classes for religious instruction while younger children attend PRIMARY. The Sunday School courses provide a forum for discussions, socialization, and the integration of gospel principles into everyday life. The adult curriculum includes a gospel doctrine course based on the STANDARD WORKS, a gospel essentials class, and elective alternative classes on family history, teacher development, and family relations. The courses of study between twelve and eighteen are coeducational and focus on gospel principles, teachings of the Savior, Church history, scripture study, and the lives and teachings of the modern prophets. Under the direction of a three-person Sunday School presidency in each ward or branch, members are called to serve as the course teachers, usually for a term of several years.

**EARLIEST SUNDAY SCHOOLS.** Following the organization of the Church in 1830, most Sunday gatherings were general meetings for all members and visitors. In good weather, large meetings were usually held outdoors. The Prophet Joseph SMITH notes, for example, on July 3, 1842, at Nauvoo,

Illinois, "This morning I preached at the grove to about 8,000 people" (*HC* 5:56). Smaller groups met in homes or other buildings. Those meetings typically included praying, singing, partaking of the SACRAMENT of the Lord's Supper, and preaching.

Before the exodus from Nauvoo that followed the MARTYRDOM OF JOSEPH AND HYRUM SMITH in 1844, a few small Sunday School groups met regularly in scattered communities, notably in Nauvoo, Kirtland, and various cities in England. Only after the Saints arrived in the Salt Lake Valley in 1847, however, did Sunday School begin to take on its present form.

In May 1849, Richard BALLANTYNE began plans to start a Sunday School to educate the young people in the principles of the gospel and the scriptures. Some years before, in his native Scotland, he had organized a Sunday School in the Relief Presbyterian Church of which he was then a member. Having no suitable place in his Salt Lake City neighborhood for such a gathering, Ballantyne built a structure to serve both as his home and a place to hold Sunday School. Today, a monument on the northeast corner of 100 West and 300 South streets in Salt Lake City commemorates the location of this first Sunday School. The original building was eighteen feet wide and twenty feet long, furnished with wooden benches, and warmed by a stone fireplace.

On Sunday, December 9, 1849, Ballantyne gathered a group of fifty children into his newly completed home for instruction from the scriptures. Of his purpose Ballantyne wrote, "There is growth in the young. The seed sown in their hearts is more likely to bring forth fruit than when sown in the hearts of those who are more advanced in years" (Sonne, p. 51). Disturbed by observing children at play on the Sabbath day and sensing that their spiritual growth was being neglected, he added, "I wanted to gather them into the school where they could learn not to read and write, but the goodness of God, and the true Gospel of salvation given by Jesus Christ" (Sonne, p. 51).

The following year the Fourteenth Ward, in which Richard Ballantyne was serving as second counselor to Bishop John Murdock, completed its meeting house, and the rapidly growing Sunday School was moved from the Ballantyne home to the new building. The expanding Sunday School class was also divided into a number of smaller classes with additional teachers being called into

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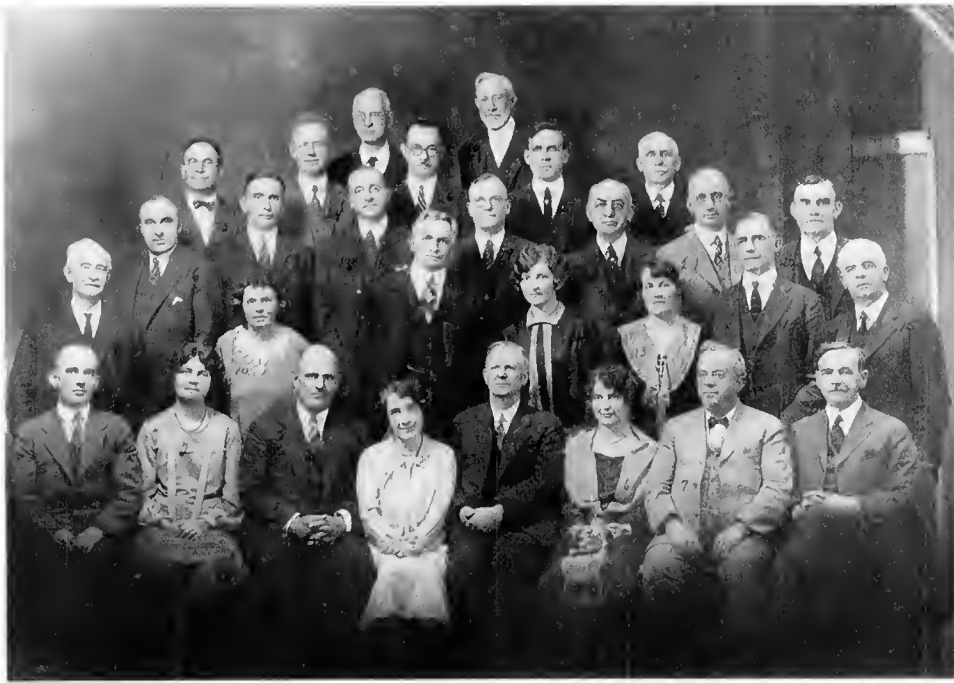
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Deseret Sunday School general board (between 1918 and 1934). David O. McKay, general superintendent of the Sunday School (center second row). Courtesy Rare Books and Manuscripts, Brigham Young University.

service. Others in the valley soon followed the Balantyne pattern. Each Sunday School functioned somewhat autonomously, but generally under the direction of a ward bishop.

In 1858 the Sunday School movement was suspended when Johnston's Army (*see* UTAH EXPEDITION) entered Salt Lake Valley and many of the Saints moved south to other settlements. When the military climate stabilized in the early 1860s, Sunday Schools and other Sabbath meetings resumed. By 1870, more than 200 Sunday Schools were regularly attended by 15,000 youths and adults.

**DESERET SUNDAY SCHOOL UNION.** The first Sunday Schools functioned independently, devising their own curricula and administrative guidelines. Seeing the value of a central organization, however, Church leaders interested in the work being done organized a Sunday School Union on November 11, 1867. President Brigham YOUNG and Daniel H. Wells, a counselor in the FIRST PRESIDENCY, attended along with Elders George A. SMITH, Wilford WOODRUFF, George Q. Can-

non, of the QUORUM OF THE TWELVE APOSTLES, and Brigham Young, Jr., who became a member of the Quorum in 1868.

At this meeting, first steps were taken toward a permanent organization. Elder Cannon became general superintendent of the Deseret Sunday School Union. A committee of three was appointed to decide on books suitable for Sunday School use. A general secretary and two corresponding secretaries were also appointed. Commencing in June 1872, monthly meetings of the teachers and superintendents were held in Salt Lake City. In 1877, a three-man general board was added, and expanded to six members in 1879.

The organization addressed lesson topics and source materials, punctuality, grading, prizes and rewards, use of hymns and songs composed by members of the Church, recording and increasing the attendance, developing an elementary catechism, and libraries. It also sponsored the publication of administrative guidelines and materials for classroom use, resulting in increased uniformity in Sunday School administration and lesson content.

The Deseret Sunday School Union also sponsored efforts beyond the scope possible for individual schools. The Deseret Sunday School Musical Union was formed and its brass band organized, with Charles J. Thomas serving as director. The Musical Union, though of short duration, was artistically and financially successful. Contributing to its success were many whose compositions left a lasting imprint upon music in the Church, including Evan Stephens, George Careless, and Joseph J. Daynes. Commencing in 1874, annual musical festivals were presented in the TABERNACLE at Salt Lake City, with similar festivals being sponsored in many of the larger settlements. A Union Music Book was published, containing hundreds of pieces of original music.

In 1866, before the Deseret Sunday School Union was formed, publication of the JUVENILE INSTRUCTOR commenced privately, with Elder Cannon as editor. Early editions included catechisms on the Bible, Book of Mormon, and Doctrine and Covenants. Its pages also presented a variety of musical compositions, editorial teachings, and other aids to gospel instruction. As the Deseret Sunday School Union grew in stature, the *Juvenile Instructor* became its official voice. In January 1901, the Deseret Sunday School Union purchased the *Juvenile Instructor* from the Cannon family but continued publishing under that name until 1929, when the name was changed to INSTRUCTOR.

As stakes increased in size and number, it became customary to designate a stake Sunday School superintendency to supervise local Sunday Schools operating within the stake boundaries.

**SACRAMENT IN SUNDAY SCHOOL.** Following the organization of the Church in 1830, partaking of the sacrament of the Lord's Supper became a customary part of Sabbath meetings held on a community or stake basis and attended principally by adults. Gradually these meetings were replaced by ward sacrament meetings. In early 1877, President Young asked bishops and their counselors to attend Sunday School and administer the sacrament to all children under eight years of age as well as to those over that age who had been baptized and confirmed members of the Church. The practice of administering the sacrament in Sunday School was discontinued in 1980, when the three Sunday meetings were consolidated in a three-hour block.

**GROWTH OF SUNDAY SCHOOLS.** Upon the death of Superintendent Cannon on April 12, 1901, he was succeeded by Lorenzo SNOW, President of the Church. But President Snow died within a few months and was succeeded in both callings by President Joseph F. SMITH.

In 1884 stake Sunday School superintendencies began holding monthly meetings of Sunday School officers and teachers for instruction and coordination. General meetings of the Deseret Sunday School Union convened twice a year in connection with general conferences of the Church.

In the early 1900s the Sunday School added five new classes for the older children and youth. In 1904, the Sunday Schools in the Weber Stake introduced an adult class. Shortly thereafter, adult classes became an integral part of the Sunday School program.

When President Joseph F. Smith died in 1918, Elder David O. MCKAY became general superintendent of the Sunday Schools. He was succeeded by George D. Pyper, who served until early 1943. Others serving included Milton Benning (1943–1949), George R. Hill (1949–1966), and David Lawrence McKay (1966–1971).

**SUNDAY SCHOOL CORRELATION.** As the Church expanded throughout the world, the Sunday School general board was enlarged and its members traveled extensively to provide support and training for local leaders in diverse lands, languages, and cultures. Growth in the number of Sunday School units and in attendance have matched the growth of the Church.

Over the years, there emerged an effort to draw all Church functions and programs into harmonious coordination under priesthood leadership. The Deseret Sunday School Union, designated an AUXILIARY, had functioned with considerable autonomy under separate organizational leadership, sending correspondence and instructions directly to local leaders. However, in April 1971 Church leadership created an all-Church coordinating council composed of three age-group committees (child, youth, and adult) assigned to correlate the curricula within the priesthood and auxiliary organizations of the Church.

In June 1971, Russell M. Nelson was called as general superintendent, with Joseph B. Wirthlin

and Richard L. Warner as assistants. Spurred by the correlation movement, they brought dynamic changes to the Sunday School organization between 1971 and 1979. Reflecting the Sunday School's transition to an integrated part of the worldwide, unified Church organization under priesthood direction, the name was changed from Deseret Sunday School Union to simply Sunday School. The title of superintendent was changed to president to comport with traditional terminology commonly used in the priesthood and other auxiliary organizations.

Curriculum planning and writing became coordinated and centralized. Separate Sunday School general conferences were discontinued, and communication to Sunday School leaders was directed principally through priesthood channels. The frequency of regional visits by general board members was significantly reduced. Materials and programs were simplified and consolidated. Stake boards and ward Sunday School faculties were reduced in size, and reporting relationships were simplified as accountability of ward Sunday School officers to their ward priesthood leaders, rather than to stake auxiliary leaders, was strengthened.

An eight-year cycle of scripture instruction for the adult gospel doctrine course was instituted. Later reduced to four years, it focused one year of study each on (1) the Old Testament and the Pearl of Great Price, (2) the New Testament, (3) the Book of Mormon, and (4) the Doctrine and Covenants and Church history.

In October 1979, Russell M. Nelson was succeeded as general president by Elder Hugh W. Pinnock, of the Seventy, initiating a pattern of having GENERAL AUTHORITIES serve as the general presidency of the Sunday School, thus completing the organization's full integration as a correlated arm of the priesthood-directed Sunday School efforts throughout the world.

Attendance at Sunday School has continued to increase each year. By 1990 there were 17,676 Sunday Schools in the Church throughout the world, with more than 4.7 million members age eleven and older.

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B. LLOYD POELMAN

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## SWORD OF LABAN

Laban, a Book of Mormon contemporary of NEPHI<sub>1</sub> in JERUSALEM (c. 600 B.C.), possessed a unique sword. "The hilt thereof was of pure gold, and the workmanship thereof was exceedingly fine, and the blade thereof was of the most precious steel" (1 Ne. 4:9). Nephi was "constrained by the Spirit" to kill Laban (1 Ne. 4:10). Among other things he had opposed the Lord's imperative to relinquish the plates and had "sought to take away" Nephi's life (1 Ne. 4:11). Using Laban's "own sword," Nephi slew him (1 Ne. 4:18), retained the sword, and brought it to the Western Hemisphere.

Nephi made many swords "after the manner" of the sword of Laban (2 Ne. 5:14) and used the sword in "defence" of his people (Jacob 1:10), as did King BENJAMIN (W of M 1:13). Benjamin later delivered the sword to his son MOSIAH<sub>2</sub> (Mosiah 1:16). The sword of Laban seems to have been preserved as a sacred object among the Nephites, as was Goliath's sword in ancient Israel (1 Sam. 21:9).

In June 1829 the three WITNESSES to the Book of Mormon plates were promised a view of the sword (D&C 17:1). According to David WHITMER's report, that promise was fulfilled "in the latter part of the month" (Andrew Jenson, *Historical Record*, nos. 3-5, May 1882, Vol. VI, Salt Lake City, p. 208).

President Brigham YOUNG also reported that the Prophet Joseph SMITH and Oliver COWDERY saw the sword of Laban when they entered a cave in the hill CUMORAH with a large room containing many PLATES. "The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: 'This sword will

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In June 1829 the three WITNESSES to the Book of Mormon plates were promised a view of the sword (D&C 17:1). According to David WHITMER's report, that promise was fulfilled "in the latter part of the month" (Andrew Jenson, *Historical Record*, nos. 3-5, May 1882, Vol. VI, Salt Lake City, p. 208).

President Brigham YOUNG also reported that the Prophet Joseph SMITH and Oliver COWDERY saw the sword of Laban when they entered a cave in the hill CUMORAH with a large room containing many PLATES. "The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: 'This sword will





The gold-hilted dagger (left) with a blade of rare non-meteoritic iron, from the tomb of Tutankhamun (d. 1325 B.C.), is reminiscent of another treasure, the sword of Laban (c. 600 B.C.), described in the Book of Mormon: "the hilt thereof was of pure gold, and the workmanship thereof was exceedingly fine, and I saw that the blade thereof was of the most precious steel" (1 Ne. 4:9). Courtesy the Egyptian Government.

never be sheathed again until The Kingdoms of this world become the Kingdom of our God and his Christ" (JD 19:38).

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REED A. BENSON

## SYMBOLISM

The word "symbol" derives from the Greek word *súmbolon*, which means literally "something thrown together"; this word can be translated "token." Contracting parties would break a *súmbolon*, a bone or tally stick, into two pieces, then fit them together again later. Each piece would represent its owner; the halves "thrown together" represent two separated identities merging into one. Thus this concept of "symbol" (unity; separation; restoration) provides a model for love, the Atonement, separation and reunification, our original unity with God, our earthly separation, our eventual return to the divine presence and renewed perfect unity with God (see DEIFICATION). Furthermore, this meaning of symbol shows that understanding any symbol requires the "throwing together" of an earthly, concrete dimension and a transcendent, spiritual dimension. Plato's idea that knowledge is remembrance (of a premortal existence) (*Meno* 81c-d) has relevance here.

Symbolism plays a significant role in LDS life. The overriding theme is that all things bear record of Christ, "both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me" (Moses 6:63). The use of symbols among the Latter-day Saints expresses religious roots, cultural connections, and modes of life. More connected to Hebrew traditions than most Christian churches and at the same time eschewing many traditional Christian symbols, LDS symbolism is unique among modern religions.

Since LDS worship services are nonliturgical and, except for Christmas, Easter, and the Sunday Sabbath, do not adhere to the usual Christian calendar, many Christian symbols are absent from LDS religious practices. Thus, although the atonement and crucifixion of Jesus Christ are at the heart of their scriptures and theology, traditional symbols such as the cross and the chalice are not prominent. Nor are the rich iconographic materials associated with the traditional churches, especially the emblems, signs, colors, patterns, and symbols that developed during the Middle Ages and during the Renaissance.

The Church embraces biblical symbolic rituals such as BAPTISM (with its attendant associations



The gold-hilted dagger (left) with a blade of rare non-meteoritic iron, from the tomb of Tutankhamun (d. 1325 B.C.), is reminiscent of another treasure, the sword of Laban (c. 600 B.C.), described in the Book of Mormon: "the hilt thereof was of pure gold, and the workmanship thereof was exceedingly fine, and I saw that the blade thereof was of the most precious steel" (1 Ne. 4:9). Courtesy the Egyptian Government.

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*The Book of Life*, by Alfred Raymond Wright (1949, carved pine, 40" high). Among the symbols included in this wood carving are twelve oxen, representing the Twelve Tribes of Israel, with a temple baptismal font resting on their backs; the four standard works of LDS scripture; a beehive, symbol of industry; spheres representing the telestial (stars), terrestrial (moon) and celestial (sun) kingdoms of glory; and a replica of the Salt Lake Temple, representing the attainment of the highest degree in the celestial kingdom. Church Museum of History and Art.

with death, burial, and rebirth), the sacrament of the Lord's Supper (with its connection to the blood and body of Christ), and marriage (which signifies both human and divine unity).

Some LDS symbols derive from the Book of Mormon. For example, the iron rod (1 Ne. 8:19) symbolizes the word of God as man approaches the tree of life (1 Ne. 11:25); the Liahona, the compass or pointer used by the Nephites in their travels (1 Ne. 16:10; Alma 37:38–39), symbolizes guidance

through sensitivity to the Spirit; the large and spacious building stands for the corruption of worldly values (1 Ne. 8:31); though the cosmic tree is a universal symbol, the Book of Mormon describes it uniquely as the love of God (1 Ne. 11:21–23).

The Church's history, especially the period of the exodus from the Midwest and the settlement of the Intermountain West, has been a fountainhead of symbols. The covered wagon and the handcart symbolize the faith, courage, and sacrifice of the pioneers; the seagull, the miraculous delivery from a natural disaster; the tabernacle, the quest for sanctuary; and the beehive, the industry and ingenuity required of true disciples.

The architecture of most LDS MEETING-HOUSES is plain and uniform. There are spires, but no crosses; few buildings have cruciform design; and very few have stained-glass windows. Again, reflecting plain, New England-style origins, the interiors of LDS churches contain no crosses or other religious symbols. The sacrament or communion table is plain and adorned only with white tablecloths. It usually rests at the same level with, and is generally adjacent to, the pews, reflecting emphasis on a lay ministry and congregational principles.

LDS temples, both in their structure and ordinances, reflect the glory of God. Their entrances are inscribed, "The House of the Lord/Holiness to the Lord," symbolizing both a sanctuary from the world and heaven itself. The Nauvoo Temple had a frieze consisting of sun stones, moon stones, and star stones, symbolizing DEGREES OF GLORY. Temples built in pioneer Utah had elaborate spires and pinnacles, bas relief, and stained-glass windows, most of which contained symbolic materials. Often temples are built on a hill and near water to suggest not only their elevation from the world, but also their separateness from it and the beauty of the living water of Christ's redemption and exaltation.

The interiors of the temples, too, are highly symbolic, suggestive of the progressive stages of the plan of salvation. By the use of films and murals, symbolic presentations are given of the creation of the world, the Garden of Eden, the telestial or present world, the postmortal terrestrial world, and the celestial kingdom where God dwells. Also associated with the temples are the symbols of the all-seeing eye and the handclasp. Like many Mormon symbols, these have Masonic parallels,

though they are by no means original to Masonry, and have different meanings in an LDS context.

Temples contain baptismal fonts that rest on the backs of twelve oxen symbolizing the twelve tribes of Israel. The rooms where marriages and family sealings are solemnized contain altars and mirrored walls in which participants can see their reflections multiplied to infinity, symbolizing the eternal nature of marital love and the family unit. At the conclusion of the temple service, those participating in the endowment ceremony pass from the terrestrial room to the celestial room through a veil, which symbolizes the transition from time into eternity.

The temple ceremony is richly symbolic, with sacred symbolism in the signs, tokens, clothing, covenants, dramatic enactment, and prayer circle. The unifying connection of this symbolic material is the idea of centering. Everything in the temple is suggestive of centering oneself on Christ. The enactment of this privilege precedes the symbolic entrance into the celestial world and the presence of God.

Because it has some unique scriptures and theology and because it has both correspondence with, and independence from, its Judeo-Christian roots, The Church of Jesus Christ of Latter-day Saints will continue to have its own unique symbolic system.

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TODD COMPTON

## SYMBOLS, CULTURAL AND ARTISTIC

LDS cultural and artistic symbols express a distinctive view of the universe and the purpose of life, and tie the present to the historical past. These symbols derive principally from four basic sources: religious ordinances, scriptures, historical experience, and adaptations of other traditions. In the Church today, symbols can be seen in a variety of contexts, including in the continuation of ordinances; in presentations of music, poetry, literature, and drama; in visual arts, sermons, and architecture; and even in settlement patterns of pioneer towns.

The scriptures revealed through the Prophet Joseph SMITH give perspective to the symbolism of the ordinances of the gospel (see BAPTISM) and to the creation of the earth. A key passage contains the word of God to Adam, which revealed that everything in the universe has an important and unique role in the PLAN OF SALVATION:

And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me [Moses 6:63].

The focal point of “all things” and of symbolism relating thereto is Jesus Christ (see JESUS CHRIST, TYPES AND SHADOWS OF). Baptism by immersion is symbolic of the death, burial, and resurrection of Christ (Rom. 6:3–5; D&C 76:51–52). Adam was given instruction regarding the symbolism of baptism: “Inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, . . . even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten” (Moses 6:59). This ordinance also symbolizes the atonement of Christ, which makes the cleansing of mankind possible and makes of the repentant new creatures.

Symbols are associated extensively with sacred gospel ordinances performed in the TEMPLE. The temple is a house of order. The orderliness is symbolized in the ENDOWMENT ceremony, which portrays the journey of individuals from the pre-mortal existence through mortal life and death to

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life after death. The temple, or House of the Lord, is also symbolic of the Lord's dwelling place, where one can go to learn godliness. For some, the temple symbolizes the conjunction of heaven and earth, where those who seek heaven come out of the world for instruction and receive symbolic reminders of God's plan for his children. Symbols in the temple are linked to the biblical events of the Creation and the fall of Adam, and to the need for redemption. Dramatic presentations, special clothing, and symbolic instruction during the temple ceremonies represent various stages in an individual's eternal progression. The temple clothing is white, suggesting purity and the equality of all mankind before God.

Various levels or ways of living are reflected in the architecture of the temple, including the sun, moon, and stars as representative of kingdoms in the hereafter, and the "all-seeing eye" as suggesting the total knowledge, love, and concern that God has for his children (*see SALT LAKE TEMPLE*). Entry into God's kingdom requires prescribed ordinances, including baptism. Baptismal work is conducted in some temples on a level below ground, to symbolize the eventual burial and resurrection of all from the grave (D&C 128:12–13). The baptismal font rests on the backs of twelve oxen, representing the twelve tribes of Israel.

Latter-day scriptures also contain striking symbols that depict the passage through mortal life. In the dream of Lehi in the Book of Mormon (1 Ne. 8:5–34), a desolate waste represents an individual's position in this world, where one is blinded by "mists of darkness" (the temptations of the devil). Many are in a "great and spacious building," which stands for the pride and vanities of the world that must be abandoned. An iron rod represents the word of God, leading one to the TREE OF LIFE. The universal symbolism of the cosmic tree is described by an angel as a representation of the love of God (cf. 1 Ne. 11:8–25, 35–36).

Latter-day scriptures are thus teleological in tone and theme, reflecting that all things and happenings in the universe have a purpose and are under God's ultimate direction. The motion of earth and the planets "denote there is a God" (Alma 30:44), as do other orbs of light, which "roll upon their wings in their glory, in the midst of the power of God, . . . and any man who hath seen any or the least of these hath seen God moving in his majesty and power" (D&C 88:45, 47).

Church history has been a fountainhead of symbols that reflect similar patterns of the spiritual quest for a better world. The SACRED GROVE in which Joseph Smith in his first vision beheld the Father and the Son may symbolize for some the human potential for contact with God and the enlightenment that comes through personal revelation; CARTHAGE JAIL (where Joseph and Hyrum Smith were murdered), the cost of discipleship; the expulsion from Missouri and exodus from NAUVOO, the adversity that the Church must overcome; and the establishment of the Church in the West, the fulfillment of God's promises.

The BEEHIVE has become the symbol of the industry and cooperative behavior necessary to achieve an ideal society. The symbolism of pilgrimage and pioneering also depicts the path of personal commitment and perseverance that a person must pursue through mortality in order to partake of the fruit of the tree of life and inherit the kingdom whose glory is that of the sun. The sacrifices required to participate in both temporal and spiritual journeys convey that the events of one's life are imbued with eternal significance, and that God is working in and through history.

LDS theology and symbolism have both correspondence with and independence from Judeo-Christian roots. Indeed, the fresh combinations of rich religious symbols are to Latter-day Saints a part of God's continuous revelations to man.

[*See also* Angel Moroni Statue; Architecture; Ceremonies; City Planning; Dove, Sign of; Folk Art; Historical Sites; Kirtland Temple; Nauvoo Temple; Sculptors; Symbolism.]

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REX E. COOPER

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## CAIN

Although the Bible says little about Cain, latter-day scriptures give considerable information. These tell that Cain, son of Adam and Eve, came under the influence of Satan, whom “he loved . . . more than God” (Moses 5:18; *see* DEVIL), and thereafter became the founder of secret societies whose purposes include to “murder and get gain” (Moses 5:31; *cf.* 5:49–51).

When Eve bore Cain, she rejoiced in the prospect of a child who would accept his parents’ teaching concerning the true Son (Moses 5:7–8) saying, “I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain hearkened not, saying: Who is the Lord that I should know him?” (Moses 5:16).

It was Satan who commanded Cain to make an offering to the Lord. When Cain followed Satan’s instruction, his offering was rejected by the Lord. In the words of Moses, “Satan commanded him, saying: Make an offering unto the Lord. . . . But unto Cain, and to his offering, [the Lord] had not respect. Now Satan knew this, and it pleased him” (Moses 5:18, 21).

Earlier instructions from an angel to Adam and Eve had emphasized that animal sacrifice “is a similitude of the sacrifice of the Only Begotten of the Father. . . . Wherefore, thou shalt do all that

thou doest in the name of the Son” (Moses 5:7–8). Thus, Cain already knew what was acceptable to God, but he refused to follow counsel (*TPJS*, pp. 58, 169).

In the aftermath of his offering, the Lord assured Cain that “if thou doest well, thou shalt be accepted.” However, he warned, “if thou doest not well, sin lieth at the door, and Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up” (Moses 5:23). Cain’s course of action, the Lord continued, would have long-lasting, even eternal consequences, for “thou [Cain] shalt rule over him [Satan]; for from this time forth thou shalt be the father of his [Satan’s] lies; thou shalt be called Perdition; for thou wast also before the world. And it shall be said in time to come—That these abominations were had from Cain; for he rejected the greater counsel which was had from God” (Moses 5:23–25; *cf.* *TPJS*, p. 190).

Cain grew up with a knowledge of God and even conversed with him person to person. Yet he rejected the counsel of God and also killed his own brother ABEL. Afterward, the Lord said to Cain, “The voice of thy brother’s blood cries unto me from the ground. And now thou shalt be cursed from the earth which hath opened her mouth to receive thy brother’s blood from thy hand. . . . And Cain said unto the Lord: Satan tempted me be-



cause of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine" (Moses 5:35–38).

In consequence of Cain's rebellion, the Lord cast him out of his presence (Moses 5:38–39; *see* SPIRITUAL DEATH) and "set a mark upon Cain, lest any finding him should kill him" (Moses 5:40), protecting him from death by the hand of any avenger (cf. also Moses 7:22). Moreover, Satan had convinced Cain that by committing murder he would acquire both power and wealth. "Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain" (Moses 5:31). This latter point became the foundation of the SECRET COMBINATIONS instituted by Cain in collusion with Satan and perpetuated by Cain's descendant Lamech (Moses 5:47–52).

In the Book of Mormon, although the origin and even the operating procedures of such secret organizations are mentioned and condemned from time to time (e.g. Hel. 6:22–30), MORONI<sub>2</sub>, like others, purposely limits himself to general remarks when discussing their evils.

And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people. . . . Whoso buildeth it [a secret combination] up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar . . . who caused man to commit murder from the beginning [Ether 8:20, 25].

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JAMES R. HARRIS

## CALAMITIES AND DISASTERS

Calamities and disasters are sudden, unexpected events that cause extensive destruction, death, or injury and result in widespread community disruption and individual trauma. From its beginnings, The Church of Jesus Christ of Latter-day Saints has sought to be prepared against natural disasters following admonitions such as "if ye are prepared, ye shall not fear" (D&C 38:30). Preparedness is carried out on both individual and institutional levels.

In their homes, members are encouraged to have food storage sufficient for a year and other essentials of EMERGENCY PREPAREDNESS: clothing, bedding, fuel (where possible), and the like. Church members are also advised to have sufficient supplies to enable them to be completely self-sustaining for at least fourteen days without the benefit of electricity and clean running water.

On the organizational level, the Church response to disasters is administered by the PRESIDING BISHOPRIC at Church headquarters, by the STAKE PRESIDENT, and by the ward BISHOP. Each ward and stake has lay specialists called to assist in welfare and emergency preparedness. Meetinghouses are equipped to shelter people displaced by disasters, and regional storehouses can be drawn on for basic supplies. Large-scale disasters are responded to through the office of the Presiding Bishop.

Historically, Latter-day Saints organized to cope with the handcart crises in 1856, the flu epidemic of 1918, postwar crises in western Europe after both world wars, the Teton Dam disaster in southeast Idaho, mudslides and flooding in many places, and hurricane destruction in the South Pacific. The Church attempts to be in constant readiness to handle such immediate needs as search and rescue, food distribution, and shelter management. In addition, it addresses itself to individual members' needs such as vocational training and emotional therapy, through the WELFARE SERVICES and LDS Social Services Departments of the Church.

REED H. BLAKE

## CALIFORNIA, PIONEER SETTLEMENTS IN

Spaniards founded missions, presidios, pueblos, and ranchos in California seventy-seven years before the arrival of the Mormons, but Latter-day Saints were among the first Anglo-Americans to establish settlements there. Brigham YOUNG believed that a seaport on the West Coast was essential to the landlocked community in Utah. He may have thought early of San Francisco as a Mormon seaport, and the ports of San Diego and San Pedro (Los Angeles area) ultimately were included within the boundaries of the proposed state of Deseret (*see* DESERET, STATE OF).

cause of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine" (Moses 5:35–38).

In consequence of Cain's rebellion, the Lord cast him out of his presence (Moses 5:38–39; *see* SPIRITUAL DEATH) and "set a mark upon Cain, lest any finding him should kill him" (Moses 5:40), protecting him from death by the hand of any avenger (cf. also Moses 7:22). Moreover, Satan had convinced Cain that by committing murder he would acquire both power and wealth. "Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain" (Moses 5:31). This latter point became the foundation of the SECRET COMBINATIONS instituted by Cain in collusion with Satan and perpetuated by Cain's descendant Lamech (Moses 5:47–52).

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And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people. . . . Whoso buildeth it [a secret combination] up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar . . . who caused man to commit murder from the beginning [Ether 8:20, 25].

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JAMES R. HARRIS

## CALAMITIES AND DISASTERS

Calamities and disasters are sudden, unexpected events that cause extensive destruction, death, or injury and result in widespread community disruption and individual trauma. From its beginnings, The Church of Jesus Christ of Latter-day Saints has sought to be prepared against natural disasters following admonitions such as "if ye are prepared, ye shall not fear" (D&C 38:30). Preparedness is carried out on both individual and institutional levels.

In their homes, members are encouraged to have food storage sufficient for a year and other essentials of EMERGENCY PREPAREDNESS: clothing, bedding, fuel (where possible), and the like. Church members are also advised to have sufficient supplies to enable them to be completely self-sustaining for at least fourteen days without the benefit of electricity and clean running water.

On the organizational level, the Church response to disasters is administered by the PRESIDING BISHOPRIC at Church headquarters, by the STAKE PRESIDENT, and by the ward BISHOP. Each ward and stake has lay specialists called to assist in welfare and emergency preparedness. Meetinghouses are equipped to shelter people displaced by disasters, and regional storehouses can be drawn on for basic supplies. Large-scale disasters are responded to through the office of the Presiding Bishop.

Historically, Latter-day Saints organized to cope with the handcart crises in 1856, the flu epidemic of 1918, postwar crises in western Europe after both world wars, the Teton Dam disaster in southeast Idaho, mudslides and flooding in many places, and hurricane destruction in the South Pacific. The Church attempts to be in constant readiness to handle such immediate needs as search and rescue, food distribution, and shelter management. In addition, it addresses itself to individual members' needs such as vocational training and emotional therapy, through the WELFARE SERVICES and LDS Social Services Departments of the Church.

REED H. BLAKE

## CALIFORNIA, PIONEER SETTLEMENTS IN

Spaniards founded missions, presidios, pueblos, and ranchos in California seventy-seven years before the arrival of the Mormons, but Latter-day Saints were among the first Anglo-Americans to establish settlements there. Brigham YOUNG believed that a seaport on the West Coast was essential to the landlocked community in Utah. He may have thought early of San Francisco as a Mormon seaport, and the ports of San Diego and San Pedro (Los Angeles area) ultimately were included within the boundaries of the proposed state of Deseret (*see* DESERET, STATE OF).

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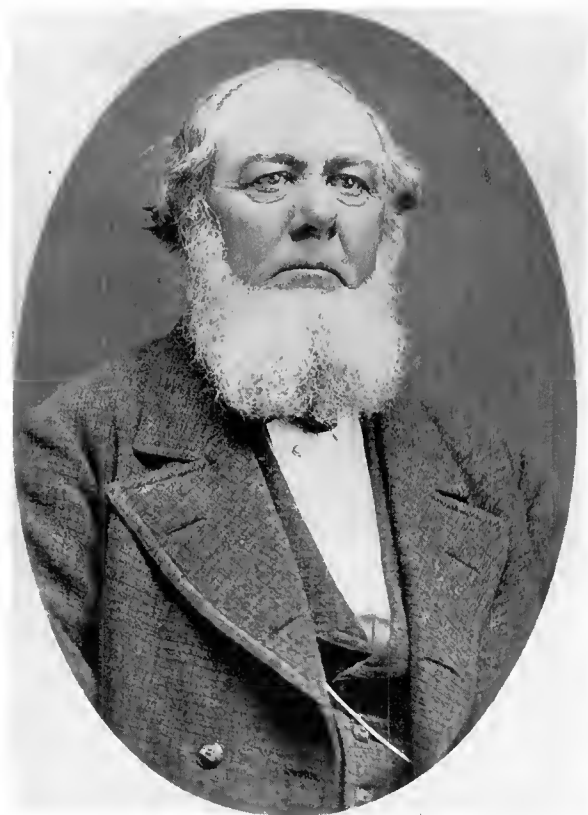
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The first Latter-day Saint settlers in California located at Yerba Buena, a port connected with the mission and presidio San Francisco de Asís. Founded in 1776, the Catholic mission had fewer than one hundred people living in the area in 1845. After Elder Sam Brannan and 238 Saints arrived there on the ship *Brooklyn* on July 31, 1846, Latter-day Saints for a time predominated in Yerba Buena. About twelve families of the *Brooklyn* Saints founded the first Mormon colony in California, the short-lived agricultural community of New Hope (1846–1848), on the Stanislaus River in central California. Another of the *Brooklyn* Saints, John M. Horner, became a wealthy farmer at the southern end of San Francisco Bay. He helped found eight towns in the area and made substantial



Charles C. Rich (1809–1883), member of the Quorum of the Twelve, one of many Latter-day Saints in California between 1846 and 1857. In 1851, Rich and Amasa M. Lyman were called to establish a self-sustaining unit of the Church in San Bernardino, California. Land was purchased, the town laid out, and schools and mills established. In 1857, the settlers were recalled to Salt Lake City. Rich, who later settled Bear Lake Valley on the Utah-Idaho border, was known for his goodness, generosity, and physical strength. Photograph, c. 1880, Charles W. Carter.

financial contributions to the Church's missionary work in the 1850s.

Recognizing the rich potential of California, Brannan journeyed east to meet Brigham Young, then traveling west with the original PIONEERS of 1847. At their meeting on the Green River in western Wyoming, Brannan tried to persuade Brigham Young to continue on to California rather than stop in the Great Basin. Failing in this effort, Brannan returned to Yerba Buena, where he headed a prosperous LDS community until the gold rush of 1848–1849 and internal difficulties led to its dissolution. In 1847 Yerba Buena was renamed San Francisco.

Some 340 men of the MORMON BATTALION reached southern California in January 1847. Though they arrived shortly after the California War for Independence, or Bear Flag Revolt, ended, battalion veterans nevertheless had a significant impact on California history. When the battalion came to San Diego, their one-year enlistment was nearly completed. Eighty-one men re-enlisted (about fifteen of whom left California on another assignment), and the rest (about 245) were discharged. Though some immediately joined their families in the SALT LAKE VALLEY, others remained in California to obtain funds before traveling to Utah. Some worked in the San Diego and Los Angeles areas, while others moved north to seek employment in San Francisco or at Sutter's Fort, on the American River near present-day Sacramento.

Six recently discharged members of the battalion were at Sutter's Mill when the initial discovery of gold was made on January 24, 1848. Indeed, it is the journal of Mormon Battalion veteran Henry W. Bigler that historians use to set the date for the initial discovery of gold in California. Other battalion veterans were involved in the early 1848 search for gold, and one particularly rich region was called "Mormon Diggings." Probably the most successful Mormon gold miner was Thomas Rhoads, who had taken his large family overland from Missouri to California in 1846. Some of the Mormon miners took an estimated \$25,000–\$30,000 in gold to Salt Lake City, providing a substantial boost to the infant economy. Brigham Young called a limited number of Latter-day Saints on missions to mine gold in California in 1849 and 1850. Others who were disillusioned with the Great Basin or infected with "gold fever" gravitated to California against his advice.

In 1851, under the direction of Charles C. Rich, an apostle, 437 colonists from Utah were sent to found a settlement near the Cajon Pass. The result was San Bernardino, the principal LDS settlement in California along the "Mormon Corridor" connecting Utah settlements and the West Coast. It was intended to be a gathering place for immigrants from the Pacific as well as a way station to assist LDS immigration via the Pacific. Latter-day Saints from the gold fields also gathered there. By 1856 about 3,000 settlers lived in San Bernardino, but the colony was plagued by dissension. In 1857, as the U.S. Army approached Utah (*see* UTAH EXPEDITION), Brigham Young instructed the San Bernardino Saints, along with other outlying settlers, to return to Utah. Only a little more than half complied, and many of those who remained drifted from the Church. After the 1857 evacuation, as before, California attracted some Latter-day Saints who were dissatisfied with Brigham Young's relatively authoritarian style of leadership, or with the practice of polygamy, or with the Great Basin itself.

After its official withdrawal from California in 1857–1858, the Church sponsored no further COLONIZATION in the state. Latter-day Saints subsequently moved to California as individuals rather than at the request of the Church. Many migrated there in the 1920s during the southern California land promotion boom. Thousands moved there during World War II for employment opportunities in war industries such as shipping and aircraft. Today California has perhaps the greatest density of Latter-day Saints outside the states of Utah and Idaho. Two LDS temples are located there, in Los Angeles and Oakland, with another under construction in San Diego in 1990.

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## CALLING AND ELECTION

An exhortation to make one's "calling and election sure" is found in Peter's writings (2 Pet. 1:3–10), and is associated with the "more sure word of prophecy" (2 Pet. 1:16–19). The Prophet Joseph SMITH explained that "the more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood" (D&C 131:5).

Peter said that the acquisition and exercise of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are necessary to make one's "calling and election sure" and to obtain a fulness of the blessings of God (2 Pet. 1:5–7; cf. *TPJS*, p. 305).

In addition to acquiring these qualities of character, those who would have their calling and election made sure must receive the ordinances of the gospel, including the temple ordinances (D&C 131:2–3; 132:19–20).

Having one's calling and election made sure is not attained easily. Speaking of this, the Prophet Joseph Smith taught that "When the Lord has thoroughly proved [a person], and finds that the [person] is determined to serve Him at all hazards, then the [person] will find his[/her] calling and election made sure" (*TPJS*, p. 150). The Prophet indicates that this was the case with ancient prophets such as Isaiah, Ezekiel, John, Paul and others (*TPJS*, p. 151).

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CHURCH; LAY PARTICIPATION AND LEADERSHIP; WARD ORGANIZATION). The Church is administered according to the principles of individual involvement, service, and self-government. There is no paid ministry in local WARDS or STAKES, and the work of the Church is carried out through volunteer service by the members, who are called by priesthood leaders to contribute in various capacities. Callings may be general requests or assignments to follow some particular instruction for the benefit of the Church, assignments to serve in the PRIESTHOOD, or requests to fill specific administrative, teaching, or service-oriented positions. They are usually for indefinite periods of time. Committed Latter-day Saints accept and fulfill one or more callings at any given time. Called by Church leaders whom Latter-day Saints support as inspired representatives of the Lord, members serve until they are released, often because they are called to other positions that need their talents, and as the inspiration of the Holy Ghost indicates.

The most frequent callings are charges to Church members to take certain actions or to perform specific functions. Early examples of this are seen in the revelations from God—recorded from 1830 on in the Doctrine and Covenants—that call for the gathering of his people (D&C 29:7–8; 57:1–2). These calls initiated the dynamic missionary effort of the Church, the migration and gathering of Saints to form a new society of those striving to be pure in heart (D&C 97:21), and the development of support organizations to encourage and finance these activities.

Calls to action can be issued by leaders to the members overall, to a congregation, or to an individual. These calls may be permanent or temporary, depending upon the needs of the Church and the members. Another type of calling is the selection of a member to receive the priesthood. Every worthy male member of the Church age twelve or older may be called to receive the Aaronic, and later the Melchizedek Priesthood and is sequentially ordained to an office in each priesthood (D&C 20:60; *see also* PRIESTHOOD OFFICES). One who holds the priesthood has a permanent calling and obligation to remain worthy to help build the KINGDOM OF GOD on earth, with family responsibilities being central to that call. In a message “To the Home Teachers of the Church” in the May 1989 *Ensign*, President Ezra Taft BENSON wrote that an essential priesthood calling, equal in importance to any other in the church, is to assist Church families through a HOME TEACHING assign-

ment. All offices and callings in the church derive their “rights, powers, and prerogatives” from the priesthood (McConkie, p. 353).

A third type of calling, and the most typical, involves positions in local congregations in either the priesthood or auxiliary programs of the Church. Latter-day Saints believe that a calling as an officer or teacher is a stewardship, where they are to bless those they have been called to serve (Matt. 20:26–28).

The majority of callings are unpaid and temporary. But callings in certain governing quorums of the Church require full-time service and in some cases are permanent, with financial support if needed (*see* GENERAL AUTHORITIES). Any worthy member can receive a full-time unpaid call to serve as a missionary, MISSION PRESIDENT, or as a TEMPLE PRESIDENT AND MATRON, but these callings are for a limited number of months or years. As of 1990, for example, every worthy unmarried young man (eligible at age nineteen) is expected to serve a period as a full-time missionary, without reimbursement from the Church. Worthy young women who so choose may receive mission calls at age twenty-one.

One purpose of Church callings is to benefit individual members by letting them do the work of the Church. Responsibility and authority are distributed locally. Leaders delegate to officers and teachers the responsibility of conceiving, planning, preparing, and executing the activities pertinent to their callings (D&C 107:99). This decentralized organization encourages initiative and personal growth among members of local wards and stakes. Through service, members learn their responsibility and their capacity, enlarge their understanding, and increase their commitment to the gospel (D&C 58:26–28; Matt. 10:39).

Calls are issued through an orderly process. The first step involves the selection of those to be called. For example, the presiding authority (the STAKE PRESIDENT or BISHOP) is to thoughtfully and prayerfully evaluate possible candidates for each office or teaching responsibility. Other leaders who eventually will be working closely with the person may be asked to suggest the names of a few candidates they think could serve ably. Newly called presidents of quorums or auxiliaries are given the right and responsibility of submitting the names of those they wish to be their counselors, and unless there are problems of availability or worthiness, such candidates are given priority. Personal worthiness, ability, willingness to serve,

individual and family circumstances, whether the calling would benefit those being served, and the possible impact on the lives of the member and the member's family are to be considered carefully. The prime consideration for a leader in selecting a person for a calling is confirmation by the Holy Ghost of the correctness of the final selection. When leaders select members to fulfill callings in this manner, members understand that callings have divine approval.

The second step involved in extending a call requires the authorized leader to hold a private interview with the member to issue and explain the calling. When a wife, husband, or child is to receive a call, it is recommended that the husband, wife, or parents of the candidate be consulted regarding the calling. Support by family members of the one who is receiving a call is an important consideration.

All calls respect individual agency with the decision to accept or decline resting with the member being called. It is considered an opportunity and honor to be asked to serve; however, calls require sacrifice, and they may come at inconvenient times. Therefore, the persons called are counseled to make the decision by examining their circumstances and taking the matter to the Lord in prayer. To accept a calling requires humility, invites personal prayer, and inspires increased commitment. Many of the blessings associated with callings result from the voluntary nature of the service. When the calling is viewed as a sacred stewardship, the dedication to the calling is of high quality. If a member decides, because of an unwillingness to serve, not to accept a call from God, the decision is viewed with regret by those issuing the call (Widtsoe, p. 199).

The third step in the process is the presentation of the name of the person called to a constituent body of members for a sustaining vote. According to the principle of COMMON CONSENT in the Church, no person is to serve in an official calling without the consent of the membership (D&C 20:65). The sustaining vote is not an election, but signifies that members know of no reason why the individual should be disqualified from service and that they are willing to offer cooperation and support (Arrington and Bitton, p. 208). Members are instructed to have faith and be supportive of those called to serve. At least once a year, members have the opportunity in a ward or branch conference to formally sustain their entire general and local Church leadership.

After receiving the consent of the Church, the call is completed by the LAYING ON OF HANDS by authorized priesthood holders. This act of ordination, or SETTING APART, confers the authority of the office or position and testifies "visibly and without question, that the powers or keys or prerogatives are vested in the recipient" (McConkie, p. 326). A priesthood BLESSING is given to the one called, the fulfillment of which is conditional upon faithful service. Generally, members anticipate receiving the ordinance of being set apart and are spiritually uplifted.

Once sustained and set apart in a calling, members receive training in their new responsibilities through their leaders and Church-produced manuals, as well as during in-service meetings and special conferences (see LEADERSHIP TRAINING). It is understood that individuals will serve in particular callings for a time then be released, giving them the opportunity to support others in the position who once supported them. Ordinarily, members do not resign from their callings; they are released by the presiding authority. However, a member may go to the presiding authority to ask that new circumstances be considered and a release extended, if necessary. Releases are announced to the congregation and a vote of appreciation is offered to recognize the member's service.

Duration of service in a calling depends on the member's circumstances, the needs and resources of the Church, and the whisperings of the Spirit to the presiding authority. It is not the practice of the Church to "promote" persons from one position to another. All positions are considered equally necessary (1 Cor. 12:12–31), and positions of high visibility often involve increased responsibility and commitment of time. Similarly, members do not volunteer, campaign, or call themselves to positions. President J. Reuben Clark, Jr., explained that "in the service of the Lord, it is not where you serve but how" (IE 54 [June 1951]:412). The collective strength of the Church is enhanced through every member receiving broad experience in a variety of callings.

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BRIAN L. PITCHER

## CANADA, THE CHURCH IN

By October 1830, converts to the Church were teaching the gospel to family and friends in Canadian cities and towns less than 200 miles from Palmyra, New York. Between 1830 and 1845, LDS missionaries labored in Upper Canada (now Ontario) and the more easterly Maritime Provinces of British North America. Lower Canada (Quebec), with its Roman Catholic heritage and traditions, was then largely impervious to competing religious influences. Brigham YOUNG, Parley P. PRATT and Orson PRATT, John E. Page, and even the Prophet Joseph SMITH visited and preached in Upper Canada during these early years. Some 2,500 Canadians joined the Church in Kingston, Earnestown, Toronto, Brantford, Mount Pleasant, North and South Crosby, and elsewhere. Yet so many Latter-day Saint Canadian converts migrated to the centers of the Church or fell away that the 1861 census counted only seventy-four Mormons in all of Upper Canada.

The second LDS penetration into Canada came some fifty years later and 2,500 miles farther west, when Church President John TAYLOR, a British-born Canadian convert, sent Charles Ora Card to Canada to find a place of refuge for the Saints from the U.S. government's campaign against PLURAL MARRIAGE. Card's small 1887 settlement on Lee's Creek in southern Alberta be-

came Cardston. The Canadian government also outlawed plural marriage, but most public opposition to the Church declined with the 1890 MANIFESTO, which officially ended the practice.

Taking full advantage of the Canadian government's "National Policy," which encouraged immigration, several thousand skilled and seasoned Latter-day Saints moved north, and soon several other Mormon towns sprung up around Cardston: Raymond (1890), and Sterling and McGrath (1898). The Alberta Stake was organized on June 9, 1895, the first LDS stake outside the United States. Charles O. Card was its president. Skilled in farming, particularly sugar beets, and in irrigating large land acreages, LDS farmers soon earned the admiration of friend and foe. By 1914, more than 10,000 Latter-day Saints were settled in a score of communities in southern Alberta. In 1923 the Church dedicated the Cardston Temple, the first temple outside the United States and its territories.

Gradually the LDS populations in Canada have shifted northward to the larger urban centers of Lethbridge, Calgary, Red Deer, and Edmonton. In the process, many members of the Church have shifted from agricultural to professional careers. Since 1950, Latter-day Saints have been known for their involvement in the oil and gas industry, railroad construction, provincial politics, education, and in many other pursuits. In 1990, more than 50,000 members of the Church lived in Alberta, 12,000 in Calgary alone.



The Alberta Temple, located in Cardston, in southern Alberta, and dedicated in 1923, was the first LDS temple built outside the United States and its territories. Constructed of handhewn white marble from British Columbia, it won architectural acclaim.

From the Latter-day Saint communities in Alberta, members have pursued educational vocational careers in Canadian communities from coast to coast. The ranks of Church members all across Canada have grown steadily, though not spectacularly. The story has often been the same—a few local converts, some Alberta move-ins, a steady stream of missionaries, some more local converts and leaders, rented halls giving way to Church-built meetinghouses, branches becoming wards, districts becoming stakes. The first Canadian stakes outside Alberta were organized in Toronto, Ontario, and Vancouver in 1960. Since then stakes have been organized in Manitoba, Saskatchewan, Nova Scotia, and New Brunswick, characteristically encompassing large land areas. Quebec, once hostile, had two stakes, one English- and one French-speaking, in 1990.

Hugh B. Brown and Nathan Eldon Tanner, who had been successful business, military, and education leaders in Alberta, came to serve as counselors in the FIRST PRESIDENCY of the Church in 1961–1970 and 1963–1982, respectively.

In 1990 more than half the Canadian LDS population of approximately 125,000 lived outside of Alberta, in sixteen of the country's thirty-four stakes. The dedication and opening of the Toronto Temple in 1990 symbolized more than 150 years of achievements by the Church in Canada.

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RICHARD E. BENNETT

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## CANADA, LDS PIONEER SETTLEMENTS IN

LDS experience in Canada provides an important comparison to the study of the Church in the United States. Though the Church settlements of southern Alberta, begun in the late nineteenth

century, were an extension of the LDS cultural region in the Great Basin, they gradually developed a unique character because they lay at the frontier intersection of two commonwealths, the Canadian and the Mormon—and as a hinterland of each. Constantly influenced by the exchange of people, ideas, and culture with the Great Basin, LDS settlements in Alberta contributed to the Church several General Authorities, including Hugh B. Brown and N. Eldon Tanner, both of whom served in the First Presidency.

Since most early Church converts from eastern Canada in the 1830s and 1840s soon joined the Saints in the United States (*see* GATHERING), the LDS presence in Canada was fleeting until the late 1880s. The first permanent Church settlements in Canada were built in Alberta by Latter-day Saints from Utah seeking refuge from PERSECUTION that



Charles O. Card (1839–1906), a pioneer leader who helped establish the first permanent LDS settlements in Canada, became president of the Alberta Stake in 1895, the first LDS stake outside the present boundaries of the United States.

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followed increasingly harsh ANTIPOLYGAMY LEGISLATION. Led by Charles Ora Card, they established farms in 1887 around present-day Cardston.

Card, a prominent community and Church leader in Cache Valley, Utah, had been arrested in July 1886 for practicing polygamy. After escaping from custody, he visited Church President John TAYLOR, a British-born resident of Canada at the time of his conversion, who directed Card to go to Canada to seek "British justice." President Taylor's son, John W., an apostle, entrepreneur, and visionary, joined Card in leading the early development of Canadian LDS settlements.

In the fall of 1886, Card and two companions selected southwestern Alberta—a region with good land, water for irrigation, accessible timber and coal, and close to the Blood Indian reservation—where they hoped to proselytize. Cardston was established on April 26, 1887, and the Cardston ward of the Cache stake was organized in 1888. By 1891 there were 359 Saints in the area.

Influenced by prolonged conflict between the U.S. government and the Mormons, the press and politicians elsewhere in Canada opposed LDS settlement. But local boosters and Canadian government officials welcomed the arrival of farmers skilled in irrigation in an area known for its aridity. However, official opposition to polygamy was clear. When, in November 1888, Church leaders sought permission to bring existing plural families to Canada, the government quickly outlawed polygamy. Most opposition to the Church in Canada declined after the 1890 MANIFESTO announced the official end of plural marriage.

Previous experience helped the new settlers meet the challenges of pioneering in Canada. The Cardston Company, a joint-stock venture, mobilized capital for community projects, including a flour mill, cheese factory, steam threshing outfit, sawmill, and other enterprises. Some of the capital came from Card's wife, Zina, a daughter of Brigham Young, who was a former college professor, and a suffragette who served as a role model for other Canadian LDS women. The economic success of the Saints broke down barriers that separated them from local society. A series of drought years in the early 1890s showed the necessity of irrigation and highlighted LDS achievements with small-scale irrigation projects.

Beginning in the late 1890s, a second wave of LDS immigrants came primarily for economic rea-

sons. The Calt coal mining interests in Lethbridge, hoping irrigation would allow them to sell sizable tracts of land to agricultural interests, formed a partnership with Card, who saw the potential for a major colonization program for LDS farmers from the United States. The 1898 contract between the Galt Company and the Church attracted LDS sub-contractors, laborers, and teamsters to Alberta to build an irrigation system. Most were farmers intent on settling. By 1900 the canal was completed, and Lord Minto, the Canadian governor general, and George Q. Cannon and Joseph F. SMITH of the First Presidency attended the opening.

These new LDS settlers founded several new towns, including Magrath and Stirling. During the late 1890s and early 1900s, population growth in the Cardston area and a continuing influx from the United States prompted Latter-day Saints to settle in Beazer, Kimball, Leavitt, Taylorville, Woolford, Jefferson, and Del Bonita.

A new surge of settlement began in 1902–1903 when wealthy Utah mine owner Jesse Knight established a sugar factory in Raymond. Latter-day Saints played a key role both as growers and as managers of the sugar company in establishing the sugar beet industry, which remains an important part of southern Alberta's economy.

In 1906, E. J. Wood, successor to Charles O. Card as president of the Alberta Stake, bought a large ranch, opening 35,000 acres to colonization and laying out the towns of Glenwood (1908) and Hillspring (1910). Church settlements also developed outside the southwest Alberta core area, at Barnwell, Taber, Orton, and Frankburg. Irrigation, the village settlement pattern (*see CITY PLANNING*), cooperative economic enterprise, and an active cultural, social, and religious life were transferred from the American Great Basin to southern Alberta. By 1911 Latter-day Saints had established eighteen new communities in southern Alberta, and 10,000 Saints, mostly farmers and their families, lived in the area of southwest Alberta alone.

With the outbreak of World War I, many young Canadian Latter-day Saints showed their loyalty to their homeland by joining the Canadian armed forces. Before the war, in order to offset questions about their patriotism, Church leaders had asked several young men, including Hugh B. Brown, to take officer training and to recruit others. By 1915 more than 200 LDS youth from the Cardston area had been recruited.



Pioneering, wartime nationalism, and the passage of time all contributed to the growing identification of Latter-day Saints with Alberta and Canada. This identity was solidified with the dedication of the temple in Cardston in 1923 by President Heber J. GRANT. A new Alberta-born and educated LDS generation emerged in small towns full of vitality. Cars, roads, and the telephone broke down rural isolation. Amateur sports, music, drama, school fairs, picnics, and rodeos reached their zenith. Alberta Latter-day Saints came into increasing contact with a wide variety of other ethnic and religious groups, including the communal Hutterites and Japanese and eastern Europeans, brought in to labor in the sugar industry.

Intense sports rivalries between the neighboring towns cemented hometown loyalties. The small LDS communities in southern Alberta dominated men's basketball in the province for decades and served as training grounds for several provincial and national basketball championship teams.

While they had an active cultural life, LDS towns did not thrive financially in an era of agricultural boom and bust. Magrath and Raymond grew quickly after their founding: by 1906 Magrath had a population of 884 and Raymond a population of 1,568. But with limited agricultural hinterlands, their growth quickly leveled off, and they grew little after 1911. Both towns developed a small industrial base that lasted until the 1960s: Raymond with its sugar factory and Magrath with a woolen mill and canning factory. With a bigger agricultural hinterland and the temple, Cardston remained the largest predominantly LDS town. Its population grew gradually from 1,000 in 1906 to about 2,000 by the 1920s.

During the 1920s many of the Canadian-born generation began looking for other opportunities. Some left for urban areas in Alberta or elsewhere in Canada, or for the United States. Church growth in other parts of Canada has often depended on leadership provided by Latter-day Saints who had pioneer roots in southern Alberta but migrated elsewhere.

Hard hit by the Great Depression of the 1930s, many Latter-day Saints rallied to the Social Credit party, which swept into power in Alberta in 1935 and retained power until 1971. Several LDS community leaders supported the monetary-reform movement, including Cardston high school

principal N. Eldon Tanner, a cabinet minister from the late 1930s until the early 1950s, and schoolteachers John Blackmore and Solon Low, who both became national leaders of the party. Several other Church members were elected to the provincial legislature. The three largest cities in Alberta have each elected LDS mayors.

Since 1947 immense oil and gas discoveries have transformed Alberta. With oil-induced prosperity and farm mechanization, many Latter-day Saints moved to the cities, gradually making them the focal point of LDS life. Eventually Latter-day Saints in Calgary numbered more than in all the other Mormon towns of southern Alberta. From a tight-knit, rural, geographically compact group consisting mostly of farmers, Latter-day Saints in Canada have become increasingly urban, middle class, and geographically dispersed. Those in Alberta, however, retain their strong cultural, religious, and kinship links with American Latter-day Saints while serving as full-fledged members of Canadian society.

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## CANON

[In one of its religious senses, the term "canon" refers to the literary works accepted by a religion as Scripture. The word derives from the Hebrew *qaneh* (reed), which came to mean "measuring rod" and then "rule." It thus indicates the norm or the standard by which all things are measured. Latter-day Saints accept a more extensive and more open canon of scripture than those accepted by other Christians and by Jews. Latter-day Saints accept, in addition to the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. These four scriptural collections are called the Standard Works. Related topics include Joseph Smith Translation of the Bible (JST); Jesus Christ, Sources for Words of; New Testament; Old Testament; "Voice from the Dust"; and the articles assembled under the entry Jesus Christ in the Scriptures.]



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## CAPITAL PUNISHMENT

Ancient scriptures indicate that capital punishment is an appropriate penalty for murder. God said to Noah, "And whoso sheddeth man's blood, by man shall his blood be shed; for man shall not shed the blood of man" (JST Gen. 9:12). And to Moses the Lord said: "He that killeth any man shall surely be put to death" (Lev. 24:17). Thus it is clear that when the civil and religious authorities were combined, as in the days of the Old Testament prophets, capital punishment was the directed result.

In modern times with the separation of church and state, the power to take physical life is reserved to the state. Modern revelations do not oppose capital punishment, but they do not direct its imposition to civil government. In the same revelation where the Lord instructed the Prophet Joseph SMITH, "And again, I say, thou shall not kill; but he that killeth shall die," the Lord made the application of capital punishment contingent on the laws of civil government: "And it shall come to pass, that if any persons among you shall kill they shall be delivered up and dealt with according to the laws of the land . . . and it shall be proved according to the laws of the land" (D&C 42:19, 79). In a headnote to the published account of this revelation, the Prophet specified the revelation embraced "the law of the Church," which might indicate that even when capital punishment does not result from murder the murderer dies as to things pertaining to the Spirit.

The FIRST PRESIDENCY and the QUORUM OF THE TWELVE APOSTLES affirmed this position against murder in an official declaration dated December 12, 1889, written in response to rumors perpetrated by enemies of the Church that it taught its members that they were not bound by the laws of the United States. Included in that official declaration is the proclamation "this Church views the shedding of human blood with the utmost abhorrence" (MFP 3:183).

Church leaders have frequently made statements consistent with the scriptures and declarations quoted above. Elder Orson F. Whitney said in the October 1910 general conference, "To execute a criminal is not murder" (CR, Oct. 1910, p. 51). Elder Bruce R. McConkie wrote, "Mortal man is not authorized, except in imposing the requisite death penalties for crimes, to take the blood

of his fellow beings under any circumstances" (McConkie, p. 257).

In summary, capital punishment is viewed in the doctrines of the Church to be an appropriate penalty for murder, but that penalty is proper only after the offender has been found guilty in a lawful public trial by constitutionally authorized civil authorities.

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STUART W. HINCKLEY

## CARTHAGE JAIL

The old jail in the town of Carthage, Illinois, seat of Hancock County, was the site of the MARTYRDOM OF JOSEPH AND HYRUM SMITH on June 27, 1844, by a mob of approximately 150 men. Today it is a HISTORICAL SITE of the Church and serves as a memorial to prophets of God who suffered martyrs' deaths.

The jail was built in 1839. Constructed of native red limestone, the two-story rectangular gable-front building measures twenty-nine by thirty-five feet. Like other county jails in Illinois, Carthage Jail was built to incarcerate petty thieves and debtors and to serve as a temporary holding place for violent criminals. It housed a debtor's room in the northwest corner of the first floor, and a dungeon, or "criminal cell" on the second floor, north side. There was also a living area for the jailer's family that included a kitchen, a dining room, and bedrooms. The cells were dark and generally foul-smelling and had only meager makeshift furnishings.

Joseph SMITH, Hyrum SMITH, and several other LDS leaders were incarcerated in Carthage Jail on June 25, 1844, to answer charges stemming from the destruction of the press used to print the anti-Mormon newspaper *Nauvoo Expositor*. During their three-day confinement they sought, through letters and personal appeals—even to the governor, then in Carthage—for an impartial reso-

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This etching by Charles B. Hall shows the Carthage Jail (c. 1855), where Joseph and Hyrum Smith were martyred. They were shot by a mob in the upstairs bedroom of the jailor's quarters on June 27, 1844. Courtesy Rare Books and Manuscripts, Brigham Young University.

lution of the charges and for protection from people openly threatening their lives.

They were first placed in "close confinement" in the dungeon. Later they were moved to the debtors' cell and then to the jailer's upstairs bedroom in the southeast corner. By midday of June 27, only the Smiths and John TAYLOR and Willard Richards of the Quorum of the Twelve Apostles remained confined in the jail. The governor had disbanded the militia, left the prisoners under guard of the Carthage Greys (known enemies of the Latter-day Saints), and gone to NAUVOO with a detachment of troops.

Shortly after 5:00 P.M. a large force of armed men with blackened faces rushed the jail. Overcoming token resistance by the Greys, some of the mob entered the building, ascended the stairs to the landing just outside the upstairs bedroom, and commenced shooting into the room through the closed door. Hyrum Smith, PATRIARCH TO THE CHURCH and associate President in the Church's First Presidency, was gunned down. John Taylor was critically wounded, but Willard Richards miraculously escaped injury (*HIC* 6:561–622). The Prophet, shot from both inside and outside the jail as he prepared to leap from an upstairs window, fell to the ground dead, near a well.

Carthage Jail served Hancock County until 1866. It was then a private residence, until the Church purchased it in 1903. Assisted by the Illinois Department of Public Works and Buildings, the Church completed a partial restoration of the jail in 1935.

In 1989, on the 145th anniversary of the martyrdom, the Church completed a major renovation of the whole Carthage Jail block. The jail proper was restored to its 1844 condition, and the block was fenced, landscaped, and dressed with walks, monuments, and sculpture. The adjacent visitors center, enlarged to accommodate 150 people, now holds exhibits and a theater showing a film that portrays Joseph Smith's religious and spiritual experiences.

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DONALD L. ENDERS

## CATHOLICISM AND MORMONISM

Roman Catholicism and Eastern Orthodoxy are grounded in the same theological tradition. They are similar to each other doctrinally and hold teachings that differ from Mormonism.

**GOD.** Both Catholicism and Orthodoxy believe God to be the Creator of the universe, and that God's being is trinitarian—that the persons of Father, Son, and Holy Spirit exist simultaneously in one divine nature. LDS doctrine is, on the other hand, tritheistic; it is subordinationist. The Son is subordinate to the Father, and the Holy Spirit is “sent forth by the will of the Father through Jesus Christ, his son.” Both Catholic traditions teach that God is a self-revealing mystery whose perfect manifestation is in Jesus Christ, who is present to the world in the Church. Latter-day Saints affirm that Jesus Christ has a separate nature and is a separate entity from the Father, and that as Jesus Christ was and is visible, embodied, and glorified, so is the Father (*see* DOCTRINE: DOCTRINAL DISTINCTIVE TEACHINGS).

**CHRIST.** According to Catholic belief, Jesus was born of a virgin, and is the “Incarnate Son of God.” As both God and man, he is the “Savior of the World.” For Latter-day Saints Christ was not, is not now, and never will be united in nature or substance with the Father. His oneness with the Father is spiritual in spirit, purpose, and mind. Jesus, in LDS belief, is the Only Begotten Son of the Father in the flesh. He entered mortality, subject to growth as well as being, and fulfilled the will of the Father as exemplar, savior, and mediator. He was not given all power on earth and in heaven until he received the fulness of the glory of the Father (*see* GODHEAD).

**ATONEMENT.** In both Catholic traditions Christ's atonement provides access to salvific grace. Christ's death-resurrection is the saving event and the cross, the symbol of salvation. For Latter-day Saints the atonement of Jesus Christ was a descending below all things in order to rise above all. He suffered “according to the flesh” because in no other way could he know the anguish of sin and sinfulness, exemplify redemptive love, and reconcile justice and mercy. The Atonement reunites man with God both through sanctification and resurrection. All that Christ received from the Father

may be received by man from the Father through Christ. This transformation is akin to the Eastern Orthodox view of theosis. The goal of discipleship is to become, through Christ, the image and likeness of God (*see* ATONEMENT; DEIFICATION).

**AUTHORITY.** Catholics believe that Jesus bestowed his pastoral authority on Peter, who thus became the first “Vicar of Christ” and head of the church, and that this authority to teach and to sanctify has been passed on in unbroken succession in the institution of the Papacy. Eastern Orthodoxy holds that Peter was first among equals, therefore patriarchs have equal authority. They also ascribe a special authority to the first seven ecumenical councils. Latter-day Saints believe that Peter held the keys of apostolic authority, which were also conferred upon the twelve apostles. Priesthood powers are not indelible but inseparably connected to righteousness. The loss of the full KEYS OF THE PRIESTHOOD was a failure to transmit. Their modern reconferment was under the hands of Peter, James, and John (*see* AARONIC PRIESTHOOD: RESTORATION OF). Every worthy male in the Church is to receive ordination to the priesthood with authority to perform saving ordinances and every father is to function as a patriarch to his own family.

**SCRIPTURE.** For Catholics and Orthodox, the Old and New Testament is the “inexhaustible source of Christian belief.” The canon is closed. For Latter-day Saints the canon remains open. Scripture is the record of prophetic utterance given under inspiration. There is no final revelation. Revelation is on-going. Neither written scripture, nor natural theology, supersedes the “living oracles” (*see* RELIGIOUS EXPERIENCE; REVELATION; SCRIPTURE).

**CHURCH.** Catholicism and Orthodoxy understand the Church as a “communion of saints.” The Holy Spirit enlivens the Church with grace empowering it to carry on the work of Christ in history. It is a community of salvation where the gospel is preached and the sacraments received. Latter-day Saints believe that with the restoration of the higher priesthood came three elements lost from the New Testament Church: (1) organizational patterns and their related offices, including a quorum of twelve apostles; (2) the spirit of prophecy, and all the spiritual gifts; and (3) the temple with its

essential ordinances and practices (*see* GIFTS OF THE SPIRIT; ORGANIZATION; TEMPLES). Catholics affirm that grace centers in God's free gift offered through Christ in the sacraments and is infused to the soul. Baptism is essential for salvation. All sacraments are the necessary means of the grace needed for salvation. Mormon rites or ordinances are processes of spiritual rebirth in which the powers of godliness are manifest. They are received by all and all the ordinances are essential to salvation, from baptism to the higher ordinances of the temple. Their efficacy requires proper forms, ordained priesthood authority, and the faith and repentance of the person. There are degrees of salvation and the fulness of salvation or exaltation requires the fulness of the ordinances (*see* BAPTISM; CONFIRMATION; ENDOWMENT; TEMPLE ORDINANCES).

**EUCCHARIST.** For both Catholic traditions, the Eucharist is a sacrament in which the true body and blood of Jesus is physically present, that is, the actual saving reality of the Lord. The liturgical act of consecration is a true sacrifice in which, through transubstantiation, the elements of bread and wine become the body and blood of Christ. The Orthodox associates the act of the priest in this liturgy with veneration for icons, which represent their prototype who is Christ. Latter-day Saints understand the sacrament as a remembrance of the body and blood of Christ. Sanctification is from the Spirit and takes place in the recipients who bring a broken heart and contrite spirit to the prayer and the partaking (*see* SACRAMENTS).

**MARRIAGE AND FAMILY.** Although Catholicism and Orthodoxy understand celibacy to be a spiritual ideal, marriage is a grace-giving sacrament that symbolizes the bond between Christ and the Church. Catholics hold that this is a life-long contract and do not permit divorce. Latter-day Saints teach that the eternal glorification of the family, and of the community of families within the Church, is the highest spiritual possibility. As the high priest who officiated in the ancient temple was married; and as the apostles were married, so today marriage is a high ordinance, to which others are preparatory. The nurture and love of the family of man, which is ultimately the family of God, is the proper work and glory of the saintly life. When sealed and sanctified by the authority of the priesthood, the covenants and relationships and duties of parenthood continue into the next world (*see* CELIBACY; MARRIAGE: ETERNAL).

While honoring Mary, Latter-day Saints have no equivalent of the doctrines of the immaculate conception, perpetual virginity, and bodily assumption of Mary, nor of the Orthodox veneration of icons. Other LDS teachings differ significantly from traditional Catholic teaching: modification of classical readings of the omnipotence and omnipresence of God; the premortal existence of the spirits of all mankind; the affirmation that spirit is refined matter; the Fall as planned, voluntary, and essential to the growth of the soul amid contrast and opposition; the denial of original sin and of pedobaptism; the inclusive nature of the Abrahamic covenant; and the replacement of heaven-hell distinction with the teaching of degrees of glory in the resurrection.

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## CELEBRATIONS

Through their religious and community celebrations, members of The Church of Jesus Christ of Latter-day Saints express some of their spiritual and social values and expectations. Although events and traditions in families and localities are celebrated often by members throughout the Church, the major celebrations help to define and express the unique religious identity and heritage of Latter-day Saints.

The mortal life cycle of individual Church members is typically marked by the performance of a series of formal **PRIESTHOOD ORDINANCES**. The most prominent are naming and **BLESSING** children, **BAPTISM** and **CONFIRMATION**, **ENDOWMENT**, and **SEALING** (temple **MARRIAGE**). These ceremonies, usually witnessed or participated in by the person's family and friends, consist of mak-

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ing sacred COVENANTS, and receiving PRIESTHOOD BLESSINGS, and inspired counsel that provide guidance through mortality and prepare the recipient for eternity. These ordinances are often marked by informal celebrations with family and friends.

The family as a unit of both religious worship and eternal association is celebrated by many Latter-day Saints in daily activities and weekly FAMILY HOME EVENINGS. The daily activities may consist of scripture study, gospel discussion, prayers, or singing activities held usually at the beginning or ending of the day. Family home evening generally occupies one night a week. It is designed to strengthen the bonds of family members through a wide variety of spiritual, social, educational, and recreational activities, and thus it augments involvement in traditional holidays such as Christmas, Easter, Thanksgiving, and Mother's Day. Extended LDS families often participate on a larger scale with periodic family reunions.

The identity of Latter-day Saints as "modern Israel" finds its most exuberant expression in PIONEER DAY. This annual celebration commemorates the entrance of the first LDS PIONEERS into the Salt Lake Valley on July 24, 1847. For Latter-day Saints, this commemoration has come to symbolize the establishment of a divinely ordained "promised land" in the American West.

Since 1849, Pioneer Day has given Latter-day Saints an excellent opportunity to express their identity as a covenant people. In the context of devotionals, parades, dances, sporting events, banquets, and a host of other activities, Mormons review the manifestation of God's hand in the course of their history, the creation and sustaining of their mode of life, and the religious dimension of their continuing associations. Although the focus of Pioneer Day is Salt Lake City and the Mormon West, Latter-day Saints throughout the Church memorialize their religious heritage on July 24 with celebrations appropriate to their particular settings and circumstances.

The LDS identification of the Church as the living KINGDOM OF GOD ON EARTH finds its greatest cultural and religious expression at general conferences. These semiannual gatherings in April and October have been observed by Church leaders and members alike almost since the ORGANIZATION OF THE CHURCH on APRIL 6, 1830. The conferences are currently held on the first Sunday of April and October, plus the preceding

Saturday. The months symbolically mark the changing of the seasons between winter and summer, and April is also usually the month when Easter comes, commemorating the resurrection of Jesus Christ.

General conference unites the divine authority, organization, doctrine, and spiritual resources of the Church. The salient symbols include the architecture of TEMPLE SQUARE; the hierarchical seating of Church leadership from the FIRST PRESIDENCY through the QUORUM OF THE TWELVE APOSTLES, the quorums of the SEVENTY, and the leading men and women of the AUXILIARY ORGANIZATIONS; the use of the scriptures and revelation in the addresses given; the expression of both diversity and solidarity by the gathered Church membership representing many nations in their sustaining the leadership; and reports heralding significant growth in the rapidly expanding Church membership.

The general conferences also serve as major occasions of personal pilgrimages for thousands of Latter-day Saints to travel to Salt Lake City in April or October. It is likewise an occasion of vicarious involvement for millions of others who follow the conference sessions through various telecommunications media. In addition, the conference proceedings are later printed and distributed. As a result, the general conferences have become an extremely important collective spiritual experience for Latter-day Saints throughout the world.

Through general conferences, and on a smaller scale through the weekly congregational worship services of individual WARDS and STAKES, Latter-day Saints renew and celebrate their membership in the organization that they recognize as the kingdom of God on earth.

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## CELESTIAL KINGDOM

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[See also Degrees of Glory; Telestial Kingdom; Terrestrial Kingdom.]

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## CELIBACY

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## CENTENNIAL OBSERVANCES

The historical consciousness of Latter-day Saints in the twentieth century has been richly expressed in the celebration of centennial anniversaries of important foundational events. Building on the elaborate jubilee (fifty-year) celebrations in 1880 of the ORGANIZATION OF THE CHURCH and in 1897 of the beginnings of the LDS COLONIZATION in the American West, the Church ushered in the twentieth century in 1905 with the centenary of the birth of the Prophet Joseph SMITH. For this occasion, President Joseph F. SMITH led a group of Church leaders and Smith family members to Sharon, Vermont, Joseph Smith's birthplace, and dedicated a memorial cottage and large granite obelisk to his memory. Many LDS congregations held local observances.

The Joseph Smith Memorial became one of the first HISTORICAL SITES of the Church. Following its dedication, the Smith company visited a number of other Mormon historic sites. This tour confirmed a growing interest by Latter-day Saints in preserving their past through the restoration of such historical sites in later commemorations.

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## CENTENNIAL OBSERVANCES

The historical consciousness of Latter-day Saints in the twentieth century has been richly expressed in the celebration of centennial anniversaries of important foundational events. Building on the elaborate jubilee (fifty-year) celebrations in 1880 of the ORGANIZATION OF THE CHURCH and in 1897 of the beginnings of the LDS COLONIZATION in the American West, the Church ushered in the twentieth century in 1905 with the centenary of the birth of the Prophet Joseph SMITH. For this occasion, President Joseph F. SMITH led a group of Church leaders and Smith family members to Sharon, Vermont, Joseph Smith's birthplace, and dedicated a memorial cottage and large granite obelisk to his memory. Many LDS congregations held local observances.

The Joseph Smith Memorial became one of the first HISTORICAL SITES of the Church. Following its dedication, the Smith company visited a number of other Mormon historic sites. This tour confirmed a growing interest by Latter-day Saints in preserving their past through the restoration of such historical sites in later commemorations.

Another major centenary was celebrated on September 22, 1927, when President Heber J. GRANT conducted a devotional on the hill CUMORAH at the approximate location where Joseph Smith received the GOLD PLATES of the Book of Mormon from the angel Moroni one hundred years earlier (see MORONI, VISITATIONS OF). On

September 25, congregations throughout the Church held commemorative programs as part of their Sunday worship services.

The 1930 centenary of the organization of the Church saw a much more ambitious memorial. The major celebration centered on the week of April 6. Church leaders arranged for participation in the festivities to extend beyond the 100,000 who gathered in Salt Lake City by installing radio receivers in more than a thousand meetinghouses within the broadcasting range of KSL RADIO. For the opening session of general conference, congregations assembled in these chapels and many others not so equipped. At an appointed time, Latter-day Saints throughout the Church stood and gave the sacred HOSANNA SHOUT, normally reserved for the dedication of TEMPLES. As the general conference continued on the following Monday and Tuesday, many speakers reviewed the Church's hundred-year legacy. Each evening of

the week of April 6–12, the Salt Lake TABERNACLE was filled to overflowing for the pageant "Message of the Ages," an ambitious stage production by a thousand actors, singers, and musicians that chronicled a sacred history of the gospel. The Church's seven temples were also dramatically illuminated for the centennial. For PIONEER DAY (July 24) that year, Saints from the eastern United States and Canada and missionaries serving in the area gathered to the hill Cumorah to witness "Footprints on the Sands of Time," the first of the PAGEANTS at that historic site.

The 1947 centennial of the arrival of the first company of Mormon PIONEERS into the SALT LAKE VALLEY was the largest LDS celebration to date. The entire year was one of observances throughout the Church, but it centered on July 24. That day included all the traditional Pioneer Day activities—devotionals, concerts, banquets, parades, rodeos, sports contests, and dances—but on a grander



On September 23, 1923, Church leaders met in Palmyra and Manchester, New York, for the centennial of the angel Moroni's first visitation to Joseph Smith on the hill Cumorah. Pictured here in the Sacred Grove (left to right) are Joseph Fielding Smith (second from left), Rudger Clawson, President Heber J. Grant, Sister Augusta W. Grant, James E. Talmage, and Brigham H. Roberts, president of the Eastern States Mission. Photographer: Antoine LeGrande Bunker.

scale. Particularly memorable was the reenactment of the Mormon exodus from NAUVOO (see WESTWARD MIGRATION). This modern "pioneer trek" included many Church leaders and other dignitaries who drove the MORMON PIONEER TRAIL in automobiles decorated as covered wagons and who rehearsed pioneer activities along the way. At the mouth of Emigration Canyon, east of Salt Lake City, President George Albert SMITH dedicated the "THIS IS THE PLACE" MONUMENT, a series of sculptures created by Mahonri M. Young, grandson of Brigham YOUNG.

The 1980 sesquicentennial of the founding of the Church brought another year-long celebration with a variety of observances by Latter-day Saints worldwide. The highlight of this commemoration came April 6 in conjunction with general conference. President Spencer W. KIMBALL dedicated the reconstructed Peter Whitmer, Sr., log home on the original site, in the township of FAYETTE, NEW YORK, where the Church had been organized in 1830. Millions witnessed the occasion via the Church's first satellite broadcast (see SATELLITE BROADCAST SYSTEM).

Featured in an expanded Pioneer Day parade that year was the display of hundreds of banners made by the YOUNG WOMEN from throughout the Church expressing their basic values through an artistic tradition dating back to Pioneer Day parades of the nineteenth century.

A number of smaller-scale sesquicentennials have since commemorated both the historical roots of the Church and its early geographical spread beyond the borders of the United States. The most memorable of these were the sesquicentennials anniversaries of the first Latter-day Saint mission to Great Britain (1987)—the first outside North America (see MISSIONS OF THE TWELVE TO THE BRITISH ISLES)—and the founding of Nauvoo, Illinois (1989).

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STEVEN L. OLSEN

## CEREMONIES

Ceremony and ritual are key concepts for understanding religious behavior. In LDS parlance the word ordinance embraces most official observances. Latter-day Saints often use the word "ceremony" in reference to worship in the temple. They speak of temple dedication ceremonies, with SOLEMN ASSEMBLIES, dedicatory prayers, and the HOSANNA SHOUT.

In LDS self-awareness, a sequence of ORDINANCES, with temple ceremonies as the apex, constitute the main axis of religious existence. These ordinances are called by Joseph SMITH the "rites of salvation," (TPJS, p. 191). They define the character and interactions of priesthood, Church organization, authority, living revelation, family structure, kinship linkages, and moral responsibility.

In the discourse of social science, by contrast, ceremony usually refers to any cultural performance that identifies or changes one's social status. Ceremony that concerns the divine or sacred is called ritual.

Comparative study of diverse cultures and peoples suggest several generalizations on ritual that Latter-day Saints would call ordinances or sacred ceremonies.

First, ritual is symbolic. The central values, premises, and assumptions of a way of life are encoded in ceremony. A whole system of thought may be expressed in a simple gesture, a placement of hands, a posture. For Latter-day Saints the blessing and passing of the sacrament, beginning with the presiding priesthood authorities, reactivates each member's covenant relationship with Jesus Christ and the entire complex of living prophets, priesthood authority, revelation, and the influences of the Holy Spirit.

Second, it identifies sacred or set-apart space and time and marks fundamental transformations of social relationships. For Latter-day Saints the Sabbath is sacred time when even the preparation of food should be done with an eye single to the glory of God and with "singleness of heart" (D&C 59:13). The temple stands as the epitome of sacred space and time, the place of the divine name and presence, and embodies the enduring covenants of marriage, family, and SEALING.

Third, ritual perpetuates the community through sacred drama. It marks and engenders spiritual birth and rebirth. Regular participation regenerates sentiments of attachment. In this view



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ceremony is to the reproduction of family and community what DNA is to the biological individual. Among Latter-day Saints such ceremonies include the blessing and naming of infants, priesthood ordinations, PATRIARCHAL BLESSINGS and FATHER'S BLESSINGS by the laying-on of hands, administering to the sick with consecrated olive oil, and the setting apart of persons to a variety of callings of teaching and service.

Fourth, ritual and other LDS social ceremonies memorialize key events in their historical formation. The historical consciousness of Latter-day Saints is celebrated in periodic commemorations, pageants, dedications, and group memorial services of key events in the restoration (*see* CENTENNIAL OBSERVANCES; CUMORAH PAGEANT; GENERAL CONFERENCE; PIONEER DAY).

Fifth, ritual is often countercultural, defining and contrasting the principles of the religious community with those of surrounding societies. LDS emphasis on the "gathering" of disciples to a geographic and spiritual Zion, and the ceremonial renewal of responsibilities in periodic testimony bearing enhance discipleship, and are counterbalances to the disruptions of a secular world of increasingly fragile and fleeting relationships.

Sixth, ritual provides moral authority and constancy to cope with rapid change and social upheaval. It is the cement that unites individuals in common cause. As the Church undergoes geometric expansion, it draws together peoples of all backgrounds and provides the basis for communication and trust amid national, cultural, and ethnic diversity.

No society or group exists without both social and sacred ceremony. Among Latter-day Saints the fundamental importance of ceremony, and of divine authority in its performance, are given expression in a unique latter-day scripture: "In the ordinances . . . the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh" (D&C 84: 20–21).

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JOHN P. HAWKINS

## CHAPLAINS

The Church of Jesus Christ of Latter-day Saints endorses a corps of chaplains who serve in the U.S. armed forces. The history of LDS chaplains began in the Spanish-American War. Then Elder B. H. Roberts of the Seventy, at age sixty, and two others were appointed to the U.S. Army chaplaincy in 1917. The first LDS Naval chaplains served in World War II, and the first LDS Air Force chaplain was appointed in 1948.

By the beginning of the Vietnam War in Southeast Asia, most LDS chaplains who served during the Korean War had been released and new eligibility requirements precluded the appointment of most lay ministers, including Latter-day Saints. In 1965, however, the requirements were altered to allow for the lay ministry background of many LDS applicants. As with other religious groups, a person must be endorsed by a church before applying to the government for appointment as a chaplain. Prerequisites for an LDS chaplain include the MELCHIZEDEK PRIESTHOOD, an honorable MISSION, temple MARRIAGE, and a master's degree in counseling.

LDS chaplains have contributed to the development of military chaplaincy policy. For example,



Elder Brigham H. Roberts (far right) served in World War I as one of the first LDS chaplains. Enlisting at age sixty and having orders to report from Bordeaux to Verdun as peace was won, Roberts became a model of dedication and service to LDS chaplains. Courtesy University of Utah.

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(D&C 88:125; Col. 3:14) becomes the foundation of all human relationships (cf. 1 Cor. 13). The everlasting love of charity is intended to be an integral part of one's nature: one is to cleave unto it (Moro. 7:46) and be clothed in it (D&C 88:125). In fact, *all* things are to be done in charity. Charity is everlasting; it covers sins (1 Pet. 4:8), it casts out all fears (Moro. 8:17), and it is a prerequisite for entering the kingdom of Heaven (Ether 12:34; Moro. 10:21).

Throughout its history, the law of the LDS Church has been that its members are to do all things with charity. Since its inception in 1842, the LDS Relief Society has had the motto Charity Never Faileth (1 Cor. 13:8; Moro. 7:46). The concept of charity is fundamental to the teachings and the procedures of the Church, being the very core of all it does, including missionary work, welfare services, temple work, tithes and offerings, and home and visiting teaching. As the spiritual welfare of the individual member of the Church is contingent upon charity, so is the welfare of Zion dependent upon the charity in the hearts of Latter-day Saints (2 Ne. 26:28).

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ADDIE FUHRMAN

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## CHASTENING

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God loves all mankind and works to bring his children back to dwell with him. No one can en-

duce God's presence who has not been purified to become like him. For this reason, Latter-day Saints view life on this earth as a period of testing and training, a time to instruct, refine, and purify the individual, making the child of God more like the Father.

The Book of Mormon tells of God allowing natural disasters to chasten people because whole communities had forgotten him, broken his commandments, and desecrated holy things (Hel. 12:3). The Doctrine and Covenants teaches that many will be blessed if they willingly turn their hearts to God and accept the call to repent and put their lives in order (D&C 93:38–52; cf. Heb. 12:5–11).

The Prophet Joseph SMITH stands as an example to Latter-day Saints as one loved, yet chastened by the Lord. To carry out his mission effectively, he had to learn many lessons. Sometimes the Lord merely reminded him to humble himself and become more submissive. Other times, as when he allowed Martin Harris to take the first 116 manuscript pages of the Book of Mormon, which were subsequently lost, the Lord withdrew the power of translation and allowed Joseph to suffer the oppression of darkness. When Joseph was incarcerated in the LIBERTY JAIL, the Lord counseled that all his experiences would be for his good (D&C 122:7). It was, indeed, during and after this difficult period that Joseph received some very significant revelations.

GLADYS CLARK FARMER

## CHASTITY, LAW OF

In the law of chastity, the Lord commands restraint in exercising the body's sexual and procreative powers. As revealed in scripture, this law forbids all sexual relationships outside of marriage. Authorities of The Church of Jesus Christ of Latter-day Saints also condemn perverse or coercive sexual acts within marriage.

"Thou shalt not commit adultery," declares the Lord in the Decalogue (Ex. 20:14). Elsewhere in scripture, he prohibits fornication, HOMOSEXUALITY, incest, and bestiality (Ex. 22:16; Lev. 18:6–23). Teaching in both the eastern and western hemispheres, Jesus denounced unchastity in thought as well as deed (Matt. 5:27–28; 3 Ne. 12:27–28). The apostle Paul warned that if the Saints succumbed to sexual sin they would not "re-

tain God in their knowledge" (Rom. 1:26–29). The Lord affirmed in the Book of Mormon that he "delight[s] in the chastity of women," condemning infidelity of husbands as an offense against wives and children (Jacob 2:28, 31–35). The prophet ABINADI indicted the priests of King Noah for harlotry and for failure to live and teach the Mosaic law that prohibits adultery (Mosiah 12:29; 13:22). Corianton was taught by his father, ALMA<sup>2</sup>, that sexual sin is "most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost" (Alma 39:5). Mormon lamented the utter degeneracy of soldiers who raped female prisoners, "depriving them of that which was most dear and precious above all things, which is chastity and virtue" (Moro. 9:9).

In latter-day revelation, Church leaders are directed to excommunicate adulterers if they refuse to repent. The Doctrine and Covenants reproves adulterous desires as a denial of the faith, disqualifying offenders from the companionship of the Spirit (D&C 42:23–26; 63:16). The Prophet Joseph SMITH beheld in vision that unrepentant adulterers and whoremongers will be with liars and sorcerers in the TELESTIAL KINGDOM (D&C 76:103).

Church leaders have repeatedly stressed obedience to the law of chastity. In an official pronouncement in 1942, the FIRST PRESIDENCY promised "the exaltations of eternities" to those who remain chaste, deploring sexual immorality as a destroyer of individuals and nations. "The doctrine of this Church," they stated, "is that sexual sin—the illicit sexual relations of men and women—stands, in its enormity, next to murder. The Lord has drawn no essential distinctions between fornication, adultery, and harlotry or prostitution. Each has fallen under His solemn and awful condemnation" (CR 112 [Oct. 1942]:10–12). Sexual violations desecrate much that is holy, including divinely given procreative powers, the sanctity of life, marriage, and family. President David O. MCKAY said chastity is "the most vital part of the foundation of a happy marriage and . . . the source of strength and perpetuity of the race" (CR 137 [Apr. 1967]:8). Church leaders recognize only one standard of chastity for both men and women. Speaking in 1980, President Spencer W. KIMBALL affirmed: "Total chastity before marriage and total fidelity after are still the standard from which there can be no deviation without sin, misery, and unhappiness" (CR 150 [Oct. 1980]:4).



The law of chastity applies not only to behavior but also to dress, speech, and thought. Latter-day Saints are counseled to dress modestly, to use dignified language in speaking of bodily functions, and to cultivate virtuous thoughts. Accordingly, they are to avoid anything pornographic in literature, movies, television, and conversation. Though many outside the Church regard masturbation as normal, LDS leaders teach that the practice is wrong, one that feeds base appetites and may lead to other sinful conduct. Similarly, unmarried couples who engage in petting or fondling are breaking the law of chastity, and stimulating impulses that may lead to other sin.

Chastity fosters personal peace and confidence (see D&C 121:45). Referring specifically to unchastity, Alma wrote that “wickedness never was happiness” (Alma 41:10). The Church teaches that those guilty of infidelity lose the Spirit of the Lord, and bring upon themselves and their families jealousy, grief, anger, and distrust.

Persons guilty of unchastity may receive forgiveness through full REPENTANCE. Because unchastity violates baptismal and explicit temple vows, penitent offenders must confess such sins to their BISHOP, branch president, or other appropriate Church leader. After prayerfully considering the transgression, the Church leader may—especially in cases of adultery, fornication, or homosexuality—convene a DISCIPLINARY COUNCIL to help the transgressor through repentance and to protect the integrity of the Church. Depending on the offense and the spiritual maturity of the offender, a disciplinary council may excommunicate, disfellowship, place on probation, or exonerate the person.

Disciplinary councils usually require transgressors to seek forgiveness from individuals whom they have drawn into sexual sin and from spouses betrayed through infidelity. Transgressors are also to seek forgiveness from God through prayerful reformation of their lives, forsaking unchaste actions and thoughts. God promises that he will not remember the sins of those who repent fully (Isa. 1:18; D&C 58:42–43). However, recurrence of the transgression can cause the weight of the former sin to return (D&C 82:7), and more serious consequences to follow (D&C 42:26).

Living the law of chastity does not mean asceticism. Rather, it means to “bridle all [our] passions, that [we] may be filled with love” (Alma 38:12). Within marriage, physical intimacy

strengthens the divinely ordained bond between husband and wife. By protecting the soul against carnality, chastity safeguards the joys of marriage in this life and exaltation in the life to come. Only the morally clean may enter the temple, where Latter-day Saints solemnly covenant to keep themselves chaste so that they may receive God’s greatest blessing, eternal life (D&C 14:7). Through receiving temple ordinances and remaining worthy, a husband and wife may reach a perfect union sealed by the HOLY SPIRIT OF PROMISE, thus achieving a marriage that endures beyond the grave, blessed with spirit offspring in the eternities (D&C 132:19; cf. 131:1–4).

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BRYCE J. CHRISTENSEN

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## CHILDREN

[This entry consists of three articles:

- Roles of Children
- Blessing of Children
- Salvation of Children

*The first article explores the roles of children from leaving their heavenly parents to their roles and activities within an earthly family. The second article relates to an ordinance within the Church usually performed a few weeks after the birth of children when they are given the names by which they shall be known on the records of the Church and normally a blessing is given at the same time. The last article discusses the innocence of children until they reach the age of accountability; that their salvation is assured until that time.]*

#### ROLES OF CHILDREN

Latter-day Saints believe that children are SPIRIT sons and daughters of God who have come to earth with their own divine inheritances and identities. Parents, with the support of the Church, are responsible for nurturing the divine and righteous attributes of their children and for helping them develop love for God and fellow beings. Through



Children, like adults, express their beliefs and feelings about the gospel of Jesus Christ during monthly testimony meetings (Orem, Utah, 1982). Courtesy Floyd Holdman.

love and prayerful guidance, parents can help children learn that they have a potential for greatness and goodness, and that life on earth has purpose and eternal consequences. Parents and children can establish family bonds that may endure forever (*see* MARRIAGE: ETERNAL MARRIAGE).

God has commanded parents to teach their children “to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy Ghost”; they are also to “teach their children to pray, and to walk uprightly before the Lord” (D&C 68:25, 28). Childhood is a period of preparation and practice in which children must learn to distinguish good from evil, so that when they reach the age of ACCOUNTABILITY and are baptized (usually at eight years), they will be ready to exercise their AGENCY wisely and assume the responsibilities of membership in the Church. Children should learn to serve God and other people, and should prepare for responsibilities they will have as adults.

The Church teaches that children learn gospel values, doctrines, and behavioral applications most effectively in the home. They learn at a very young age to pray individually and as part of the family. In many homes during FAMILY PRAYER, families kneel together while one member prays, and small children take their turn with the help of their parents. In addition to regular individual and family prayers and blessings on the food at each meal, children learn that they can pray whenever they want to express gratitude or need divine help. They can receive priesthood BLESSINGS from their

fathers or home teachers when they need inspirational help or guidance.

Latter-day Saints are encouraged to help their children read and study the SCRIPTURES daily, and many do this as a family activity at a specified time each day. LDS families are also counseled to hold a FAMILY HOME EVENING once each week. All family members, including young children, can be given opportunities to conduct these meetings, prepare and present lessons, lead music, read scriptures, answer questions, offer prayers, and provide refreshments. Within this framework of support and cooperation, children take part in making decisions and solving family problems, and they learn to internalize values as they develop autonomy, initiative, and competence. LDS children also learn the gospel in less formal settings as families work, play, and eat together. These activities provide occasions to teach gospel values and create bonds of trust.

Through its programs the Church supports the parents and the home. It provides training, materials, and other adult role models for children, thereby reinforcing gospel principles taught by the family. Children participate with their families during weekly worship services called SACRAMENT MEETINGS, at which they may partake of the SACRAMENT, participate in congregational singing, and give as well as listen to gospel-related talks. During the monthly FAST AND TESTIMONY MEETING, members, including children, may bear individual TESTIMONY to the ward congregation.

PRIMARY is an organized program of religious instruction and activity in the Church for children ages eighteen months to twelve years. Its purpose is to teach children the gospel of Jesus Christ and help them learn to live it. Participating in Primary helps children prepare for BAPTISM and other ORDINANCES.

In Primary, held each Sunday, children develop skills and gain competence in communication, leadership, gospel scholarship, and social relationships through many gospel-centered activities. They offer prayers, recite scriptures, and give gospel-related talks. They sing songs written specifically for children, listen to stories, and participate in activities such as dramatizations, role plays, and games. In smaller age-grouped classes, they receive scripturally based lessons designed for their level of understanding. Primary leaders and teachers encourage the children to study and learn the ARTICLES OF FAITH. Each year the Pri-

mary children prepare a sacrament meeting presentation in which they share with the congregation the scriptural concepts they have studied.

Periodic weekday activities help children apply the gospel principles they learn on Sunday and encourage them to interact informally with their peers and leaders. The Primary sponsors quarterly activity days for all children that provide wholesome fun by involving them in physical, creative, cultural, and service activities. Ten- and eleven-year-old girls and boys participate in achievement days twice a month during which they set goals and are recognized as they learn skills in hospitality, arts and crafts, sports and physical fitness, health and personal grooming, outdoor fun and skills, service and citizenship, family skills, and safety and emergency preparedness. In some areas, boys participate in Church-sponsored SCOUTING programs for their achievement day activities.

The Church provides resources specifically designed to teach children. Age-appropriate scripture-based lesson manuals, a children's songbook, teaching guides, and training videos are available for leaders and teachers. The FRIEND, a monthly magazine written specifically for children, is available through subscription in most English-speaking countries. Excerpts are translated and compiled in INTERNATIONAL MAGAZINES for children living in other parts of the world.

[See also Family; Fatherhood; Motherhood; Primary.]

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MICHAELÈNE P. GRASSLI

#### BLESSING OF CHILDREN

The blessing of infants is normally performed during a FAST AND TESTIMONY MEETING. The father who holds the MELCHIZEDEK PRIESTHOOD, or another bearer of that priesthood selected by the family, usually pronounces a name and blessing upon a child within a few weeks after its birth. Either may be assisted by other Melchizedek Priesthood bearers. Older children may be blessed at the time of the conversion of their family. Under special circumstances children may be blessed at home or in a hospital.

The precedent for blessing children was set by the Savior in both Palestine and the New World. Both the New Testament (Mark 10:16) and the Book of Mormon (3 Ne. 17:21) describe Jesus blessing little children. In a revelation concerning the government of the Church, the Prophet Joseph SMITH received specific directions on this ORDINANCE: "Every member of the Church of Christ having children is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name" (D&C 20:70).

The blessing ordinance thus described is neither the infant baptism performed in many other Christian churches nor simply a christening and prayer on the child's behalf. Instead, the priesthood bearer seeks to exercise his right to receive revelation from God in the child's behalf. The fixed portions of the ordinance are the addressing of Heavenly Father, the invoking of the Melchizedek Priesthood authority by which the blessing is spoken, giving the child its name, and closing in the name of Jesus Christ. The giving of the name formally identifies the child on the records of the Church as part of what may become an eternal family unit.

The blessing itself is to be given as dictated by the Spirit and may contain prophecy concerning the child's future, a statement of gifts or promises, and instruction or promises to the parents or siblings of the child.

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LOWELL BANGERTER

#### SALVATION OF CHILDREN

In Latter-day Saint doctrine children are to be instructed in the principles of the gospel and baptized when eight years of age (D&C 68:25-27). They are then responsible to adhere to the teachings of the Church relative to obtaining SALVATION. Before that time they are considered "infants" or "little children" and are not required to be baptized. They are considered "alive in Christ" and are "whole" (Moro. 8:8-12; JST, Matt. 18:10-11).

Although children, with all the rest of mankind, feel the mortal "effects" of ADAM's transgres-



Religious instruction in the LDS family centers around teaching gospel principles to the children. This nativity reenactment was part of a joint family gathering at Christmas in Logan, Utah, 1982. Courtesy Craig Law.

sion, they (and all others) do not have any mystical stain of original sin upon them. Adults must have their own personal sins remitted by repentance and baptism (John 3:5; Acts 2:38; Moses 6:57–62), but “the Son of God hath atoned for original guilt, wherein the sins of the parents [both Adam’s and their mortal parents’] cannot be answered upon the heads of the children, for they are whole from the foundation of the world” (Moses 6:54).

The prophet MORMON taught: “Listen to the words of Christ; . . . the curse of Adam is taken from them in me, that it hath no power over them. . . . It is solemn mockery before God, that ye should baptize little children” (Moro. 8:8–9). The Lord instructed Joseph SMITH that “little children are redeemed from the foundation of the world through mine Only Begotten; wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me” (D&C 29:46–47).

This unconditional benefit of Christ’s atonement saves all little children regardless of race, color, or nationality, for “all children are alike unto me” (Moro. 8:17). They all begin their mortal lives pure and innocent (D&C 93:38), and “little children also have eternal life” (Mosiah 15:25).

If they die while in this state of innocence and purity, they return to that God who gave them life,

saved, and fit for his company. They are in a “blessed” condition, for God’s “judgment is just; and the infant perisheth not that dieth in his infancy” (Mosiah 3:16, 18). The Prophet Joseph Smith saw in vision “that all children who die before they arrive at the years of accountability are saved in the celestial kingdom of heaven” (D&C 137:10; *TPJS*, p. 200).

All that is said of infants and little children applies also to those who may be adults in physical body but are not accountable mentally (D&C 29:49–50).

Concepts outlined in scripture and by the prophets clearly demonstrate the marvelous uniting of the laws of justice and mercy because of the Atonement: none are eternally disadvantaged by noncompliance to gospel laws or ordinances they do not know or are not capable of understanding and thus cannot comply.

CALVIN P. RUDD

## CHILDREN'S FRIEND, THE

Published by the PRIMARY, *The Children's Friend* was the children's magazine of the Church from 1902 through 1970. Reflecting its pioneer heritage,



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Sister Anderson was succeeded as editor by May Green Hinckley (1940–1943), Adele Cannon Howells (1943–1951), and LaVern W. Parmley (1951–1970). In January 1971, as the Church consolidated its magazines, *The Children's Friend* was replaced by the *FRIEND* magazine, the current publication designed expressly for the children of the Church.

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VIVIAN PAULSEN

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## CHOIRS

See: Mormon Tabernacle Choir; Music

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## CHRIST

See: Jesus Christ

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## CHRISTIANS AND CHRISTIANITY

The Old World origin of the word "Christian" is obscure. Possibly it was first used by pagans in Antioch to identify those who followed Christ.

However, by the end of the first century A.D., it was an accepted self-designation among Church members as reflected in the writings of Ignatius (c. 35–c. 107 A.D.). The word is used three times in the New Testament (Acts 11:26; 26:28; 1 Pet. 4:16).

In the new world (Book of Mormon world), there was a similar designation for Church members (Mosiah 18:12–17; Alma 46:13–16; 48:10). "Christian" designated those who were "true believers in Christ" and who "took upon them, gladly, the name of Christ, or Christians as they were called, because of their belief in Christ who should come" (Alma 46:15). Here the term "Christian" referred to those who believed Christ *would* come, and not only, as in the New Testament, to those who believed he *had* come.

Perhaps the term first used by Old World Christians for themselves was the Greek word *hagioi*, meaning "holy ones" or "saints." Latter-day Saints have taken upon themselves this New Testament designation (Acts 9:13; 32, 41; Rom. 1:7; 1 Cor. 1:2; Phil. 1:1). Such terminology is seen in the Book of Mormon (1 Ne. 13:5, 9; 14:12, 14; 2 Ne. 9:18–19; Morm. 8:23; Moro. 8:26), the Doctrine and Covenants (1:36; 84:2; 88:114; 104:15), and the Pearl of Great Price (Moses 7:56).

The Church of Jesus Christ of Latter-day Saints does not see itself as one Christian denomination among many, but rather as God's latter-day RESTORATION of the fulness of Christian faith and practice. Thus, from its earliest days LDS Christians sought to distinguish themselves from Christians of other traditions. Other forms of Christianity, while bearing much truth and doing much good under the guidance of the HOLY SPIRIT, are viewed as incomplete, lacking the AUTHORITY of the priesthood of God, the temple ORDINANCES, the comprehensive understanding of the PLAN OF SALVATION, and the nonparadoxical understanding of the GODHEAD. Therefore, the designation "saint" reflects attachment to the New Testament church, and also designates a difference from Catholic, Eastern Orthodox, and Protestant Christianity in the current DISPENSATION.

In response, and for a variety of other reasons, some Catholic, Orthodox, and Protestant Christians have been reticent to apply the term "Christian" to Latter-day Saints. One reason is that the Latter-day Saints claim the only divinely established line of authority is within the Church. If that divine authority was not transmitted after the death of the first Apostles, then the sacrament, ordinations, credal formulations, and ecclesiastical

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structures of other Christian groups lack divine sanction. Many traditional Christians see this stance as placing Latter-day Saints outside the Christian family as defined by some confessions of faith and accepted ordinances.

Further, Latter-day Saints claim that God spoke and manifested himself not only to persons of biblical times, but also to the people in the Book of Mormon, and that he continues to speak to his people through REVELATION today. Thus, Latter-day Saints are not always viewed as “biblical Christians,” when that term requires the belief that the canon of scripture is complete in the Bible. To the Mormons, God is still a God of continuing revelation, which means that credal and confessional statements are not final. No one confession, or even all of them together, can fully comprehend the dynamism of God. He is to be heard and his words are to be recorded as he gives continuing divine guidance through revelation. Hence, the LDS canon is open; the Doctrine and Covenants becomes an official, open-ended locus for revelations that affect the whole Church; and revelations continue to come to the living prophets, seers, and revelators of the Church, to be communicated to the members.

Latter-day Saints hold that Christians in the broadest sense are those who base their beliefs on the teachings of Jesus and who have a personal relationship with him. Within that definition they recognize Catholic, Eastern Orthodox, Protestant, and Latter-day Saint Christians, with the understanding that Latter-day Saint Christianity is the restored fulness of Christ’s gospel. The lives of Latter-day Saints are their affirmations of their Christian faith. As President Brigham YOUNG stated, “If we are not Christlike we are not Christian” (Watson).

Traditional Christianity often defines Christian affiliation as the acceptance of certain beliefs and dogmas. Because Latter-day Saints do not accept certain extrascriptural dogmas—especially those bearing the philosophical overlay of much post-New Testament Christian teaching—some in other churches feel that Latter-day Saints cannot be Christian. They are not “orthodox” in this sense. But for the Mormon, right beliefs (orthodoxy) and right behaviors (orthopraxy) are those congruent with the revealed mind and will of the Lord. Some of the misunderstandings between traditional communities and the Latter-day Saints arise from this issue: whether Christians must first believe traditional, especially credal, dogmas in order to live “correct Christian lives.”

An inclusive definition of Latter-day Saint Christianity is in the Book of Mormon: “And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins” (2 Ne. 25:26). Christ and his atoning sacrifice have been the undergirding message of The Church of Jesus Christ of Latter-day Saints from its inception. Christ has been the central message of all the latter-day PROPHETS and APOSTLES. They understand that Old Testament prophets anticipated him, New Testament apostles preached and testified of him, Book of Mormon prophets heralded him, and the Doctrine and Covenants presents his word to this generation. Jesus Christ is the living Lord of the Church. Apart from him there is no salvation.

President Spencer W. KIMBALL said, “There can be no real and true Christianity, even with good works, unless we are deeply and personally committed to the reality of Jesus Christ as the Only Begotten Son of the Father who bought us, who purchased us in the great act of atonement” (Kimball, p. 68). He also expressed the hope that all would come to realize that every LDS prayer, hymn, and sermon is centered in the Lord Jesus Christ. “We are true followers of Jesus Christ; and we hope the world will finally come to the conclusion that we are Christians, if there are any in the world” (Kimball, p. 434).

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ROGER R. KELLER

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## CHRISTMAS

Christmas is the holiday when Latter-day Saints and other Christians celebrate the birth of Jesus Christ. This epochal event, seen in vision by ancient prophets, heralded the entry into mortality of the Son of God, the JEHOVAH of the Old Testa-

structures of other Christian groups lack divine sanction. Many traditional Christians see this stance as placing Latter-day Saints outside the Christian family as defined by some confessions of faith and accepted ordinances.

Further, Latter-day Saints claim that God spoke and manifested himself not only to persons of biblical times, but also to the people in the Book of Mormon, and that he continues to speak to his people through REVELATION today. Thus, Latter-day Saints are not always viewed as “biblical Christians,” when that term requires the belief that the canon of scripture is complete in the Bible. To the Mormons, God is still a God of continuing revelation, which means that credal and confessional statements are not final. No one confession, or even all of them together, can fully comprehend the dynamism of God. He is to be heard and his words are to be recorded as he gives continuing divine guidance through revelation. Hence, the LDS canon is open; the Doctrine and Covenants becomes an official, open-ended locus for revelations that affect the whole Church; and revelations continue to come to the living prophets, seers, and revelators of the Church, to be communicated to the members.

Latter-day Saints hold that Christians in the broadest sense are those who base their beliefs on the teachings of Jesus and who have a personal relationship with him. Within that definition they recognize Catholic, Eastern Orthodox, Protestant, and Latter-day Saint Christians, with the understanding that Latter-day Saint Christianity is the restored fulness of Christ’s gospel. The lives of Latter-day Saints are their affirmations of their Christian faith. As President Brigham YOUNG stated, “If we are not Christlike we are not Christian” (Watson).

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Most Latter-day Saints include some of the traditions, games, decorations, music, and food associated with the Christmas customs of their homelands in their family celebrations. Such items as Christmas trees, stockings, gifts, and greeting cards add to the beauty of the holiday and are not discouraged. But the recommended focus is religious. The Church encourages family closeness, concern for neighbors, thoughtfulness for fellow workers, renewal of friendships, and acts of Christ-like love, giving, and celebration. Appropriate sermons, lessons, songs, and programs are presented in Sabbath services during the Christmas season. Latter-day Saints are cautioned that holiday shopping, decorating, and festivities should not obscure the remembrance of Christ nor hinder the quest for peace on earth.

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MARY ELLEN STEWART JAMISON

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## CHRISTOLOGY

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It developed soon after the death of the apostles in the first century, as conflicting teachings arose over the proper understanding of Christ. Christology served both as a response to heresies and as a development of a systematic theology that orthodox Christians could accept. Eventually these teachings were discussed in councils and formulated into CREEDS, for instance, at Nicaea (A.D. 325), Constantinople (A.D. 381), and Chalcedon (A.D. 451). These creeds insisted upon a full communion of Christ's divine and human natures, as opposed to the teaching that he was either divine or human, or part one and part the other. In every sense, the councils concluded, Christ is God and of the same substance (*homooousios*).

Various Christologies competed in the early Christian church. Docetists taught that Jesus Christ only seemed to suffer on the cross, since he only appeared to have a body. Modalists taught that there is only one God in three modes; Arianism, that there are three persons united in purpose. Nestorianism insisted upon two separate wills in a dyadic unity, while Apollonarianism taught that Jesus' human body was inhabited by a divine soul.

Over the years, others have insisted that Jesus Christ is merely the ideal man for humanity, since Jesus often called himself "the Son of man." They have felt that he seldom drew attention to his divinity, as Albert Schweitzer argues in his famous *Quest of the Historical Jesus* (1911).

Some modern Lutheran theologians believe that Jesus was not simultaneously on the earth as a human and in heaven as God. Under this view, Jesus was divine in the PREEXISTENCE but gave up his godly status and divine properties, except moral attributes, and took upon himself flesh and became a man. This is called the "kenotic" theory.

John Hick, a British philosopher-theologian, feels that Christianity should return to the earliest Christology, the "grace" theory, which teaches that Christ was transformed into a being sharing the divine properties by being infused with his Father's grace.

Although the term "Christology" is not frequently used by Latter-day Saints, the doctrine of the Church can be described in the following manner: Jesus Christ descended from his high pre-existent station as a God when he came to earth to die for mankind's sins (*see* JESUS CHRIST: FIRST BORN IN THE SPIRIT; CONDESCENSION OF GOD). He was JEHOVAH come to earth in a physical body as the Only Begotten of the Father in the flesh (*see* JESUS CHRIST: ONLY BEGOTTEN IN THE FLESH). While on earth he was still God, but he received from his Father "grace for grace," as do God's other children (D&C 93:12; *see* JESUS CHRIST: MINISTRY OF). The Book of Mormon and Doctrine and Covenants speak forcefully of the divine sonship of Christ and also of his humanity (Mosiah 15:2–3; Alma 6:8; 11:38; 13:16; 34:2; 3 Ne. 11:7, 28:10; D&C 93; *see* JESUS CHRIST, FATHERHOOD AND SONSHIP).

Like Jesus Christ, all mortals live in a state of humiliation, but through the mediation of the Christ they may progress to a state of EXALTATION (*see* DEIFICATION; GODHOOD). There is no ultimate

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Latter-day Saint doctrine can be understood to have appreciation for Christ and applications for man that go beyond traditional Christology. It is LDS teaching that all the Father's children possess the potential to strive toward the same godhood that the GODHEAD already has; because in their humanity there is a divinity that is progressing and growing according to the faith, intelligence, and love that abound in their souls. Like the attribute of perfection, divinity is not a static absolute but a dynamic progression (see ETERNAL PROGRESSION).

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## CHRISTUS STATUE

Replicas of the Christus statue by Danish sculptor Bertel Thorvaldsen (1768–1844) are located in several LDS VISITORS CENTERS. These white carrara marble statues of Christ, with his hands outstretched, inviting all to come to him, help present the central doctrine of the Church: that Jesus of Nazareth is the Son of God and the Savior and Redeemer of the world.

The first such statue acquired by the Church was a gift of Stephen L Richards, First Counselor to President David O. McKay (1951–1959). In 1966 this heroic-size (11 feet, 1 inch) Christus was placed in the North Visitors Center on TEMPLE SQUARE in Salt Lake City.

The second Christus was commissioned for



*Christus*, by Bertel Thorvaldsen (c. 1965, Carrara marble replica of 1821 original, 3.36 m), in the North Visitors Center, Temple Square, Salt Lake City. Thorvaldsen's statue of the resurrected Christ helps present LDS belief in Jesus Christ, the son of God and redeemer of the world. It stands in a rotunda before a mural of the universe to show that "by him, and through him, and of him, the worlds are and were created" (D&C 76:24).

display in the Church's pavilion at the New York World's Fair (1964–1965) and was sculpted by Aldo Rebachi of Florence, Italy. It was intended to help visitors understand that Latter-day Saints (or Mormons) are Christians. This statue was later placed in the Visitors Center on the grounds of the Los Angeles Temple.

Additional Christus statues are currently located at visitors centers adjacent to temples in New Zealand; Hawaii; Mexico City; Washington, D.C.; and Mesa, Arizona.

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FLORENCE SMITH JACOBSEN

## CHURCH EDUCATIONAL SYSTEM (CES)

The Church of Jesus Christ of Latter-day Saints has established educational programs throughout the United States and in some ninety other countries to provide an effective combination of religious and secular education to its members. The primary aim shared by these programs is to assist students in gaining an understanding and personal witness of the restored gospel of Jesus Christ at the same time as they pursue their secular studies. Latter-day Saints are taught by their leaders and their scriptures to seek after truth in every sphere.

CES comprises the various educational programs of the Church. BRIGHAM YOUNG UNIVERSITY, BRIGHAM YOUNG UNIVERSITY—HAWAII CAMPUS, RICKS COLLEGE, and LDS BUSINESS COLLEGE provide higher education balanced with religious instruction for students attending these Church-owned institutions. SEMINARIES offer weekday religious instruction for high school students, and INSTITUTES offer similar instruction for college students attending non-LDS colleges and universities. Extensive adult and continuing education programs with headquarters at BYU provide educational opportunities for those not officially enrolled in the formal institutions. In addition, the Church maintains a few elementary and secondary schools in less developed nations.

**EDUCATIONAL PHILOSOPHY.** Since the early days of the Church, leaders have placed a strong emphasis on education. The Prophet Joseph SMITH, in discussing the PURPOSE OF EARTH LIFE, consistently stressed learning. He said that one of the fundamental principles of Mormonism is to "receive truth let it come from where it may" (*WJS*, p. 229). Revelations given to Joseph Smith state that "the glory of God is intelligence" (D&C 93:36) and that "whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection" (D&C 130:18). Other revelations further emphasize the importance of both religious and secular learning:

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly . . . in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms [D&C 88:78–79].

Brigham YOUNG, the second president of the Church, advanced the same concept, teaching that "all wisdom, and all the arts and sciences in the world are from God, and are designed for the good of His people" (*JD* 12:147). These ideas and scriptures have become the foundation of the educational philosophy of the Church (see EDUCATION: ATTITUDES TOWARD EDUCATION).

**HISTORY OF EARLY EDUCATIONAL INSTITUTIONS.** As the Saints moved to Ohio, Missouri, and Illinois, they established elementary and secondary schools in each settlement. SCHOOLS OF THE PROPHETS were organized for adult leaders beginning in Kirtland, Ohio, in 1833. In 1840, a university was established in Nauvoo. During their trek to the Rocky Mountains the Saints conducted elementary classes in the temporary camps. In the fall of 1847, just three months after the first company of PIONEERS arrived in the SALT LAKE VALLEY, schools were organized. Three years following, in 1850, the UNIVERSITY OF DESERET was founded. (In 1892 the territorial legislature changed the name to the University of Utah.)

Beginning in 1875, the Church established ACADEMIES throughout the intermountain United States and some in Canada and Mexico to provide elementary and secondary secular and religious education. To coordinate the programs and growth of the academies, a General Church Board of Education was organized in 1888, consisting of selected Church leaders. Karl G. Maeser was named the first superintendent of Church schools, a position that later became the Commissioner of Church Education. By 1907 the Church Board of Education was responsible for the administration of some thirty-five academies.

About 1890, with the increased availability of free public high schools, attendance at Church academies declined. Some closed their doors, and others were reorganized as junior colleges. By 1931 only Juárez Academy in Mexico remained as



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an academy. At that time the Church began transferring its junior colleges to state governments. However, it retained Ricks College in Rexburg, Idaho, and Brigham Young Academy in Provo, Utah, which developed into Brigham Young University.

As an increasing number of LDS youth began to attend public secondary schools, Church leaders recognized the need to provide a religious curriculum to complement regular secular studies. In 1912 the Church began building seminaries on Church-owned property adjacent to public high schools, where students could take a daily class in religion. Some public districts released students for an hour for this purpose; other students attended early morning classes before school started. To facilitate the religious training of students attending non-LDS colleges and universities, the Church established institutes of religion adjacent to college campuses beginning in 1926. The success of seminaries and institutes resulted in the spread of these programs to many parts of the world.

**ORGANIZATION.** In 1989 the Church Board of Education decided to decentralize the administration of all CES programs and the position of commissioner was abolished. Direct administration of Brigham Young University, Brigham Young University—Hawaii Campus, Ricks College, and LDS Business College was taken over by the boards of trustees legally established for each institution. These boards all have the same membership as the Church Board of Education. They are comprised of the First Presidency and other General Authorities and officers of the Church as assigned, including specifically the presidents of the two women's **AUXILIARY ORGANIZATIONS**. By virtue of their assignments to each of these boards, these officers serve each institution concurrently. Also, the operation of seminaries, institutes of religion, religious education in adult and continuing education programs, and the operation of elementary and secondary schools of the Church is guided by the general Church Board of Education.

**CHURCH SCHOOLS, SEMINARIES, AND INSTITUTES.** Members of the Church are encouraged to take full advantage of public education opportunities where available. However, in some areas where there is a high concentration of members and few public education opportunities, the Church Board of Education has established ele-

mentary, middle, or secondary schools in which both secular and religious instruction is offered. Some 9,300 students attend Church schools located in Mexico, Kiribati, Fiji, Tonga, Western Samoa, and New Zealand. While serving as Commissioner of Church Education, Neal A. Maxwell explained the objectives of these schools: "Literacy and basic education are gospel needs. Without literacy individuals are handicapped—spiritually, intellectually, physically, socially and economically. Education is often not only the key to the individual member's economic future, but also to his opportunities for self-realization, for full Church service and for contributing to the world around him—spiritually, politically, culturally and socially" (*Annual Report*, 1971).

Where public education is readily available, CES offers seminary and institute programs to supplement secular education with religious teachings. During the 1988–1989 school year, 255,361 high school students participated in seminary, constituting 55 percent of all eligible LDS youth. Institute enrollment was 125,534—54 percent of those eligible. Courses in seminaries and institutes center around the reading and study of the Old Testament, New Testament, Book of Mormon, Doctrine and Covenants and Church history, and Pearl of Great Price. The teachings of these courses emphasize the reality of a living God, the resurrected Christ, the visitation of heavenly beings in restoring the gospel and Church of Jesus Christ to Joseph Smith, the continuing nature of revelation, the teachings of living prophets, and the **GIFTS OF THE SPIRIT**. Students in seminary and institute are taught that personal religious knowledge can be obtained by seeking individual revelation, living the principles taught by Christ, and witnessing the results of doing the will of God.

The CES Salt Lake office is responsible for maintaining the quality of the curriculum and teaching staff of seminaries and institutes. Full-time teachers within the United States and Canada are required to have a bachelor's degree and to participate in an intensive training course at BYU or at one of the approved institutes. The training procedure varies somewhat in areas outside the United States and Canada where there are fewer Church members.

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WILLIAM E. BERRETT

## CHURCH OF THE FIRSTBORN

The church of the Firstborn is Christ's heavenly church, and its members are exalted beings who gain an inheritance in the highest heaven of the celestial world and for whom the family continues in eternity.

In the scriptures Jesus Christ is called the Firstborn. He was the first spirit child born of God the Father in the premortal existence and was in the beginning with God (John 1:1–5, 14). Christ also became the Firstborn from the dead, the first person resurrected, "that in all things he might have the preeminence" (Col. 1:18; Acts 26:23; 1 Cor. 15:23; Rev. 1:5). Even as the FIRST PRINCIPLES and ORDINANCES, including baptism in water and the reception of the Holy Ghost, constitute the gate into the earthly Church of Jesus Christ, so higher ordinances of the priesthood constitute the gate into the church of the Firstborn. To secure the blessings that pertain to the church of the Firstborn, one must obey the gospel from the heart, receive all of the ordinances that pertain to the house of the Lord, and be sealed by the HOLY SPIRIT OF PROMISE in the celestial kingdom of God (D&C 76:67, 71, 94; 77:11; 78:21; 88:1–5; *TPJS*, p. 237).

Revelations to the Prophet Joseph SMITH supplement those of the New Testament to indicate that the church of the Firstborn consists of those who have the inheritance of the Firstborn and become joint-heirs with Christ in receiving all that the Father has (Rom. 8:14–17; D&C 84:33–38; *see* HEIRS OF GOD). The Lord said, "If you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; . . . I . . . am the Firstborn; . . . And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn" (D&C 93:20–22). The church of the Firstborn is the divine patriarchal order in its eternal form. Building the priesthood family order on this earth by receiving sealings in the temple is a preparation and foundation for this blessing in eternity (*see* GOSPEL OF ABRAHAM).

When persons have proved themselves faithful in all things required by the Lord, it is their privilege to receive covenants and obligations that will enable them to be heirs of God as members of the church of the Firstborn. They are "sealed by the Holy Spirit of promise" and are those "into whose hands the Father has given all things" (D&C 76:51–55). They will be priests and priestesses, kings and queens, receiving the Father's glory, having the fulness of knowledge, wisdom, power, and dominion (D&C 76:56–62; cf. 107:19). At the second coming of Jesus Christ, the "general assembly of the church of the firstborn" will descend with him (Heb. 12:22–23; JST Gen. 9:23; D&C 76:54, 63).

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The Church of Jesus Christ of Latter-day Saints is the official name of the Church established on April 6, 1830, at Fayette, New York, under the

direction of the Prophet Joseph SMITH. It is commonly referred to as the Mormon Church because of its belief in the Book of Mormon, and members are often called Mormons or Latter-day Saints. Originally chartered with six members, the Church has grown into an international organization encompassing millions of members in many countries in the world.

From 1830 until 1838, members of the Church referred to it as “The Church of the Latter-day Saints” or “The Church of Christ.” On April 26, 1838, the official title of the Church was given by revelation: “For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints” (D&C 115:4).

Each phrase in this name is significant. “The Church of Jesus Christ” indicates that Jesus Christ stands at the head of the Church, and that his gospel, teachings, and divine AUTHORITY constitute the fundamental basis of the Church. The term “Saints” is in accord with New Testament usage connoting a member of the covenant group (Acts 9:13, 32, 41; Rom. 1:7; Phil. 1:1; see LATTER-DAY SAINTS.) It has no direct relationship to the connotation of “saints” as used in Roman Catholic or Orthodox traditions. The term “Latter-day” indicates that the Church was restored in the last era of human history prior to the second coming of Christ and also distinguishes today’s Church from the “Former-day” organization established by Christ during his mortal ministry in Palestine. The Church of Jesus Christ of Latter-day Saints is a divinely restored embodiment of the original Church of Jesus Christ, and the appointed guardian of its doctrine, authority, and divine mission (see ORGANIZATION: CONTEMPORARY).

The Church is the kingdom of God on the earth, a divinely established institution through which God accomplishes his purposes pertaining to the salvation of his children. President Spencer W. KIMBALL suggested that the Church has three primary objectives to help people come unto Christ, sometimes identified as its three principal missions. The first is to *proclaim the gospel* to all mankind. The Church does this through a large missionary force, as well as through the efforts of individual Church members. The second mission is to *perfect the Saints*, which includes teaching them the gospel of Christ, administering the essential ORDINANCES OF SALVATION, and assisting them in a lifelong process of repentance, discipleship, and preparation for eternal life. The third

mission of the Church is *redeeming the dead*, making it possible for generations of the deceased, who had no opportunity to accept the gospel in mortality, to receive the truths and ordinances of salvation. This work is accomplished by proxy ordinances performed in the temples of the Church. It leads to Church encouragement of family history research. Later, Church Presidents may alter or add to these missions as directed or inspired by the Lord.

The Church is also a society of believers to provide a framework for cooperative effort, mutual support, and temporal assistance as needed. The bonds of love among the Saints are a vital prerequisite to the accomplishment of the Church’s purposes and are identified in the scriptures as one sign of the true church of God (John 13:35; see SIGNS OF THE TRUE CHURCH). Latter-day Saints regard themselves as the “covenant people” of the Lord, heirs to the ancient covenant between God and Abraham, and, by birth or adoption, members of the house of Israel. The Church is the instrument through which God is gathering the dispersed tribes of Israel in the latter days in accordance with his promises to Abraham and other biblical PROPHETS.

The Church of Jesus Christ of Latter-day Saints is distinguished from other Christian



*Go Ye Therefore and Teach All Nations*, by Grant Romney Clawson, after a work by Harry Anderson (1973, detail from a mural in the Church Office Building, Salt Lake City, Utah). Jesus Christ is the head of the Church. Here he sends his disciples to go “and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matt. 28:19). Courtesy Floyd Holdman.



One of the main functions of the Church is to proclaim the gospel. As of March 1991, about 44,000 full-time missionaries were teaching the gospel in 257 missions throughout the world.

churches in several fundamental ways. Most of these differences stem from the Church's essential belief in continuing revelation. Thus, Latter-day Saints accept the Holy Bible as the word of God, and also accept the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price as scripture and as standard works. They accept the calling of modern prophets and APOSTLES, beginning with Joseph Smith, and continuing to the present. LDS doctrines regarding the nature of the Godhead, the plan of salvation, vitality of priesthood authority, and the interpretation of scriptural prophecies also differ in various ways from those of the Roman Catholic, Orthodox, or Protestant branches of Christianity. Latter-day Saints emphasize religious freedom and tolerance. The Church does not typically participate in formal ecumenical activities; however, it is committed to cooperate with other religious, civic, and educational organizations in advancing common moral and social purposes (*see* INTERFAITH RELATIONS).

The Church is governed by priesthood authority. The term "priesthood" among Latter-day Saints refers not only to the body of men who hold ecclesiastical offices in the Church, but also to the actual authority or power given them by ordination to the priesthood. There are two divisions within the priesthood, a lesser or Aaronic Priesthood, and a higher priesthood or Melchizedek Priesthood. All worthy male members of the Church from age

twelve onward are ordained to the priesthood, normally holding offices within the Aaronic Priesthood from ages 12 to 18, and offices in the Melchizedek Priesthood thereafter. Offices in the Aaronic Priesthood include: DEACON, TEACHER, PRIEST, and BISHOP. The Melchizedek Priesthood offices are ELDER, HIGH PRIEST, PATRIARCH, SEVENTY, and apostle.

The Church sees itself as organized after the basic pattern of the first century Church of Christ and in accordance with a series of revelations to Joseph Smith (D&C 20 and 107; A of F 6). Successive Presidents of the Church have refined the organization to meet changing needs and demands of an expanding international organization but have not altered the fundamental structure of the Church as it was first organized. The Church is presided over by a president, who generally has two counselors; together with him, they constitute the First Presidency of the Church.

A second governing body, the QUORUM OF THE TWELVE APOSTLES, consists of twelve men called to be "special witnesses of the name of Christ in all the world" (D&C 107:23). The Quorum of the Twelve collectively holds in latent form the same priesthood authority as the President of the Church, and in the event of his death is the body that governs the Church and installs a new president. Members of the First Presidency and the Quorum of the Twelve Apostles are regarded and sustained by vote of Latter-day Saints as PROPHETS, SEERS, AND REVELATORS, receiving direct revelation from Jesus Christ. These brethren are assisted by members of the quorums of the Seventy and the Presiding Bishopric.

The quorums of the Seventy, each consisting of up to seventy men, have special responsibility for missionary work and also supervise Church activities in geographic areas under the direction of the Twelve. The Presiding Bishopric is responsible for the temporal affairs of the Church, including finances, records, buildings, and administration of the Church welfare services program. All these men are designated by Latter-day Saints as General Authorities because their authority extends over the entire Church. The headquarters and central administrative offices of the Church are located in Salt Lake City, Utah.

The President of the Church receives revelation from God that relates to the whole Church, but all leaders and members are entitled to divine inspiration within the scope of their responsibili-



ties and regarding their personal lives. Such revelation helps bring UNITY and common purpose to the Church, making it like a living organism, the “body of Christ” (1 Cor. 12:12–28; Col. 1:18).

General Authorities preside over the Church throughout the world, overseeing those who administer geographical units known as wards, stakes, regions, and areas. A stake is a cluster of wards, a region is a group of stakes, and an area is a group of regions. A ward is a congregation of Saints, usually numbering between 200 and 600 members. Wards are usually organized according to geographical boundaries, and all members living within those boundaries belong to the same ward. A ward is led by a bishop who serves usually about five years and is called from among the membership of the congregation; under the direction of the bishop, the ward is usually staffed entirely by its own members. Several wards together, usually no more than ten, constitute a stake, led by a stake president, also called from among the members of the stake. The term “stake” was given by revelation (D&C 101:21) and is linked to Old Testament imagery of Zion as a great tent upheld by lengthened cords and stakes (Isa. 33:20; 54:2). In areas where Church population is too small for wards and stakes to be formed, it is administered through missions, districts, and branches. While the main function of missions is to proclaim the gospel, in some areas of the world they also administer smaller units of the Church known as districts, which are made up of branches, usually consisting of fewer than 200 members. Branches can also exist under stakes if the units are too small to constitute a ward.

Within the wards and branches of the Church, there are specialized auxiliary organizations intended to meet specific needs of groups within the Church. They provide important support to the quorums of the priesthood. The largest of these is the Relief Society, the women’s organization established in 1842 under the direction of the Prophet Joseph Smith. It provides cultural, social, and spiritual enrichment to the women of the Church and also renders compassionate service to families in need, hence the name Relief Society.

Other auxiliaries of the Church are the Primary, responsible for the instruction of children under the age of twelve; the Young Men organization, for young men between the ages of twelve and eighteen; the Young Women organization, for young women of the same age group; and the Sun-

day School organization, which administers Sunday instruction in gospel doctrine to youth and adults.

Local officers and teachers throughout the Church receive no financial compensation. Formal training is not required for holding positions in the Church, nor is there a ministerial career track of any kind (*see* LAY PARTICIPATION AND LEADERSHIP). An individual receives a calling, like a formal invitation, to serve in a specific position by Church authorities responsible for that unit of the Church; such callings are believed to be made under divine inspiration.

Regular worship services in the Church are conducted in individual wards. Members of the ward meet together each Sunday for a general worship service known as SACRAMENT MEETING. The sacrament, or the Lord’s Supper, is administered, ward business is conducted, hymns are sung, and members of the congregation give inspirational talks on gospel subjects. Members also meet each Sunday in smaller priesthood or auxiliary groups. In all, formal Sunday meetings may last up to three hours. Latter-day Saint communities are involved in an entire way of life, and a typical family is likely to spend many hours each week in Church-related activities, meetings, and service (*see* MEETINGS, MAJOR CHURCH). Regular CONFERENCES—ward, stake, regional, area, and general—provide continuity and association with the larger community of the Church.



The twenty-eight-story Church Office Building in Salt Lake City, Utah, shown here in an aerial view from the southeast, at the time it was dedicated on July 24, 1975. The maps of the world, in relief on the building, signify this as the world headquarters of the Church.



The Washington Temple was dedicated in 1974. As of 1990, there were forty-four temples, where Church members participate in ordinances necessary for their own exaltation and for the salvation and exaltation of others who have died without these ordinances.

Latter-day Saints regard the family as the basic unit of the Church, and of society, and emphasize the sanctity of marriage and the importance of family ties. Mormons believe that marriage and family relationships can continue beyond this life into the eternities, that men and women are equal in the sight of God, and that the blessings of the gospel revolve around the family.

Observers in the past may have regarded the Church as largely a western U.S. phenomenon, or at least as an American church. However, as of 1990, nearly 40 percent of the members lived outside the United States. Church growth internationally has been rapid since the end of World War II, especially in Latin America, the South Pacific, Australia, and parts of Asia and Africa. This growth has been perhaps the greatest challenge facing the Church in recent decades. By the end of 1990, nearly 50,000 members were serving as missionaries for one to three years, the majority outside the United States. This missionary corps, becoming skilled in many languages, imparts a cosmopolitan dimension to the contemporary Church.

To the Prophet Joseph Smith, the Lord described The Church of Jesus Christ of Latter-day Saints as "the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased" (D&C 1:30).

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## CHURCH NEWS

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## CHURCH AND STATE

Latter-day Saints believe that the separation of church and state is essential in modern societies prior to the Millennium. LDS scriptures teach that civic laws should not interfere with religious practices, nor should religious institutions manipulate governments to their advantage. Many LDS teachings emphasize the role of governments in preserving individual freedom of conscience. The Church is active in countries with various types of governments and encourages its members to be involved in civic affairs and to honor the laws of the land (*see* CIVIC DUTIES). LDS practice tended to be more integrationist and theocratic in the isolated early Utah period and has been more separationist in the twentieth century.

Discourse within the Church on issues of church and state proceeds on at least two planes: (1) in discussions of historical and contemporary church-state relations, and (2) in discussions of ideal settings, such as will exist in the Millennium, when "Christ will reign personally upon the earth" (A of F 10), or in the CELESTIAL KINGDOM.

The principles of free AGENCY and freedom of conscience, which are fundamental to LDS church-state theory, are consistent on both planes of discourse. However, the institutional implications of these principles are different in the two settings. In the present world, where believers are subject to the imperfections of human government, separation of church and state is vital to the protection of religious liberty. On the ideal plane, in contrast, Latter-day Saints anticipate more inte-

grated theocratic, or what Joseph SMITH called "theodemocratic" institutions (*T&S* 5 [Apr. 15, 1844]:510), both because of the inherent legitimacy of divine rule and because the participants in millennial or celestial societies willingly accept such rule. Nevertheless, LDS prophets have consistently taught that even in the millennial society freedom of conscience will be respected. For example, Brigham YOUNG stated, "In the Millennium men will have the privilege of their own belief" (*JD* 12:274; cf. *DS* 3:63-64). The Church does not advocate theocracy for the premillennial world. It instructs members to "be subject to the powers that be, until he reigns whose right it is to reign" (*D&C* 58:22)—that is, until Christ comes.

In the meantime, several principles apply. As noted above, the fundamental assumption is that human beings have free agency and a number of inherent human rights, most notably "the free exercise of conscience" (*D&C* 134:2). The Church declares, "We believe that religion is instituted of God; and that men are amenable . . . to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; . . . that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul" (*D&C* 134:4). This recognition of freedom of conscience includes a commitment to toleration, as is emphasized in the Church's eleventh Article of Faith: "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

A corollary of freedom of conscience is that human law does not have the right "to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion" (*D&C* 134:4). This principle of nonintervention by the state in religious affairs is understood to proscribe not only interference with individual practice but also interference with the autonomy of the Church as an institution pursuing its religious mission. The position of the Church in this regard was vindicated in the U.S. Supreme Court in *Corporation of the Presiding Bishop of the Church of Jesus Christ of Latter-day Saints et al. v. Amos et al.* (483 U.S. 327 [1987]) and is consistent with international understanding of religious liberty (e.g., Principle 16 of the Concluding Document of the Vienna Meeting of the Confer-

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ence on Security and Co-operation in Europe [1989]). Consistent with this position, the Church believes in maintaining strict independence for itself and affiliated institutions, such as Church-sponsored schools and universities, and accordingly does not accept direct aid or subsidies from governmental sources because of the actual or potential regulatory interference this might entail.

The Church is also committed to separation of church and state from the religious side. "We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied" (D&C 134:9). This does not mean that the Church is precluded from taking a stand on moral or other issues when it is religiously motivated to do so or that religious values must be pushed to the margin of public life; nor does it mean that the Church cannot have indirect influence on the state as a result of the Church's efforts to teach religious principles and to make positive contributions in its members' lives. It does mean that it is inappropriate for a religious organization to manipulate the machinery of secular power to procure advantages for itself or disadvantages for others.

The Church is not viewed as a worldly organization. It avails itself of legal structures, such as corporate or other organizational entities available to it in various countries, to arrange its temporal affairs, and it complies with all legal requirements this may entail, but it is not dependent for its spiritual authority on any worldly institution. Latter-day Saints believe that their Church is established and guided by God through a prophet and apostles who hold the keys and priesthood authority needed to teach gospel truths and to officiate in the ordinances necessary for salvation and exaltation.

The Church teaches the importance of government and encourages its members to obey the law of the land wherever they live. Human governments and laws are admittedly imperfect, but they play an important role in preserving order and providing stable contexts within which individuals can seek truth and strive to live in accordance with the dictates of conscience. Governmental leaders are accountable to God "for their acts . . . both in making laws and administering them, for the good and safety of society" (D&C 134:1; cf. 124:49–50).

Implementation of the foregoing principles in history has moved through a number of phases. In the earliest phase, the Church was essentially a

small, persecuted religious group seeking religious liberty and a place to settle, first in western New York and then in Ohio, Missouri, and Illinois. During much of this period, the Church relied heavily on its own organization to manage its social structure. The NAUVOO CHARTER permitted some overlap of church and state. Toward the end of the Nauvoo period, Joseph Smith organized the COUNCIL OF FIFTY, which was intended to provide a potential framework within which Christ's millennial reign could be organized.

During the mid-nineteenth-century exodus from Nauvoo to the Great Basin, social, political, and economic organization was managed by the Church, since no other effective organization was available. Church leaders worked to establish separate governmental institutions, first in the form of a state of DESERET, then in the Territory of Utah, and in continuing efforts to secure Utah's statehood. During much of the nineteenth century, however, the federal government in particular was a hostile rather than a neutral force in the community. This reinforced the tendency for the Church to manage society through its own channels. Dreams of building Zion also contributed to tendencies to work through the Church.

After the MANIFESTO officially ended PLURAL MARRIAGE in 1890 and Utah attained statehood in 1896, tension between the Church and state institutions gradually abated and reciprocal trust grew. During the twentieth century, therefore, the Church has pursued a more consistently separationist policy and has been free to emphasize its primarily spiritual mission. The Church is now established in well over 100 countries, and this internationalization has further reinforced the idea that the essential mission of the Church can be accomplished within a wide range of legal and political systems as long as there is sufficient separation of church and state to afford effective protection for religious liberty. Church teachings reinforce a constellation of values in its members that most governments welcome: family stability, honesty, hard work, avoidance of drug dependency, loyalty to country, and obedience to law. The result is that while the Church contributes to religious pluralism wherever it is found, it simultaneously contributes to social stability and the improvement of diverse societies.

[See also Civic Duties; Constitutional Law; Legal and Judicial History; Politics: Political History; Politics: Political Teachings.]

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GORDON C. THOMASSON

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## CITY PLANNING

For Latter-day Saints, city planning began with the Prophet Joseph Smith, who emphasized the advantages of living in compact COMMUNITIES rather than on isolated farms. Many of his ideas were adopted in modified form in LDS settlements in Missouri, Illinois, and the Great Basin of the American West. These communities always provided opportunities for education, cooperation, fine arts, and worship.

Joseph Smith's ideas about city planning are contained in a document known as the City of Zion plan, which he prepared in 1833. The characteristics of this Zion plan include a regular grid pattern with square blocks, wide streets (132 feet), alternating half-acre lots so that houses face alternate streets on each block, uniform brick or stone construction, homes set back 25 feet from the street, frontyard landscaping, gardens in the backyard, the location of farms outside of town, and the designation of central blocks as a site for TEMPLES, schools, and other public buildings.

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LDS portions of KIRTLAND, OHIO, which was surveyed shortly after this plan was presented, followed it closely. Other cities influenced by Joseph Smith were somewhat different. The Saints at Far West, Missouri (1836–1839), surveyed their city into square blocks of four acres with only four one-acre lots on each. Four 132-foot-wide streets bounded a central square, but other streets were narrower. NAUVOO, Illinois (1839–1846), was similar to Far West, but only the two main streets were wider than 50 feet.

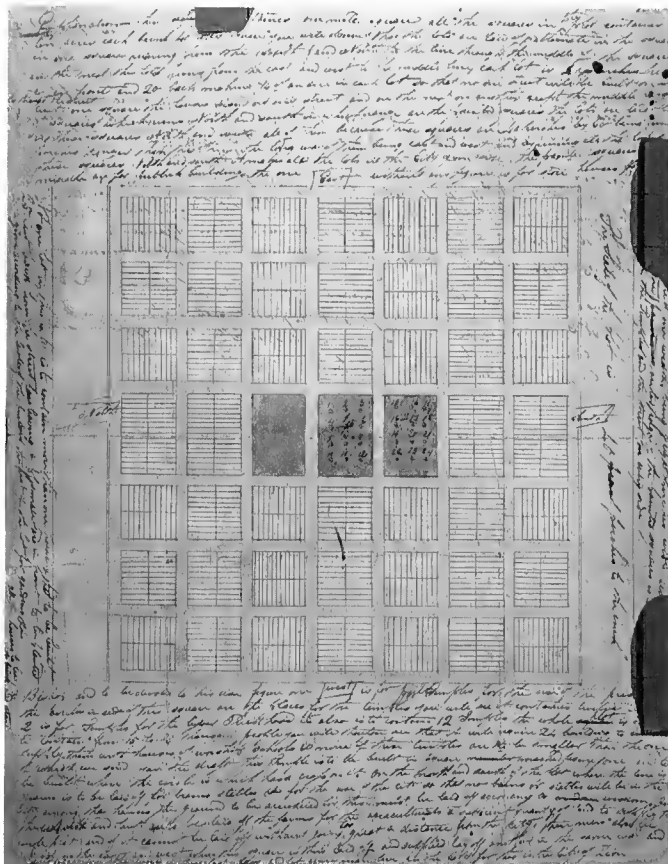
Immediately after the pioneers arrived in the Salt Lake Valley in 1847, President Brigham YOUNG issued instructions for establishing Salt Lake City. His plan reflected elements of the City of Zion plan, with blocks the same size, but instead of twenty half-acre lots in each block, each contained eight lots, 1.25 acres in size. As in Joseph

Smith's plan, all streets were 132 feet wide and the houses on each block faced alternate streets, with each set 20 feet back from the sidewalk. The most important difference was that the lots were much larger. Each city lot became a minifarm with animals, barns, and gardens. The rapid influx of settlers into Salt Lake City led to the early subdivision of the large lots.

Other settlements (*see* COLONIZATION) followed the same general pattern as Salt Lake City, but the actual lot, block, and street sizes varied from community to community. While most communities adhered to the rigid grid pattern oriented to the cardinal directions, street widths ranged from 66 to 172 feet, block sizes from four to ten acres, and lot sizes from one-half to more than one acre. Though differing in details, Mormon towns were characterized by large lots, wide streets, and large blocks, features that still distinguish these communities of America's Intermountain West. This expansive pattern later enhanced urbanization, providing space for four lanes of traffic and for large-scale downtown development.

The emphasis on large scale has also created a distinctive landscape in the small Mormon agricultural communities of the Intermountain West. Typically, the wide streets have only a narrow two-lane strip of pavement, flanked by twenty- to thirty-foot unimproved shoulders of weeds or gravel. Most residents of these villages use the large lots only for small gardens; barns, corrals, and outbuildings of the nineteenth century often remain as landscape relics. Where population growth has led to subdivision of the street frontage of the large lots, the center of the blocks has often remained open. The interior of these large blocks may be devoted to household gardens or simply allowed to remain vacant until land prices justify higher density apartment buildings or other uses for the space.

City planning in the Mormon culture region incorporates the experiences of the Mormons in their migration across the American frontier. Joseph Smith's plan combined his New England village background with the rectangular blocks and lots typical of Philadelphia. Brigham Young adopted this rectangular pattern and added to it an emphasis on subsistence agriculture, which led to large blocks and lots for minifarms within the community. Joseph Smith's requirement to build of brick or stone was paralleled by Brigham Young's encouragement to build of adobe (unfired clay bricks). Old Mormon villages are currently domi-



The original plat of Independence, Missouri, on paper. Designed by Joseph Smith, 1833. Using variations of this pattern, each town that was established by the Latter-day Saints was laid out in rectangular plots of land in town blocks allotted for residences and farms.

nated by adobe, brick, and stone homes, and even the modern suburbs in Mormon communities have a high concentration of brick construction. The large scale of both Joseph Smith's and Brigham Young's visions of the ideal city and the emphasis on uniform setback, landscaping, and brick or stone construction combine to make the Mormon village a distinctive pattern of city planning in America.

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RICHARD H. JACKSON

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## CIVIC DUTIES

Latter-day Saint teachings emphasize many aspects of civic duty, including responsible self-government; an informed, public-spirited citizenry; and obedience to LAW. LDS scriptures and leaders also encourage activity in organizations that build and maintain COMMUNITY life, making oneself available for public and military service, and avoidance of government welfare dependency. LDS teaching stresses EDUCATION and a healthy lifestyle, both of which contribute to a strong citizenry (see WORD OF WISDOM).

In September 1968 the First Presidency urged members "to do their civic duty and to assume their responsibilities as individual citizens in seeking solutions to the problems which beset our cities and communities" (see PROCLAMATIONS OF FIRST PRESIDENCY). Members are obligated to respect governmental authority. The twelfth Article of Faith states, "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." This commitment to good citizenship is further elucidated in scripture: "We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected" (D&C 134:5).

LDS emphasis on civic duty stems from Christian commitment to community service and individual FREEDOM. The CONSTITUTION OF THE UNITED STATES, which also promotes these values, was established by God through "wise men" for the "protection of all flesh" (D&C 101:77-80). Latter-day Saints are to strive to elect "honest" and "wise" leaders who will support constitutional freedoms, particularly freedom of religion (D&C 98:10). The Christian tradition of civic virtue that underlay the American founding has been documented by LDS scholars (Vetterli and Bryner). Latter-day Saints tend to take seriously their responsibility to participate in the political process. Since World War II, Utah has been the state with the highest percentage of eligible voters who do in fact vote in presidential elections (72 percent). Latter-day Saints are also strongly encouraged to be patriotic and share in the responsibility of defending their homelands through military service, if necessary, wherever they might live ("First Presidency Statement," *Church News*, May 24, 1969, p. 12).

Latter-day Saint women were involved in public life long before women in other parts of the United States. They have always voted in Church congregations. The University of Deseret, founded in Salt Lake City in 1850, was the first coeducational university west of the Mississippi. H. H. Baneroff's *History of Utah* reported that women voted in the provisional government before territorial status in 1850 (p. 272, San Francisco, 1890). The first documented women voters in modern times were in Salt Lake City on February 14, 1870. Mary W. Chamberlain was elected mayor of Kanab, Utah, with an all-female town board, in 1912. The first woman state senator elected in the United States (Dr. Mattie Hughes Paul Cannon, 1896) and the first woman elected to the U.S. Senate who was neither the wife nor the daughter of a politician (Paula Hawkins, Florida, 1980) were Latter-day Saints.

The Church encourages its members to make themselves available for public office, and many have responded. Latter-day Saints have served as governors of such states as California (Culbert Olson and Goodwin Knight) and Michigan (George Romney). In 1952 two Latter-day Saints were serving in the U.S. House of Representatives and two in the U.S. Senate. In 1991 there were nine LDS representatives and one nonvoting territorial delegate in the House and three Latter-day Saints in

nated by adobe, brick, and stone homes, and even the modern suburbs in Mormon communities have a high concentration of brick construction. The large scale of both Joseph Smith's and Brigham Young's visions of the ideal city and the emphasis on uniform setback, landscaping, and brick or stone construction combine to make the Mormon village a distinctive pattern of city planning in America.

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RICHARD H. JACKSON

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## CIVIC DUTIES

Latter-day Saint teachings emphasize many aspects of civic duty, including responsible self-government; an informed, public-spirited citizenry; and obedience to LAW. LDS scriptures and leaders also encourage activity in organizations that build and maintain COMMUNITY life, making oneself available for public and military service, and avoidance of government welfare dependency. LDS teaching stresses EDUCATION and a healthy lifestyle, both of which contribute to a strong citizenry (see WORD OF WISDOM).

In September 1968 the First Presidency urged members "to do their civic duty and to assume their responsibilities as individual citizens in seeking solutions to the problems which beset our cities and communities" (see PROCLAMATIONS OF FIRST PRESIDENCY). Members are obligated to respect governmental authority. The twelfth Article of Faith states, "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." This commitment to good citizenship is further elucidated in scripture: "We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected" (D&C 134:5).

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Church members are encouraged to help their communities through VOLUNTEERISM. The LDS Church is one of the most active sponsors of the SCOUTING movement in the United States. Concern for the international community was evident when members fasted in 1985 and contributed nearly \$11 million for Ethiopian and other famine relief and agricultural development for distribution largely through other agencies (see HUMANITARIAN SERVICE).

In times of increasing dependence on government programs and assistance, Latter-day Saints as a group consciously try to live in such a way as to reduce their burden on government. Their lifestyle, teachings, and youth programs are often cited as explanations for low rates of crime, drug abuse, alcoholism, illness, and unemployment in the areas where they live. Through these and other means, they invest in, and promote, education, moral behavior, and leadership—and with some success. For example, medical studies now document the healthiness of the Mormon lifestyle (*USA Today*, Dec. 6, 1989, p. 1), which presumably contributes to a stronger and less dependent citizenry. LDS SOCIAL SERVICES and employment and welfare programs save governments millions of dollars annually. The predominantly LDS state of Utah regularly ranks first in the proportion of high school graduates who take advanced placement courses. *Fortune* magazine ranked metropolitan Salt Lake City first in the availability of intelligent, enthusiastic, and loyal workers (Oct. 22, 1990, p. 49), and *Financial World* ranked Utah the second best-governed state (Apr. 17, 1990, p. 31).

[See also Politics: Political Teachings; Politics: Contemporary; United States of America.]

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MARK W. CANNON

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## CIVIL RIGHTS

Civil rights are legal guarantees designed to protect persons from arbitrary or discriminatory treatment. Common examples are those protecting freedom of speech, freedom of worship, freedom of assembly, the right to due process of law, the right to vote, the right to equal protection of the law, and safeguards for persons accused of crime, such as the right against self-incrimination, the right to confront one's accuser, the right to a jury trial, the right to counsel, and the right to a speedy trial. These and other rights are declared in the Constitution of the United States of America and in the constitutions of many other countries (see CONSTITUTIONAL LAW). Civil rights are found in statutes as well as in constitutions and may provide, for example, detailed guarantees against public and private discrimination on the basis of such characteristics as race, gender, age, and religion. Civil rights issues arise when people disagree about the rights that are, or ought to be, guaranteed by law.

The Church of Jesus Christ of Latter-day Saints and its members have an obvious interest in securing their own rights. Beyond this, several strands of doctrine and belief—sometimes competing—shape the views of members and leaders regarding civil rights in general. The principle of free AGENCY seems most compatible with a legal system guaranteeing wide latitude for individual choice and decision. With respect to religious liberties, agency is reinforced by individual and institutional interests in freedom from governmental restraint. In the UNITED STATES OF AMERICA, commitment to individual rights is further reinforced by allegiance to the personal liberties guaranteed by the U.S. Constitution, which Latter-day Saints regard as an inspired document. On the other hand, the Church teaches its members to obey properly constituted governmental authority (D&C 134:5; 98:6; A of F 12), which may lead to accommodation and submission when core religious interests are not threatened. In addition, Church teachings on moral questions sometimes predispose members, as well as the institutional Church, to take positions on political issues (ABORTION, for example) that run counter to the rights claimed by others. As a result, the position of the Church and its members toward current civil rights issues is complex.

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cise of conscience, the right and control of property, and the protection of life" as rights essential to the peace of society (D&C 134:2; see POLITICS: POLITICAL TEACHINGS). This 1835 statement repeatedly stressed the importance of RELIGIOUS FREEDOM, and the Church and its members have sometimes found it necessary to take legal action to vindicate free exercise rights. In *Corporation of the Presiding Bishop of The Church of Jesus Christ of Latter-day Saints et al. v. Amos et al.* (483 U.S. 327 [1987]), for example, the Church successfully defended its right to impose a religious test for employment in certain Church-owned establishments. The Church as an institution has avoided legal action where possible, but has been willing to defend its rights in court when necessary.

Apart from its special legal interests, the Church is publicly committed to a broad range of civil rights for all. An oft-cited 1963 statement by a member of the Church First Presidency, Hugh B. Brown, called for "full civil equality for all of God's children," saying "it is a moral evil . . . to deny any human being the right to gainful employment, to full educational opportunity, and to every privilege of citizenship, just as it is a moral evil to deny him the right to worship" (p. 1058).

In the political arena, where competing claims to civil rights are frequently debated, the Church participates indirectly by encouraging members to vote and to foster a society congenial to Christian teaching and righteous living. Occasionally, when public issues implicate important matters of doctrine and morals, the Church publishes recommended positions on disputed issues and encourages members and others to follow their counsel. Thus, the Church has urged restrictions on the sale of alcoholic beverages, opposed the legalization of gambling and lotteries, favored right-to-work legislation (no closed or union shop), advocated the defeat of the equal rights amendment (ERA), and spoken out against pornography, abortion, and child abuse.

Within the Church, individual rights play a muted role as compared with secular society. Love and duty are stressed far more than individual claims of right. Moreover, the Church is a voluntary organization whose sanctions extend only to rights of membership and participation within the group, so fewer safeguards are necessary. Thus, Church disciplinary proceedings do not provide the full set of procedural protections the accused would receive in secular courts. Although due process notices and appeal rights are given, service

of process is not strictly enforced and there is no right to confront one's accuser, no jury trial, and no right to counsel. Indeed, confession of sin by the repentant sinner may be at odds with the right against self-incrimination (see DISCIPLINARY PROCEDURES). Free speech is another illustration of the contrast with secular society. Members are free to say or publish what they wish. Yet, Church etiquette and policies, obligations of confidentiality, respect for divine and holy things, and the need to avoid offending others impose restraints upon freedom of expression. Likewise, voting within the Church involves the concept of common consent, but has none of the trappings of democratic elections and in most instances amounts to ratification of leadership callings and decisions. As for gender equality and children's rights, the relationships of men, women, and children are governed by religious principles, freely adopted by members, which teach EQUALITY but emphasize differences in roles. These principles are taught as eternal patterns, not derived from prevailing attitudes toward civil rights in any secular society, past or present.

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ROBERT E. RIGGS

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## CIVIL WAR PROPHECY

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Section 87 was not published by the Church until 1851 and was not canonized until 1876. It was, however, copied and circulated by some Church leaders and missionaries in the 1830s. The Civil War prophecy became one of the most widely published revelations in the Doctrine and Covenants. Not surprisingly, it received greatest attention during the Civil War, as many viewed the conflict as a vindication of the prophetic powers of Joseph Smith.

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## CLERGY

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Some Latter-day Saints have ambivalent feelings about the clergy of other Christian traditions, in part because some professional ministers participated in the early PERSECUTION of the Saints and others in current times continue to produce ANTI-MORMON PUBLICATIONS. Also, because Latter-day Saints believe that the Lord has revealed the fullness of the gospel through his modern prophets, the professional clergy have been viewed as teaching only part of the truth. However, The Church of

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ROGER R. KELLER

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## CLERK

Almost since the Church was organized in 1830, clerks have been divinely charged with the sacred responsibility of RECORD KEEPING. Although STAKE PRESIDENTS and BISHOPS have overall responsibility for the records kept in their STAKES and WARDS, clerks are charged with the stewardship of creating and maintaining membership, historical, and financial records. Clerks are lay members of the Church called by stake presidents to serve on a volunteer basis between three and ten hours a week in a stake or ward. Most serve for two to three years, but some have served for as many as thirty years in different clerk roles.

LDS scriptures speak of the calling of clerks and the importance of making a record of ordinances and other significant events in the Church and in the lives of members:

It is the duty of the Lord's clerk, whom he has appointed, to keep a history, and a general church record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the bishop; and also their manner of life, their faith, and works [D&C 85:1–2].

Clerks record ordinances performed for both the living and the dead, tithes and offerings given, minutes of Church meetings, and historical events. They are encouraged to be accurate and thorough in gathering information and reporting details. They must keep strict confidence and guard the privacy rights of Church members because they keep personal and sensitive information about them.

The stake clerk and assistant stake clerks perform record-keeping activities at the stake level and often are invited to supervise the training and work of ward clerks. The ward clerk and his assis-

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Some Latter-day Saints have ambivalent feelings about the clergy of other Christian traditions, in part because some professional ministers participated in the early PERSECUTION of the Saints and others in current times continue to produce ANTI-MORMON PUBLICATIONS. Also, because Latter-day Saints believe that the Lord has revealed the fullness of the gospel through his modern prophets, the professional clergy have been viewed as teaching only part of the truth. However, The Church of

Jesus Christ of Latter-day Saints readily acknowledges the extensive contributions of Jewish, Catholic, Eastern Orthodox, Protestant, and other clergy to the spiritual and moral well-being of their communities and their parishioners.

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ROGER R. KELLER

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## CLERK

Almost since the Church was organized in 1830, clerks have been divinely charged with the sacred responsibility of RECORD KEEPING. Although STAKE PRESIDENTS and BISHOPS have overall responsibility for the records kept in their STAKES and WARDS, clerks are charged with the stewardship of creating and maintaining membership, historical, and financial records. Clerks are lay members of the Church called by stake presidents to serve on a volunteer basis between three and ten hours a week in a stake or ward. Most serve for two to three years, but some have served for as many as thirty years in different clerk roles.

LDS scriptures speak of the calling of clerks and the importance of making a record of ordinances and other significant events in the Church and in the lives of members:

It is the duty of the Lord's clerk, whom he has appointed, to keep a history, and a general church record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the bishop; and also their manner of life, their faith, and works [D&C 85:1–2].

Clerks record ordinances performed for both the living and the dead, tithes and offerings given, minutes of Church meetings, and historical events. They are encouraged to be accurate and thorough in gathering information and reporting details. They must keep strict confidence and guard the privacy rights of Church members because they keep personal and sensitive information about them.

The stake clerk and assistant stake clerks perform record-keeping activities at the stake level and often are invited to supervise the training and work of ward clerks. The ward clerk and his assis-

tant clerks have responsibility for gathering most statistical data about members that enable the Church to function properly.

To ensure accurate and complete Church records, clerks coordinate the gathering of information, train assistant clerks, supervise record keeping, and make certain that proper financial controls and procedures are followed. They also ensure compliance with audit findings and oversee the use and support of computer information systems. Clerks keep the financial records, recording the expenditure of funds to support Church programs and making it possible for bishops to provide members with information regarding their personal tithes and offerings.

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JEFFREY C. BATESON

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## COFFEE

Active Latter-day Saints abstain from drinking coffee. This practice derives from an 1833 revelation known as the WORD OF WISDOM, which states that "hot drinks are not for the body or the belly" (D&C 89:9). Hyrum Smith, Assistant President of the Church, later defined "hot drinks" as coffee and TEA (*T&S* 3 [June 1, 1842]:800), establishing the official interpretation for subsequent generations. The Word of Wisdom was given originally to show the will of God, though not as a commandment. Abstinence from coffee has been expected of fully participating members since the early twentieth century (*see* DOCTRINE AND COVENANTS: SECTION 89).

The main chemical in coffee that has caused health concerns is caffeine, a cerebral and cardiovascular stimulant. A large number of other sub-

stances are also found in coffee, and their effects on health are not yet well understood.

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JOSEPH LYNN LYON

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Numerous converts were baptized in the area, despite strong opposition from enemies of the Church. Joseph was brought to trial during July 1830 in both Chenango and Broome counties on charges related to his religious activities, but was acquitted in both instances. The Colesville Branch, often spoken of as the first branch of the Church, was organized in October 1830, with Hyrum SMITH as branch president. He was followed in this office by Newel Knight. The membership of the branch was approximately sixty-five members.

The Saints in the Colesville area, following instruction of the Prophet (D&C 38), migrated to Kirtland and then Thompson, Ohio, in April–May 1831, and subsequently on to Kaw Township, Jackson County, Missouri, during June–July 1831. Through all their moves they stayed together and were known as the Colesville Branch.

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LAMAR E. GARRARD

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## COLONIZATION

[*This entry is an overview of Latter-day Saint colonization in the Great Basin. Articles on City Planning; Community; Gathering; and Immigration and Emigration discuss principles guiding colonization decisions. For further discussion of colonization outside Utah, see entries on LDS pioneer settlements in Arizona; California; Canada; Colorado; Idaho; Mexico; Nevada; New Mexico; and Wyoming. Related articles are Economic History of the Church; Native Americans; and Young, Brigham.*]

Latter-day Saints were industrious colonizers of the American West. During the Brigham YOUNG administration alone, they founded nearly four hundred settlements, with three hundred more thereafter. Though some were distant from Salt Lake City, they were not isolated villages but maintained close communication with adjacent settlements and Church headquarters. Following a pattern that emerged in the Church's first decade, each was founded to provide protection and promote unity and shared values.

Between 1830 and 1846, Latter-day Saints settled in or near a series of Church headquarters. After conflict and persecution in New York, Ohio, Missouri, and Illinois, they sought refuge in a virtual no-man's-land in the West. After establishing a new headquarters in the heretofore largely uninhabited SALT LAKE VALLEY, Latter-day Saints sought to ensure self-rule by establishing a dominant influence over a vast territory including present-day Utah and Nevada and parts of Idaho, Wyoming, and California. Immigrant converts, first from the United States and the British Isles and after 1852 from continental Europe, swelled the ranks of colonists. Under the direction of President Brigham Young, exploring parties were sent out and settlements were established in a corridor extending from the Salt Lake Valley southwest to Las Vegas, Nevada, and San Bernardino, California. Missions to Native Americans prompted the establishment of several settlements around the perimeter of the Mormon sphere of influence: Fort Limhi, Idaho, on the Salmon River to the northwest; the Elk Mountain Mission to the southeast (near present-day Moab, Utah); and Harmony and Santa Clara, Utah, and Las Vegas to the southwest. Settlements in Carson Valley, Nevada, on the west were an outgrowth of individual LDS enterprise along the route of gold-seekers traveling to California, reinforced at the direction of Church leaders. To the northeast, Fort Bridger and Fort Supply, Wyoming, were to anchor a series of way stations between Salt Lake City and the Missouri River along the MORMON TRAIL to facilitate immigration and trade. San Bernardino was to be a temporary gathering place for Saints from the Pacific Coast.

For various reasons, most of these outer colonies proved less than successful and were discontinued by 1858. The march of the UTAH EXPEDITION toward Utah and hostility provoked by the MOUNTAIN MEADOWS MASSACRE prompted a withdrawal from most distant outposts. After the conclusion of the so-called Utah War, colonization resumed, but within a more compact territory. St. George, Utah, the focal point of the 1861 Cotton Mission, became a key settlement in the Southwest. With President Young's persistent support, that settlement survived the demise of its cotton industry after America's Civil War and the abandonment of LDS efforts to establish a route for trade and immigration via the Gulf of California and the lower Colorado River. With the addition of settlements in northern Utah and southern Idaho,

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This view of Logan, Utah, c. 1890, with the Logan Temple above the town and grist mill in the foreground, shows the broad streets and typical layout of a thriving "Mormon village." Courtesy University of Utah.

the population came to be most heavily concentrated in the territory's northern region.

Meanwhile, the extension of settlement beyond the Salt Lake Valley deprived Native Americans of prime hunting and fishing lands. After initial conflicts, President Young established a policy of feeding the Indians rather than fighting them, but still advised villages to build fortifications against possible attack. Latter-day Saints sought to convert the Indians both to their religion and to the pursuit of agriculture. Even with the assistance of federally sponsored farms, however, few Indians made successful transitions. The continued influx of LDS immigrants and the failure of Church and government efforts to reverse the gradual impoverishment of the Native American population led to the Walker War of the 1850s and to the Black Hawk War of the 1860s. The subsequent resettlement of the surviving Indians to reservations removed one of the major obstacles to further colonization.

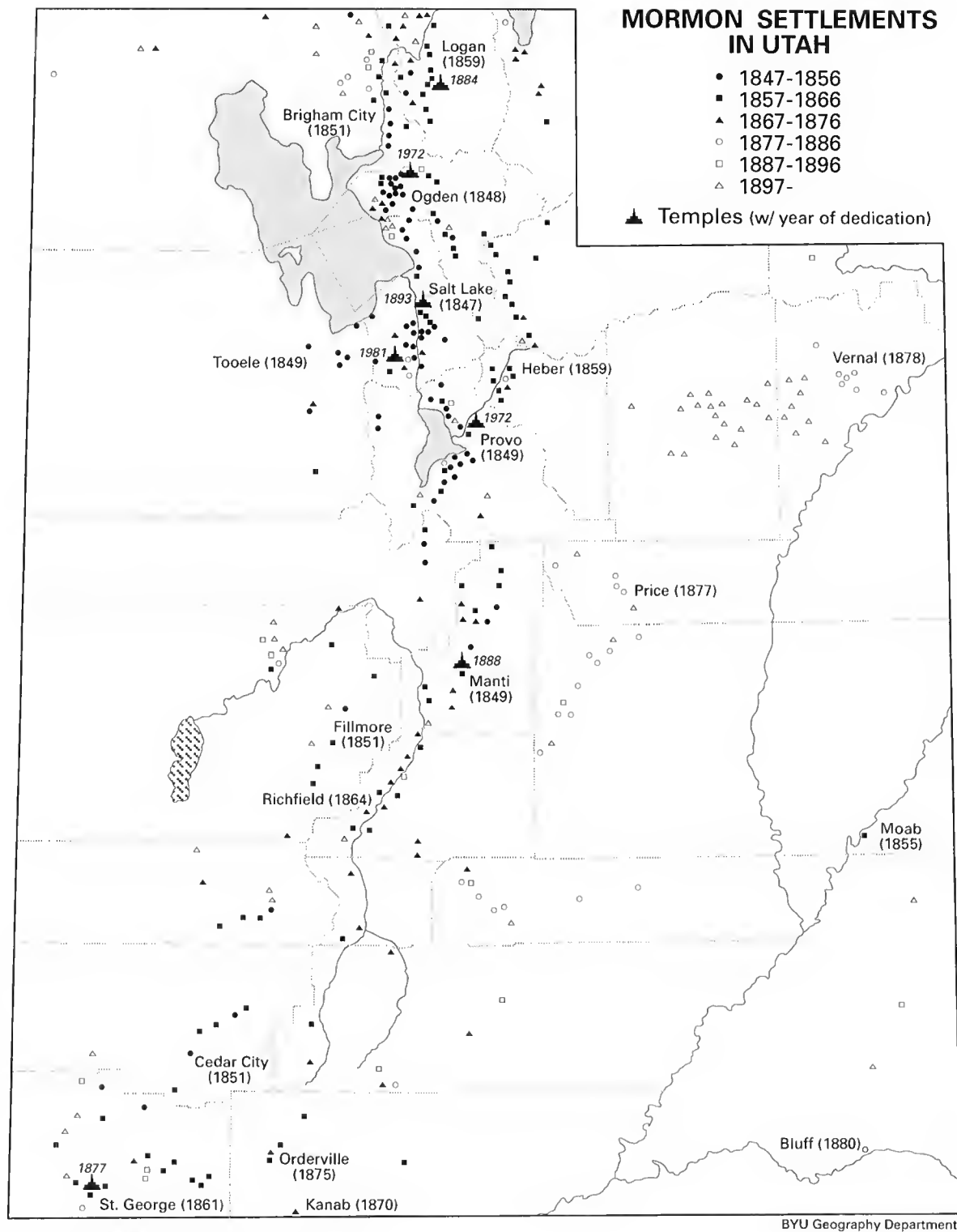
Before Brigham Young's death in 1877, additional settlements were planted along the Little Colorado River in Arizona, followed by more in Colorado, New Mexico, Canada, and Mexico. Elsewhere, the Palawai Valley on the island of

Lanai and, later, Laie on Oahu became gathering places for Saints in Hawaii, the first such settlements outside western North America.

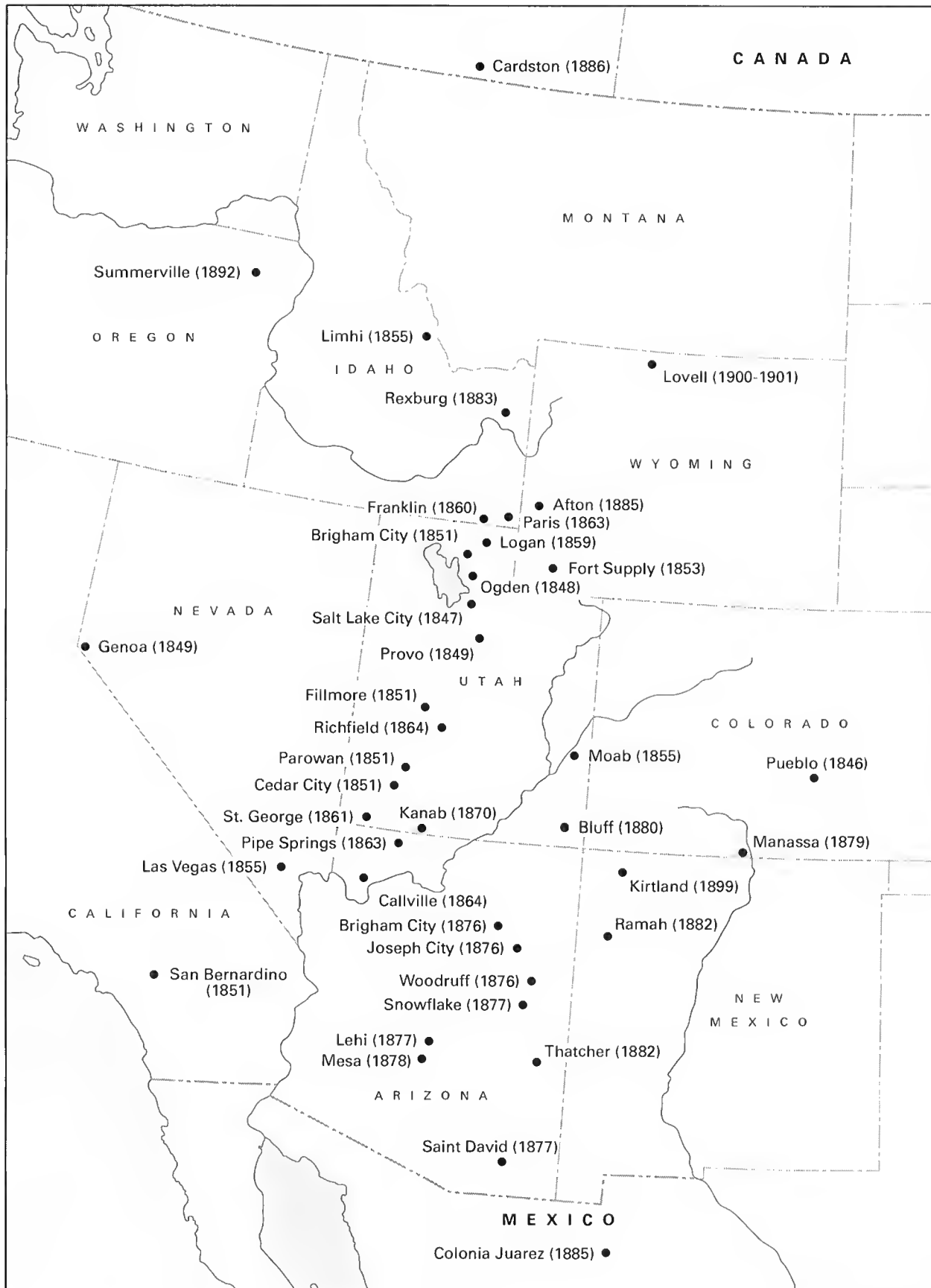
Colonization was generally directed and coordinated from Church headquarters. Church leaders selected key sites and handpicked leaders to direct the founding of new villages. Some settlers volunteered, while others received a *CALLING* to relocate. When LDS families established new locations on their own initiative, Church leaders usually visited soon afterward to ensure that the settlement was properly organized. Thus, each settlement was effectively a colony of the mother settlement in Salt Lake City. From initial sites, Latter-day Saints spread out to occupy most of the arable land nearby and founded new towns.

Beginning in 1880, Mormon villages spread along the route of the Utah and Northern Railway and the Upper Snake River Valley in Idaho. Many of these were settled through individual initiative rather than Church direction, and Church leaders labored with some difficulty to encourage the location of homes in the customary compact Mormon villages rather than scattered throughout the surrounding farmland.

Colonies in Alberta, Canada, and in Chihua-



Mormon settlements in Utah, 1847–1906.



hua, Mexico, largely resulted from the Church's attempts to find refuge for polygamists under threat of prosecution during the 1880s (see ANTIPOLYGAMY LEGISLATION). Later efforts included the Big Horn Basin of Wyoming by 1900 and Kelsey, Texas, in 1901. Though Kelsey was one of only a handful of LDS settlements established outside the larger sphere of Latter-day Saint influence, the town still exhibited many of the characteristics of a planned Mormon village.

Early in the twentieth century, new colonization ceased and emphasis was placed on strengthening congregations throughout the world rather than on gathering to already predominantly LDS communities.

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## COLORADO, PIONEER SETTLEMENTS IN

The first Latter-day Saints in Colorado were predominantly from the American South. In 1846, converts from Mississippi, expecting to join Brigham Young and the pioneer company en route to the Great Basin, wintered at the site of present-day Pueblo after learning that the first company of Nauvoo emigrants would not leave the Missouri River until the next spring. A group of sick members of the MORMON BATTALION, including women and children, joined these Mississippi Saints, and all left Pueblo in time to reach the Great Salt Lake Valley in July 1847.

Southern converts also formed the nucleus of permanent LDS colonization in Colorado, wintering in Pueblo in 1877–1878 and settling in 1878 in the San Luis Valley. Joined by settlers from Sanpete County and elsewhere in Utah and by two families from New Mexico, they founded several settlements in the following decade. The San Luis

Stake, with headquarters at Manassa, was organized in 1883 and consisted of LDS colonists in Conejos County. Jaek Dempsey, a son of expatriate southern Latter-day Saints, was born in Manassa and, as world heavyweight boxing champion, bore the nickname "Manassa Mauler."

Beginning as early as 1880, LDS settlers began to establish farms along the Mancos River in southwest Colorado. In 1901, after land in the nearby Fort Lewis Indian Reservation was made available for settlement, Latter-day Saints began to establish farms on the Fort Lewis Mesa. They constituted a majority of the settlers in that area, though Mancos itself was not a predominantly Mormon town. The Young Stake, organized in 1912, consisted of Latter-day Saints in Mancos, the Fort Lewis Mesa, and northwestern New Mexico.

Early growth of the Church along the eastern slope of the Rocky Mountains came largely through the proselytizing of the Western States Mission, long headquartered in Denver; branches of the Church were established there and in Englewood, Fort Collins, and Pueblo by 1930. Farther west, additional growth came in Alamosa and Grand Junction in the first third of the twentieth century. By 1990, after continued proselytizing and in-migration, there were 87,000 Latter-day Saints in Colorado.

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## COLUMBUS, CHRISTOPHER

Latter-day Saints generally regard Columbus as having fulfilled a prophecy contained early in the Book of Mormon. NEPHI<sup>1</sup> recorded a vision of the future of his father's descendants. After foreseeing the destruction of his own seed, Nephi beheld a GENTILE "separated from the seed of my brethren by the many waters," and saw that the Spirit of



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RICHARD L. JENSEN

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Latter-day Saints attending classes in the San Luis Stake Academy, in Manassa, Colorado, December 1909. Each stake, wherever located, was counseled to appoint an academy principal and to operate a school for the general education of the Saints.

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Writing to King Ferdinand and Queen Isabella to gain financial support, Columbus testified that a voice had told him he had been watched over from infancy to prepare him for discovering the Indies. He felt that he was given divine keys to ocean barriers that only he could unlock (Merrill, p. 135). In a second letter, he emphasized his prophetic role: “Reason, mathematics, and maps of the world were of no use to me in the execution of the enterprise of the Indies. What Isaiah said [e.g., Isa. 24:15] was completely fulfilled” (Watts, p. 96). Unknowingly, Columbus also fulfilled Nephi’s prophecy.

hua, Mexico, largely resulted from the Church's attempts to find refuge for polygamists under threat of prosecution during the 1880s (see ANTIPOLYGAMY LEGISLATION). Later efforts included the Big Horn Basin of Wyoming by 1900 and Kelsey, Texas, in 1901. Though Kelsey was one of only a handful of LDS settlements established outside the larger sphere of Latter-day Saint influence, the town still exhibited many of the characteristics of a planned Mormon village.

Early in the twentieth century, new colonization ceased and emphasis was placed on strengthening congregations throughout the world rather than on gathering to already predominantly LDS communities.

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RICHARD L. JENSEN

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## COLORADO, PIONEER SETTLEMENTS IN

The first Latter-day Saints in Colorado were predominantly from the American South. In 1846, converts from Mississippi, expecting to join Brigham Young and the pioneer company en route to the Great Basin, wintered at the site of present-day Pueblo after learning that the first company of Nauvoo emigrants would not leave the Missouri River until the next spring. A group of sick members of the MORMON BATTALION, including women and children, joined these Mississippi Saints, and all left Pueblo in time to reach the Great Salt Lake Valley in July 1847.

Southern converts also formed the nucleus of permanent LDS colonization in Colorado, wintering in Pueblo in 1877–1878 and settling in 1878 in the San Luis Valley. Joined by settlers from Sanpete County and elsewhere in Utah and by two families from New Mexico, they founded several settlements in the following decade. The San Luis

Stake, with headquarters at Manassa, was organized in 1883 and consisted of LDS colonists in Conejos County. Jaek Dempsey, a son of expatriate southern Latter-day Saints, was born in Manassa and, as world heavyweight boxing champion, bore the nickname "Manassa Mauler."

Beginning as early as 1880, LDS settlers began to establish farms along the Mancos River in southwest Colorado. In 1901, after land in the nearby Fort Lewis Indian Reservation was made available for settlement, Latter-day Saints began to establish farms on the Fort Lewis Mesa. They constituted a majority of the settlers in that area, though Mancos itself was not a predominantly Mormon town. The Young Stake, organized in 1912, consisted of Latter-day Saints in Mancos, the Fort Lewis Mesa, and northwestern New Mexico.

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LOUISE C. HANSON

## COMFORTER

See: Holy Ghost

## COMMANDMENTS

Latter-day Saints believe that commandments are divine directives for righteous living; bring happiness and spiritual and temporal blessings; and are part of God's way to redeem his children and endow them with ETERNAL LIFE. Therefore, commandments provide not only a test of faith, obedience, and love for God and Jesus Christ but also an opportunity to experience love from God and joy both in this life and in the life to come. Commandments are received by REVELATION directly from deity or through his prophets. Written accounts of such revelations are contained in the scriptures, which include the BIBLE, the BOOK OF MORMON, the DOCTRINE AND COVENANTS, and the PEARL OF GREAT PRICE.

At the organization of the Church on April 6, 1830, Joseph SMITH was designated a seer, translator, prophet, apostle, and elder. On that occasion, the Lord said to the Church, "Thou shalt give heed unto all [Joseph Smith's] words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith" (D&C 21:4–5; cf. D&C 1:37–38; 5:10; 68:34). Based upon these admonitions, members of the Church accept righteous instruction from those authorized by God as commandments binding upon the Church and upon individuals.

To the Church in 1831 the Lord restated the "first and great" commandment (cf. Matt. 22:37–38): "Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind,

and strength; and in the name of Jesus Christ thou shalt serve him" (D&C 59:5). This reiteration was followed by the previously established divine injunctions not to steal, commit adultery, or kill (D&C 59:6).

In the Doctrine and Covenants, section 42, which the Lord identified as the "law of the Church" (D&C 42:2, 59), verses 19–27 reaffirm many admonitions from the TEN COMMANDMENTS. These basic commandments have been reiterated in successive DISPENSATIONS, or eras, in essentially the same form (Ex. 20:3–17; Deut. 5:6–21; Mosiah 12:34–36; D&C 42:19–27; cf. Matt. 5:17–48).

In Old Testament times, because the prohibition of certain outward acts was emphasized, the consequences of disobedience were seemingly stressed more than spiritual and physical redemption through obedience (*see* LAW OF MOSES). With a different emphasis the New Testament and the Book of Mormon accentuate the purifying process of obedience. Christ made it clear that the commandments were to include not only the deeds of men and women but also their thoughts and motives. In the SERMON ON THE MOUNT, he contrasted the old law and the new. For instance, to look upon a woman with lust in one's heart was defined as a type of adultery (Matt. 5:28). To become angry with neighbors placed one in danger of judgment (Matt. 5:21–22). Rather than seeking vengeance and "an eye for an eye," Jesus' followers were to turn the other cheek and go the extra mile (Matt. 5:38–42). To sum up the new law, Christ said, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; . . . Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:43–44, 48; cf. 3 Ne. 12:43–48).

To those listeners in the Western Hemisphere who survived the destruction of A.D. 34, the resurrected Christ explained the relationship between the law and the gospel: "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil; for verily I say unto you, one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled. And behold, I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come

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In the Church today, the Lord has emphasized that his commandments include the responsibility of self-direction: “Behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves” (D&C 58:26–28). When the “law of the Church” was received in 1831 (D&C 42), this individual responsibility was also stressed: “Thou shalt love thy wife with all thy heart” (42:22), and “Thou shalt not speak evil of thy neighbor, nor do him any harm” (42:27). Later, the Lord said, “Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it” (D&C 59:6). It is apparent that God requires an awareness of one’s AGENCY and in effect grants each the power to direct oneself. As one lives in accord with the commandments and thereby becomes more sensitive to the promptings of the HOLY GHOST, outward observances become less important and the perfection of one’s thoughts and motives comes to occupy one’s attention.

Thus is it that Latter-day Saints find fulfillment and happiness in obedience not only to specific commandments such as the WORD OF WISDOM (D&C 89) and the law of TITHING (D&C 119) but also to the counsel from inspired leaders given in Church conferences and in approved written sources, such as official Church publications.

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DIX S. COONS

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## COMMON CONSENT

Common consent is a fundamental principle of decision making at all levels in The Church of Jesus Christ of Latter-day Saints. In selecting new offi-

cers and making administrative decisions, Church leaders are instructed to seek the will of God. Once the Lord makes his will known and a decision is reached, the matter is brought before the appropriate quorum or body of Church members, who are asked to sustain or oppose the action. This process provides for direction of the Church by revelation, while protecting the AGENCY of the members to verify in their own minds whether decisions have been proper and made according to the will of God.

The principle of common consent has functioned in the Church since its inception, though the actual practices incorporating this principle have evolved significantly. The revelation on LDS Church government, received when it was organized in April 1830, states: “No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church” (D&C 20:65). This instruction was reemphasized three months later: “All things shall be done by common consent in the church” (D&C 26:2). LDS practices may have been influenced in these earliest years by the Book of Mormon model of theocratic government that conducted its “business by the voice of the people” (Mosiah 29:25–26), and by biblical example (e.g., Ex. 24:3; Num. 27:19).

Evidence from accounts of some early meetings and conferences indicates that many of the New England leaders of the Church felt that the membership should be directly involved in decision-making meetings, including making motions on policy issues, following standard parliamentary procedure for public meetings, and voting to finalize decisions. Individual members sometimes exercised the prerogative to call a meeting, and once it was in session, anyone had the right to address the group. The conduct of their meetings followed the congregational model that was familiar to them. However, before long early Latter-day Saints began to realize that having a prophet as their leader was a reality that must be recognized in decision making, and that they could not follow the traditional congregational model without denying the authority and revelations that God had bestowed on Joseph SMITH, these being the essential features of the Restoration that brought them together in the Church.

An incident in September 1830, wherein Hiram Page claimed to have received revelations for the direction of the Church, brought the issue



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Church members gathered in the Salt Lake Tabernacle raise their right hands to signify their support of a proposition to sustain Church leaders (1987).

into focus. The confusion of Oliver Cowdery and other Church members that was caused by Page's claim to be a second revelator provided the occasion for a revelation through Joseph Smith clarifying the distinctive role of Joseph as the prophet. This revelation also indicated that "all things must be done in order, and by common consent in the church" (D&C 28:13). As the authority of Joseph Smith and his successors in the office of President of the Church was clarified over the following years by subsequent revelations (D&C 107:65–67, 91–92), the principle that the sustaining voice of the members of the Church should be sought was also repeatedly reaffirmed (D&C 38:34; 42:11; 102:9; 124:144). As priesthood councils and priesthood quorums were introduced into the Church organization, general discussion of policy issues and decision making became more their responsibility in council meetings, and less an agenda item for conferences, which in turn focused more on preaching the gospel.

Today the Church continues to operate by divine revelation and common consent. **CALLINGS** to positions of Church service at all levels of the organization and ordination to the priesthood are made by the inspiration of authorized leaders and are then brought before the appropriate body of members to be sustained or opposed. Members do not nominate persons to office, but are asked to give their sustaining vote to decisions of presiding councils by raising their right hand, and anyone may give an opposing vote in the same way. This procedure is also followed in accepting important revelations and scriptural additions.

In a much less visible but equally important practice, decision makers at all levels present policy decisions and callings to priesthood councils for their comment and approval. At the local level a **BISHOP** will ordinarily discuss decisions with his counselors in the bishopric before presenting a matter to the ward membership for a sustaining vote. On many policy and program decisions the

bishopric will consult with the ward council and work for consensus in that group before taking action. Following the same pattern, the stake president consults with his counselors in the stake presidency and then with the high council. The First Presidency consults in this same way on matters of general Church policy and action in regular meetings with the Quorum of the Twelve Apostles.

Unanimity is the ideal for all these decision processes because of the importance of UNITY in the Church: "If ye are not one ye are not mine" (D&C 38:27). The three presiding quorums over the whole Church are of equal authority within their own spheres (D&C 107:22–26), but their decisions are of "the same power or validity" only when made "by the unanimous voice" of the quorum (D&C 107:27). Many important decisions take shape over what seem like long periods because achieving unanimity is highly valued by the quorums.

Because of the emphasis on divine and prophetic leadership and because of well-established norms and values in decision-making procedures, public dissent on a proposed calling or policy is unusual. There are, however, mechanisms for accommodating dissent. Normally, if one or more members find the proposed action objectionable, the dissenting member or members are asked to meet with the presiding officer privately to make known the reason for the question or objection. After considering the objections, presiding officers are free to pursue whatever decision they believe to be right.

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ROBERT E. QUINN

## COMMUNION

Communion refers to partaking of the Lord's Supper. The more common term among members of The Church of Jesus Christ of Latter-day Saints is

SACRAMENT (D&C 59:9). *Eucharistia* is the Greek term that meant "thanksgiving" among early Christians.

Partaking of the sacrament is the central act of worship and COVENANT renewal and resembles the simple commemorative meal described in the New Testament (cf. Matt. 26:26–28; Mark 14:22–24; Luke 22:19–20; Acts 2:42, 46). Postbiblical doctrines of transubstantiation (real presence) and of a "mere sign" are absent from the LDS teachings. All members of the Church, including unbaptized children, are encouraged to partake of the bread and water as emblems in remembrance of the body and blood of Jesus Christ (see D&C 27). The communion sought is a communion of spirit as envisioned in the SACRAMENT PRAYERS (Moro. 4–5; 3 Ne. 18; D&C 20:77, 79).

[See also Sacraments.]

PAUL B. PIXTON

## COMMUNITY

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bishopric will consult with the ward council and work for consensus in that group before taking action. Following the same pattern, the stake president consults with his counselors in the stake presidency and then with the high council. The First Presidency consults in this same way on matters of general Church policy and action in regular meetings with the Quorum of the Twelve Apostles.

Unanimity is the ideal for all these decision processes because of the importance of UNITY in the Church: "If ye are not one ye are not mine" (D&C 38:27). The three presiding quorums over the whole Church are of equal authority within their own spheres (D&C 107:22–26), but their decisions are of "the same power or validity" only when made "by the unanimous voice" of the quorum (D&C 107:27). Many important decisions take shape over what seem like long periods because achieving unanimity is highly valued by the quorums.

Because of the emphasis on divine and prophetic leadership and because of well-established norms and values in decision-making procedures, public dissent on a proposed calling or policy is unusual. There are, however, mechanisms for accommodating dissent. Normally, if one or more members find the proposed action objectionable, the dissenting member or members are asked to meet with the presiding officer privately to make known the reason for the question or objection. After considering the objections, presiding officers are free to pursue whatever decision they believe to be right.

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ROBERT E. QUINN

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SACRAMENT (D&C 59:9). *Eucharistia* is the Greek term that meant "thanksgiving" among early Christians.

Partaking of the sacrament is the central act of worship and COVENANT renewal and resembles the simple commemorative meal described in the New Testament (cf. Matt. 26:26–28; Mark 14:22–24; Luke 22:19–20; Acts 2:42, 46). Postbiblical doctrines of transubstantiation (real presence) and of a "mere sign" are absent from the LDS teachings. All members of the Church, including unbaptized children, are encouraged to partake of the bread and water as emblems in remembrance of the body and blood of Jesus Christ (see D&C 27). The communion sought is a communion of spirit as envisioned in the SACRAMENT PRAYERS (Moro. 4–5; 3 Ne. 18; D&C 20:77, 79).

[See also Sacraments.]

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portance of community life were an application of a revelation received in February 1831 on the law of CONSECRATION and STEWARDSHIP (D&C 42). This revelation encouraged the members of the Church to band together and live a communitarian life in which the wealthy would voluntarily share their surplus with the poor. These ideas about community were partially implemented in Kirtland, Ohio, in 1831. Participants soon moved to Jackson County, Missouri, to be involved with Joseph Smith's City of Zion plan, through which he envisioned many social, educational, intellectual, economic, and professional advantages to the Saints from living together in communities, each containing 15,000 to 20,000 people, rather than being scattered on farms, as was the custom on the frontier at that time (*CHC* 1:311–12; *see also* CITY PLANNING).

However, persecution drove the Saints from Missouri in 1838–1839, and some 12,000 of them fled to the NAUVOO area in Illinois. Based on a modified plan of the City of Zion, Nauvoo became a general model for community development later used by the Latter-day Saints in settling the Intermountain West.

An essential element of the organization of the communities established by the Latter-day Saints between 1830 and 1846 was the division of the larger communities into wards and STAKES, each with its own leaders. The BISHOP of each ward was a major figure in this organization. Nauvoo was eventually divided into a number of wards, each representing a geographic area of the city and the countryside beyond it. The bishop, with his counselors, was involved in supervising both the temporal and the spiritual affairs of the families within his ward's boundaries.

The guidelines left by Joseph Smith and fifteen years of experience in community building in Ohio, Missouri, and Illinois provided the basis for the principles that President Brigham YOUNG followed during the migration to Utah and the establishment and development of the LDS settlements of the Intermountain West.

The first principle was based on Joseph Smith's belief that the Latter-day Saints should live in a village and commute to rural farming areas around the community.

Second, property rights of residents of LDS communities were to be held under the principle of stewardship, which suggested that the interest of the group was more important than that of the individual. This principle was later implemented

by Brigham Young, who tried for thirty years to incorporate these communitarian teachings into the settlement of the Intermountain West.

Third, the duty of the Saints was to care for, and beautify, the earth (Nibley, pp. 3–29). The belief that the earth could be improved through the efforts of an industrious and dedicated community of Saints was of particular importance as the Church migrated to the arid Great Basin.

The fourth principle advocated frugality and the economic independence of the Saints.

The fifth principle emphasized the importance of unity and cooperation among Church members. Community cooperation allowed them to establish hundreds of settlements in the arid West, based on principles of faith, love, charity, kindness, service, and sharing one another's burdens.

SETTLEMENT OF THE INTERMOUNTAIN WEST. The communitarian principles established and developed during the formative years of the Church were institutionalized in the settlement of the Great Basin. One of the distinguishing characteristics of the Intermountain West is the presence of LDS communities based on these principles. Historically, these settlements ranged through southern Idaho, southwestern Wyoming, Utah, Nevada, California, Arizona, northwestern New Mexico, and southern Colorado. The role of religion was unique in their establishment.

The ward became the main base for organizing cooperation, economic development, spiritual and temporal welfare, and even the administration of justice in the new settlements. Salt Lake City, for example, was divided geographically into wards, with the bishop of each responsible for the well-being of the members within his jurisdiction. In each ward unit, believers unified their efforts in such prosaic activities as building a fence to protect the ward's newly sown crops, digging irrigation ditches to provide water for the land within the ward's boundary, caring for widows or the families of men who were absent on missions for the Church, assisting with births, burying the dead, and being involved in every other aspect of life within the ward. Disputes over water or land also were handled by the priesthood within the ward boundaries.

The importance of concerted efforts in LDS communities is still obvious to any observer of these small western towns. Many have only one ward. Thus, the Meadow Utah Ward is also the town of Meadow, Utah. The activities of the ward





*Peace and Fellowship in the Kingdom*, by Joseph H. Fisher (late nineteenth or early twentieth century, painted carved wood, 28" × 18"). This carving, originally created for the pulpit of a meetinghouse in the small town of Meadow, Utah, suggests the love and mutual concern necessary to unite a community of individuals from diverse backgrounds. Two doves touch beaks under a drapery canopy, two hands clasp in fellowship, and vines from two differently colored rose bushes intertwine, creating a new multi-hued flower. The word "welcome" can be made out in the vines at the bottom. Church Museum of History and Art.

are the focus of the social, political, and economic life of the community, involving even the few non-Mormons who reside there. In larger cities and in places where there are fewer Latter-day Saints, the ward remains the focus of activity for believers.

**THE TWENTIETH CENTURY.** The modern LDS community operates in basically the same manner as the earliest communities founded under the direction of Joseph Smith. The fundamental principles of cooperation, equality, beautifying the earth, frugality and independence, unity and cooperation, and stewardship of material possessions

are modified only in emphasis, not in principle. The continued reliance on an unpaid leadership allows the majority of ward members to be involved in providing services for the local congregation. From the bishop to the home teachers and visiting teachers who regularly visit each LDS home, all members are invited to become actively involved with the well-being of the entire community. The ward provides not only worship services but friends, economic assistance, and a support group that can be relied upon to provide the assistance any family might need, particularly in a society in which extended family members may not be nearby to provide such assistance. In this way, for many the ward becomes a surrogate family, and the common practice of addressing fellow Saints as "Brother" and "Sister" takes on enhanced and spiritually literal meaning. One belongs in the community of Saints regardless of one's other affiliations or lack of them; one is welcome in the ward however outcast one may feel elsewhere.

The effectiveness of the individual ward varies from place to place as a function of the ability and commitment of the leaders and members. The extent of unity among ward members and their commitment to the principles of mutual assistance and concern for one another also affect the effectiveness of the individual ward; yet, in general, the wards function as an instant community for the Latter-day Saint wherever he or she may move.

Membership in the LDS community is not restricted to those who have been longtime members of the Church. The Church is actively involved in proselytizing, with nearly 50,000 missionaries throughout the world who introduce prospective members to the ward or branch community, where they are encouraged to attend and become involved. The Church organizations are the structures used to fellowship them into the community.

The ward community strives to operate on what Joseph Smith said was the basis of governance in the Church: teach the members correct principles and let them govern themselves (*JD* 10:57–58). While the principle of equality of resources is not now practiced as it was in the 1830s or 1870s, members of the Church still dedicate their time and talents to the welfare of the community as a whole and are encouraged to tithe and to contribute to the assistance of the poor.

**LIFE IN THE MORMON COMMUNITY.** The importance of the Church in the lives of its members cannot be overstated (*see* MEMBERSHIP). Not only



are its principles and practices a part of everyday life in such matters as dress, food, personal habits, and financial and time management, but the involvement of the entire ward in helping one another also creates a strong bond among ward members. The Church emphasizes the integrity of the family and teaches that a fundamental purpose of the Church is to strengthen the family. In addition to formal and informal family religious observances, Church meetings consist (as of 1990) of a three-hour block of time on Sundays, the focus of which is an hour-long general meeting in which members of the congregation deliver talks on gospel principles and partake of the SACRAMENT of the Lord's Supper; following the SACRAMENT MEETING, sessions for SUNDAY SCHOOL, PRIESTHOOD, RELIEF SOCIETY, YOUNG WOMEN, and PRIMARY are held. In earlier decades various auxiliary meetings, youth activities, and ward events were held during the week, and the meetinghouse was a bustling center of ward and stake activities and classes nearly every day.

Members also have contact with one another through the HOME TEACHING and VISITING TEACHING programs, through assisting one another as needs arise, and through the other meetings and activities associated with the various Church AUXILIARY ORGANIZATIONS. Members of wards and stakes may participate in sports activities. The ward sponsors periodic socials, Scouting activities, and cultural events that involve the members of the community, both LDS and others. The cooperation of members of the ward in helping widows, the poor, the ill, the aged, and others with special needs provides additional opportunities for interaction. In combination, the activities and opportunities for service among members of the ward strengthen the ties of the LDS community and enhance their commitment to "love one another," as Christ commanded (John 13:34–35).

**ETERNAL PERSPECTIVES.** The attitudes of Latter-day Saints regarding community are influenced by the belief that human relationships are eternal. People are by nature social beings whose lives and feelings are eternally intertwined with those of others. In premortal life, all human beings were born as spirit children in the family of God and therefore became members of an eternal and divine society. In the present life, people can become members of the Church by entering into the new and everlasting covenant of baptism, which

binds people together as members of the kingdom of God. The Latter-day Saint view of the kingdoms of glory yet to come anticipates immortal beings living together forever. In other words, heaven includes life with other people and with God. In the highest degree of the celestial glory, a fulness of joy is found in ETERNAL MARRIAGE and familial relationships. Indeed, the nature of GODHOOD itself and the composition of the GODHEAD as three personages eternally united in a common cause demonstrate the divine prototype for personal relationships.

Latter-day Saints have faith that all people will come forth at the day of judgment and continue at various levels thereafter. This expectation gives a permanent and sensitive dimension to friendships, companionships, and virtually all contacts with other people in local and worldwide communities, both religious and civic. The ideal of human existence looks toward the creation of a people of ZION modeled after the city of Enoch and the establishment of a perfected community, a NEW JERUSALEM, under the personal governance of Jesus Christ.

[See also Brotherhood; Sisterhood; Society; Unity.]

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RICHARD H. JACKSON

## COMPASSIONATE SERVICE

The term “compassionate service” is used in the Church to refer to love-inspired assistance willingly given to meet physical, spiritual, and emotional needs. It requires a sensitivity that perceives human distress beyond spoken words (Luke 10:30–37; cf. 8:43–48), an eye that recognizes the good in people (Mosiah 4:16–18), and an understanding heart attuned to the HOLY SPIRIT to discern what is appropriate to say and do (3 Ne. 17:5–8; John 19:25–27). A call to Christlike service undergirded the Prophet Joseph SMITH’s formal charge to the Female RELIEF SOCIETY organized in 1842. Aware of the dire needs of the Saints, he said that “the object of the society [is to search] after objects of charity and [administer] to their wants” (Minutes of the Female Relief Society of Nauvoo, p. 7). A Necessity Committee of sixteen sisters was appointed “to search out the poor and suffering, to call upon the rich for aid, and thus, as far as possible, relieve the wants of all” (*History of Relief Society*, p. 68). Since that time, not only Relief Society members but also other Church members have been involved in formal and informal acts of compassionate service.

Present-day Relief Society visiting teachers continue to carry out Joseph Smith’s commission

with regular visits to each LDS family, discerning needs and providing caring support. Ezra Taft BENSON stated, “We urge you, particularly priesthood brethren and Relief Society sisters, to be sensitive to the needs of the poor, the sick, and the needy . . . [and] see that the widows and fatherless are assisted” (p. 7). Through appropriate channels of the PRIESTHOOD and Relief Society, assistance is to be given to the poor, sick, bereaved, homeless, and members with special personal problems and burdens (Mosiah 18:8–9; D&C 52:40).

When compassionate service is clothed in the true spirit of charity—which the Book of Mormon defines as the pure love of Christ—it becomes an all-encompassing and rewarding experience for the giver as well as the receiver (1 Cor. 13:4–8; Moro. 7:6–8, 45–47).

[See also Visiting Teaching.]

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Relief Society sisters and their families provide compassionate watchcare for each other, make themselves aware of one another's needs, and give loving service to individuals and families (c. 1985).

## COMPREHENSIVE HISTORY OF THE CHURCH

Intended as a centennial history of the LDS Church (1830–1930), Elder B. H. Roberts’s six-volume *Comprehensive History of the Church* stands as a high point in the publication of Church history to that time. Most earlier works were either attacks upon or defenses of the Church. Although Roberts’s study was a kind of defense, he set a more even tone, a degree of uncommon objectivity.

Like several historians preceding him (Bancroft, Whitney, Tullidge), Roberts set out to produce a multivolume work. Originally a periodical series prepared for the *Americana* magazine, Roberts’s articles appeared in forty-two-page installments between July 1909 and July 1915 (*CHC* 1:v–vi). As the centennial year of 1930 approached, Elder George Albert Smith suggested

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Published in handsome bindings with numerous illustrations, the work was impressive. But to the reader of today its importance lies beyond its format. Roberts was pointing the way to a new approach; he wanted Church history to avoid apology and indiscriminating defense of the faith. For example, he was skeptical of including any myths parading as history: "I find my own heart strengthened in the truth by getting rid of the untruth, the spectacular, the bizarre, as soon as I learn that it is based on worthless testimony" (Madsen, p. 363). He treated the difficulties of the Saints in Missouri objectively, assigning some elements of blame to both sides.

Roberts was willing to deal with sensitive topics. His analysis of the MOUNTAIN MEADOWS MASSACRE was fairly exacting. He was also willing to press his editors to get what he felt was fairness; he insisted on including Joseph Smith's KING FOLLETT DISCOURSE despite urgings to the contrary by some members. In some ways Roberts's *Comprehensive History* was an act of courage; certainly it was his magnum opus.

Though not trained as a historian, Roberts was well known as an orator and as a theologian. He read widely and was a vibrant politician, a noted missionary, and a popular Church leader. His theological writings continue to attract attention. All of this energy, even charisma, flows into his writing, producing rhapsodic prose that sometimes overshoots the mark. He wrote in the Romantic style, accepting Prescott and Parkman as his models.

The *Comprehensive History* is the high-water mark of studies produced before academic scholars undertook the writing of Church history after 1950. Roberts shows a faithfulness to documentary sources and rules of evidence. The six-volume set is a worthy monument to the Church's first century and still attracts serious attention.

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DOUGLAS D. ALDER

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## COMPUTER SYSTEMS

For many years The Church of Jesus Christ of Latter-day Saints used mechanical punched-card systems for accounting and other administrative purposes. These were replaced by modern computers. In 1962 the Church's computer systems were expanded to help provide names for temple work. They also were applied to managing the large and rapidly expanding genealogical information base. Church computer resources now serve every level, from general Church administration to the individual member.

In Church TEMPLES, computer systems are used to record biographical information of individuals, living and dead, who have received temple ORDINANCES. Family history computer systems maintain growing catalogs of worldwide genealogical records, a lineage-linked ANCESTRAL FILE, and an index of completed ordinances and other lists to help interested persons pursue family history work.

Computers also aid in the administration of various Church programs, including the international MISSIONARY program, where computers are used to track all missionaries and route individual requests for missionary visits. FINANCIAL CONTRIBUTIONS are recorded on computers by clerks at the WARD level, making possible regular reports to contributors and to the Church. All central budgeting and financial transactions are managed by computer. The Church maintains detailed membership records which are created on computers in the wards and are regularly updated and forwarded to central computers at Church headquarters or region/area offices (see RECORD KEEPING).

The Church uses computers to prepare, print, and distribute a wide range of materials through its DISTRIBUTION CENTERS in various parts of the world. SCRIPTURES, lesson manuals, handbooks, forms, and Church MAGAZINES are prepared with the use of computers. These materials are printed in as many as eighty-one languages, and computers are used extensively in the translation process.

PUBLIC COMMUNICATIONS uses computers to monitor public response to Church media. Computer systems also manage information in areas such as Church welfare, historical records, physical facilities, magazine subscriptions, and purchasing. The SEMINARIES and INSTITUTES track potential and enrolled students throughout the world by computer.

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Published in handsome bindings with numerous illustrations, the work was impressive. But to the reader of today its importance lies beyond its format. Roberts was pointing the way to a new approach; he wanted Church history to avoid apology and indiscriminating defense of the faith. For example, he was skeptical of including any myths parading as history: "I find my own heart strengthened in the truth by getting rid of the untruth, the spectacular, the bizarre, as soon as I learn that it is based on worthless testimony" (Madsen, p. 363). He treated the difficulties of the Saints in Missouri objectively, assigning some elements of blame to both sides.

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Though not trained as a historian, Roberts was well known as an orator and as a theologian. He read widely and was a vibrant politician, a noted missionary, and a popular Church leader. His theological writings continue to attract attention. All of this energy, even charisma, flows into his writing, producing rhapsodic prose that sometimes overshoots the mark. He wrote in the Romantic style, accepting Prescott and Parkman as his models.

The *Comprehensive History* is the high-water mark of studies produced before academic scholars undertook the writing of Church history after 1950. Roberts shows a faithfulness to documentary sources and rules of evidence. The six-volume set is a worthy monument to the Church's first century and still attracts serious attention.

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DOUGLAS D. ALDER

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## COMPUTER SYSTEMS

For many years The Church of Jesus Christ of Latter-day Saints used mechanical punched-card systems for accounting and other administrative purposes. These were replaced by modern computers. In 1962 the Church's computer systems were expanded to help provide names for temple work. They also were applied to managing the large and rapidly expanding genealogical information base. Church computer resources now serve every level, from general Church administration to the individual member.

In Church TEMPLES, computer systems are used to record biographical information of individuals, living and dead, who have received temple ORDINANCES. Family history computer systems maintain growing catalogs of worldwide genealogical records, a lineage-linked ANCESTRAL FILE, and an index of completed ordinances and other lists to help interested persons pursue family history work.

Computers also aid in the administration of various Church programs, including the international MISSIONARY program, where computers are used to track all missionaries and route individual requests for missionary visits. FINANCIAL CONTRIBUTIONS are recorded on computers by clerks at the WARD level, making possible regular reports to contributors and to the Church. All central budgeting and financial transactions are managed by computer. The Church maintains detailed membership records which are created on computers in the wards and are regularly updated and forwarded to central computers at Church headquarters or region/area offices (see RECORD KEEPING).

The Church uses computers to prepare, print, and distribute a wide range of materials through its DISTRIBUTION CENTERS in various parts of the world. SCRIPTURES, lesson manuals, handbooks, forms, and Church MAGAZINES are prepared with the use of computers. These materials are printed in as many as eighty-one languages, and computers are used extensively in the translation process.

PUBLIC COMMUNICATIONS uses computers to monitor public response to Church media. Computer systems also manage information in areas such as Church welfare, historical records, physical facilities, magazine subscriptions, and purchasing. The SEMINARIES and INSTITUTES track potential and enrolled students throughout the world by computer.

Large numbers of Latter-day Saints use personal computers in their homes to facilitate religious activities. Many use disk versions of the scriptures to enhance individual scripture research and study. Personal genealogical research has moved to a personal computer format that will allow exchanges of information with the large genealogical data bases in Salt Lake City.

DARWIN A. JOHN

## CONDESCENSION OF GOD

The Book of Mormon prophet Nephi<sup>1</sup> (c. 600 B.C.) was asked by an angel, "Knowest thou the condescension of God?" (1 Ne. 11:16). Nephi was then shown in a vision a virgin who was to become "the mother of the Son of God, after the manner of the flesh" (verse 18). He next beheld the virgin with a child whom the angel identified as "the Lamb of God, yea, even the Son of the Eternal Father" (11:21). Then Nephi understood that the condescension of God is the ultimate manifestation of God's love through Jesus Christ (11:20–22). Such condescension denotes, first, the love of GOD THE FATHER, who deigned to sire a son, born of a mortal woman, and then allow this Son to suffer temptations and pain (Mosiah 3:5–7), "be judged of the world," and be "slain for the sins of the world" (1 Ne. 11:32–33). Second, it signifies the love and willingness of God the Son (Jesus Christ) to die for mankind.

The word "condescension" implies "voluntary descent," "submission," and "performing acts which strict justice does not require." This definition is particularly applicable to Jesus in the portrayal of him by prophets who lived before his birth and who affirmed: "God himself shall come down" to make an atonement (Mosiah 15:1); "the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself . . . into the hands of wicked men" (1 Ne. 19:10); "the great Creator . . . suffereth himself to become subject unto man in the flesh" (2 Ne. 9:5); and "he offereth himself a sacrifice for sin" (2 Ne. 2:7). "The Lord Omnipotent," said King Benjamin, "shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay" (Mosiah 3:5).

In fulfillment of these prophecies, Jesus descended from the realms of glory for the purposes of experiencing mortal infirmities that he might

have mercy and compassion according to the flesh and of taking upon himself the sins, transgressions, pains, and sicknesses of men in order to satisfy the demands of justice and gain victory over death, thereby redeeming his people (Mosiah 15:8–9; Alma 7:11–13). Christ's selfless sacrifice merits profound gratitude and endearing love from all who are recipients of his supernal offering.

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CHARLES D. TATE, JR.

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## CONFERENCES

[This entry is composed of three articles:

- Conferences
- General Conference
- Stake Conference

*The first article explains the doctrinal concepts of holding conferences and the various types of conferences held by members of the Church. The second article focuses on the history of holding general conferences. The third article gives the background of holding stake conferences and their usual format.]*

### CONFERENCES

Latter-day Saints are counseled, as were the New Testament saints, to “meet together oft.” Conferences are among the most frequent types of meeting. Because The Church of Jesus Christ of Latter-day Saints is administered by a constantly changing core of lay leaders, teachers, and officers, there is perpetual need for instruction, inspiration, and renewal. The scriptures state: “And now, behold, I give unto you a commandment, that when ye are assembled together ye shall instruct and edify each other, that ye may know how to act and direct my church, how to act upon the points of my law and commandments, which I have given” (D&C 43:8). The word “edify” means to enlighten, lift, or elevate spiritually. By “union of feeling,” the Prophet Joseph SMITH taught the sisters of the RELIEF SOCIETY, “we obtain power with the heavens.” Conferences contribute to building that union. In

practice, Latter-day Saints often say to each other, “If you cannot come to receive, come to give.” In conferences, as in other types of Church meetings, the “strong in the Spirit” may “take with him him that is weak” (D&C 84:106).

There are only general guidelines for conferences. For “it always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit” (D&C 46:2).

Specific objectives, scheduling, and activities of conferences vary according to the group being served and may vary from one conference to another of the same group. WARD conferences are held annually to bring the STAKE leaders, ward leaders, and ward members together in local congregations to “review the status of individuals and organizations and to plan for improvement” (*General Handbook of Instructions* 2-4). Stake conferences are held twice annually, and are administered by stake, regional, and GENERAL AUTHORITIES. YOUTH, young adult, and singles conferences are held annually; typically these conferences focus on inspirational experiences and social interchange. Women’s conferences and Church women’s FIRESIDES are also held each year.

The growth of the Church has led to area and regional conferences, which may involve thousands of participants in designated geographic areas. These conferences are planned, organized, conducted, and addressed by General Authorities.

Two general conferences are held each year, one in April (designated the “annual” conference) and the other in October (designated as a “semiannual” conference). These are the most far-reaching conferences of the Church and for many years have been held in the Salt Lake Tabernacle. They provide opportunities to share the common bonds of fellowship in an environment charged with spirituality and in a setting different from the local meeting places of the Church. Prayers, music, addresses by General Authorities and others, shared expressions of faith, meeting new acquaintances, and renewal of self and commitments combine to enrich the lives of all who attend or who experience the conferences on radio or television.

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WILLIAM ROLFE KERR

#### GENERAL CONFERENCE

About two months after being organized on April 6, 1830, The Church of Jesus Christ of Latter-day Saints held its first general conference at the Peter Whitmer home in Fayette, Seneca County, New York. At that June 9 meeting about thirty members were in attendance and other people who were anxious to learn. This commenced a vital and enduring tradition (see CELEBRATIONS). Each April and October, members of the Church throughout the world assemble in Salt Lake City, Utah, for two days of meetings called general conference. For more than a century these meetings have been held in the 7,500-seat Salt Lake TABERNACLE located on TEMPLE SQUARE. Temple Square is virtually inseparable from the tradition of general conference and has been the site of nearly every one of them.

The April conferences of the Church are called annual conferences; those in October, semi-annual conferences. Current practice includes four two-hour general sessions on Saturday and Sunday, with a special priesthood session Saturday night carried by satellite to thousands of priesthood bearers throughout the world. Prior to 1977, the conferences met for three days.

Through the years general conference has accommodated the needs of the Church in a variety of ways. In 1954 David O. MCKAY, President of the Church from 1951 to 1970, listed the following twentieth-century objectives:

- (1) to inform the membership of general conditions of the Church—including whether it is progressing or retrogressing, and of its economic, ecclesiastical, and spiritual status; (2) to commend true merit; (3) to express gratitude for divine guidance; (4) to give instruction in principles, in doctrine, in the law of the gospel; (5) to proclaim the restoration, with divine authority to administer in all the ordinances of the gospel of Jesus Christ, and to declare, quoting the Apostle Peter, that there is none other name under heaven given among men than Jesus Christ

whereby we may be saved (Acts 4:12); (6) to admonish and inspire to continue in greater activity [IE (Dec. 1954), p. 872].

From a historical perspective, the conferences from 1830 to 1837 were called as needed by the Prophet Joseph SMITH, the first President of the Church. Those attending early conferences conducted the Church's business, heard announcements of new REVELATIONS, and exercised the principle of COMMON CONSENT in approving leaders and doctrine.

From 1838 to 1844 the concept of a regular general conference for the Church was set firmly in place and the precedents were established for the annual and semiannual conferences in April and October. Although the business of the Church was still transacted, emphasis was placed on expounding and teaching the doctrines of the Church. A significant body of doctrine was reviewed and revealed during this period.

One researcher has identified six major issues addressed in the conferences prior to 1845 that demonstrate flexibility and sensitivity to timely issues: (1) emergence and development of common consent; (2) initial experiment with a Zion concept and its temporary suspension; (3) teaching and expounding the doctrines of the Church, including new revelations; (4) institutionalizing of the conference system itself; (5) development of a temple-oriented worship, including COVENANTS and principles associated with the preparing of a people worthy to inherit Zion; and (6) exodus of the Church from organized society into the wilderness (Lowe, p. 398).

Clashes with tradition, tensions with neighbors of other faiths, and preparations for the westward movement all imposed adaptation on the general conferences of the Church just prior to the exodus to the Great Basin in 1847.

Conferences continued during the exodus and into the permanent settlement in Utah, although there was no general conference in October 1846, which occurred during the transition period after the Latter-day Saints had been driven from Nauvoo, Illinois, and before the first company of settlers arrived in the Salt Lake Valley in July 1847.

The conferences from 1848 to 1877 considered pressing needs such as emigration from the east and foreign countries, colonization, and missionary work. Assignments to colonize and calls to serve

missions were frequently announced from the conference pulpit without prior notice. Leonard J. Arrington has characterized these conferences as "the cement which held together the Mormon Commonwealth. . . . It was through the instrumentality of the conference that church leaders were able to effect the central planning and direction of the manifold temporal and spiritual interests of their followers. It was in the conference that Latter-day Saints experienced most keenly the sense of belonging to a whole—a worshipping, building, expanding Kingdom" (p. 32).

The last two decades of the nineteenth century were troubled times for the Church because federal legislation against PLURAL MARRIAGE brought a financial and societal crisis. General conferences reflected those concerns. From 1885 to 1887, five conferences were held outside of Salt Lake City, and many of the GENERAL AUTHORITIES were in exile.

In the twentieth century because of technology and the Church's improving image, conference sessions began reaching beyond the Tabernacle and to peoples other than Latter-day Saints. In October 1924, KSL RADIO began broadcasting conferences. Coverage was extended in 1938 to other radio stations that wished to carry all or part of the sessions. In 1949 the conference was televised by KSL Television. Satellite transmission to interested television stations and cable systems in other parts of the United States was initiated in 1975, and in 1980 the conference sessions were first carried by satellite to Church centers outside of Utah. More than 2,600 Church satellite dishes in North America now receive general conference twice each year (see SATELLITE COMMUNICATION SYSTEM).

Conference sessions were first translated simultaneously into other languages in 1962, and by 1990 they were being translated into twenty-nine languages. Conferences can now be heard in multiple languages on Temple Square. As a result of the worldwide broadcasting and translation of conferences, the sessions are more structured and planned than they were in earlier years. Most of the speakers are presiding authorities of the Church, although on occasion other men and women are asked to participate.

General conference of The Church of Jesus Christ of Latter-day Saints continues today as a vital doctrinal and social institution. It touches the lives of hundreds of thousands of Latter-day Saints

worldwide. The conference sermons are printed in the Church magazines and are recorded on video tapes.

[See also Celebrations.]

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M. DALLAS BURNETT

#### STAKE CONFERENCE

In the revelation on Church organization and government received by the Prophet Joseph Smith in April 1830, Church members were instructed to "meet in conference once in three months, or from time to time as said conferences shall direct or appoint; and said conferences are to do whatever church business is necessary to be done at the time" (D&C 20:61–62).

Once STAKES were organized, the Saints began meeting in stake conferences every three months. The practice of quarterly stake conferences continued from the mid-1800s until 1979, when the frequency was reduced to two per year. GENERAL AUTHORITIES of the Church presided at most stake conferences until the mid-1980s, when the growth in Church membership and the number of stakes made it impossible for an authority to attend each conference. In 1986, General Authorities were assigned to preside at one of the stake conferences, and the STAKE PRESIDENT was authorized to preside at the other. In 1990 General Authorities were assigned to visit each stake for a conference only once every other year.

Stake conferences bring together members and friends who reside within the geographical boundaries of a stake. At least four sessions are held during a two-day period: (1) the first meeting is with the stake presidency and the visiting authorities, if any, to review the activity and progress of the stake during the last six months; (2) a priesthood leadership meeting to train stake and WARD priesthood leaders in Church doctrine and principles; (3) a general assembly of all adults (eighteen

years of age and over) where the presiding authority and invited stake members speak; and (4) a Sabbath general session for all stake members, including children and interested friends of the Church. The Sabbath general session features congregational hymns, specially arranged choir selections, stake business, and sermons from the presiding authority, stake leaders, and other invited speakers.

The major purposes of stake conference are: (1) sustaining general and stake officers; (2) releasing stake officers; and (3) approving ordinations to the MELCHIZEDEK PRIESTHOOD, and also enhancing the faith and testimony of the members through leadership training, music, sermons, and the fellowship of the Saints. The meetings are often considered a spiritual feast. The General Authority and stake leaders are well versed in the scriptures, are excellent teachers, and present strong witness to the divinity of Jesus Christ.

MERRILL J. BATEMAN

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## CONFESSION OF SINS

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At least three confessions may need to be made to help the sinner repent: To the Lord, to proper ecclesiastical officers, and to the injured party. Latter-day Saint doctrine holds that all must confess their sins to the Lord, from whom alone ultimate forgiveness can come. In addition, major

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Transgressions of lesser gravity that have offended others, such as marital or social differences, minor outbursts of anger, petty disagreements, and the like, are to be confessed to the injured party often resolving the matter without involving ecclesiastical authority. Public confession is not required unless the transgression has been against the public (D&C 42:88–93).

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years of age and over) where the presiding authority and invited stake members speak; and (4) a Sabbath general session for all stake members, including children and interested friends of the Church. The Sabbath general session features congregational hymns, specially arranged choir selections, stake business, and sermons from the presiding authority, stake leaders, and other invited speakers.

The major purposes of stake conference are: (1) sustaining general and stake officers; (2) releasing stake officers; and (3) approving ordinations to the MELCHIZEDEK PRIESTHOOD, and also enhancing the faith and testimony of the members through leadership training, music, sermons, and the fellowship of the Saints. The meetings are often considered a spiritual feast. The General Authority and stake leaders are well versed in the scriptures, are excellent teachers, and present strong witness to the divinity of Jesus Christ.

MERRILL J. BATEMAN

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Despite the general restriction of access to these current records, the Church allows exceptions in extraordinary cases that promise substantial benefits to mankind. For instance, Church officials have provided extensive membership data to cancer researchers and others who have established a legitimate need for such information (Lyon, pp. 129–33).

Most of the noncurrent records of the Church are stored in the Historical Department, one of the world's largest religious archival institutions. Besides housing institutional records, the department also accepts donations of personal historical materials, such as the diaries and papers of individual Church members.

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The Historical Department restricts some materials to protect the privacy of persons mentioned in them. Experts on archival law have written that "privacy is by far the most pervasive consideration in restricting materials in archives" (Peterson and Peterson, p. 39). The Church's view of privacy embraces more than the legal principle that recognizes persons' privacy until death. "In addition," Dallin H. Oaks explained, "our belief in life after death causes us to extend this principle to respect the privacy of persons who have left mortality but live beyond the veil" (p. 65). Examples of materials restricted for privacy reasons include the records of Church disciplinary proceedings, confidential minutes of Church councils, and journals of

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RICHARD E. TURLEY, JR.

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## CONFIRMATION

Confirmation in The Church of Jesus Christ of Latter-day Saints is a sacred ORDINANCE essential for salvation. This ordinance follows baptism by immersion for the remission of sins and is efficacious only through faith in the Lord Jesus Christ and repentance. It is administered by the laying on of hands by men having AUTHORITY, one of whom performs the ordinance and blesses the candidate. By this process one becomes a member of the Church and is given the gift of the Holy Ghost (Acts 2:37–38; 19:1–7). Baptism and confirmation are administered to persons at least eight years of age, the age of ACCOUNTABILITY (D&C 68:25–27).

The scriptures attest to the administering of the ordinance of confirmation in New Testament times. When Peter and John went to Samaria and found certain disciples who had received John's baptism in water, they "laid their hands on them, and they received the Holy Ghost" (Acts 8:17; see also verses 14–22).

Confirmation may be performed only by those holding the MELCHIZEDEK PRIESTHOOD. The Book of Mormon records that Jesus "touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake

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The ordinance of confirmation is usually performed at a baptismal service or fast and testimony meeting. One or more bearers of the Melchizedek Priesthood lay their hands upon the head of the newly baptized person, and the one who is "voice," calling the person by name, says words to this effect: "In the name of Jesus Christ, and by the authority of the holy Melchizedek Priesthood, I confirm you a member of The Church of Jesus Christ of Latter-day Saints and say unto you, 'receive the Holy Ghost.'" Words of blessing follow as the Spirit of the Lord may dictate, invoking divine guidance, comfort, admonition, instruction, or promise. The initiates are often reminded that through this gift they will discern right from wrong and that the Spirit will be, as it were, a lamp to their feet.

The receiving of the gift of the Holy Ghost may or may not be apparent immediately, although the *right* to receive this gift is conferred at confirmation. The admonition to receive the Holy Ghost is interpreted to include living in a receptive way for the enlightenment of the Spirit. Joseph Smith taught, "No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator" (*TPJS*, p. 328). One is admonished likewise to seek earnestly for spiritual gifts (1 Cor. 12:1–11, 31; D&C 46:9–26) and the "fruits of the Spirit," including love, joy, peace, and longsuffering (Gal. 5; Moro. 7:45–48).

The scriptures sometimes refer to the sanctifying influence of the Holy Ghost as the "baptism of fire" (Matt. 3:11; 3 Ne. 19:13; Morm. 7:10). Confirmation begins that process. It is seen as a lifetime quest formally renewed each Sabbath in the partaking of the SACRAMENT, whose prayers end with the plea that those who have taken upon themselves the name of Jesus Christ "may always have his Spirit to be with them" (Moro. 4:3).

Once individuals have been confirmed as members of the Church and have received the gift of the Holy Ghost, they may retain this gift by maintaining a state of worthiness with corrections as needed, through an ongoing process of repentance and discipleship.



A girl is confirmed a member of The Church of Jesus Christ of Latter-day Saints (Philippines, 1986). Confirmation is a priesthood ordinance performed after baptism, inviting the person to receive the Holy Ghost. Courtesy Floyd Holdman.

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## CONSCIENTIOUS OBJECTION

While any member of the Church is free to object to military combat service because of conscience, simply holding membership in the Church in and of itself is not a justification. Church leaders have discouraged conscientious objection in every conflict of the twentieth century. Although it is opposed to war and recognizes that going to war is a very poor alternative means of resolving conflicts, the Church considers it the loyal duty of citizenship for members to answer the call of their various countries for military service.

At the same time, it recognizes the right of individual members to determine for themselves whether their deep, spiritual consciences will allow them to serve in combat or require them to request assignment to alternate service. The

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## CONSECRATION

*[The following two articles deal with the LDS concept of consecration. Law of Consecration offers an overview of the origin and extended practice of the principles of consecration among Latter-day Saints. The article Consecration in Ohio and Missouri specifically addresses both LDS efforts to live such principles and the resulting economic impact on LDS communities that flourished in these states between 1832 and 1846.]*

### LAW OF CONSECRATION

The law of consecration was introduced through revelations given to the Prophet Joseph SMITH. As early as 1829, he was directed by the Lord to "seek to bring forth and establish the cause of Zion" (D&C 6:6; 11:6; 12:6; 14:6). Anciently, the ZION of ENOCH was made up of people who "were of one heart and one mind, and dwelt in righteousness; and there was no poor among them" (Moses 7:18). These features have characterized the Lord's people who have accepted and applied the fulness of the gospel in their lives, such as the people of the city of Enoch (Moses 7:17–18) and the Nephite golden era (4 Ne. 1:2–3, 15–17) and some of the early Christians (Acts 4:32–37). Latter-day Saints have also been given the law of consecration as an ideal and a challenge and promise for the future (D&C 42:32–39).

The level of dedication required to live the law of consecration has many ancient echoes. The Bible records acts of consecration expressly connected with instituting COVENANTS with God (e.g., Gen. 9:8–17; Num. 6). The willingness to sacrifice Isaac signified the complete dedication of Abraham to God's commands (Gen. 22:1–18). Exodus and Leviticus also disclose various sacrificial acts involving consecration to God, principally by AARON and his sons (cf. Ex. 40:12–16; Lev. 1–7). The New

Testament records that early Christians were called upon to set their hearts first on the KINGDOM OF GOD and to have "all things in common" (Acts 2, 4, 5).

After the risen Jesus established his Church in the Western Hemisphere about A.D. 34, the Book of Mormon people followed the practice of consecration for nearly 200 years. "The people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another. And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift" (4 Ne. 1:2–3).

On January 2, 1831, the Lord revealed to the Prophet Joseph SMITH in Fayette, New York, that anciently he had taken the Zion of Enoch to himself and then commanded him to go to Ohio to receive the law (D&C 38:4, 32; cf. Moses 7:21). When Joseph Smith arrived at Kirtland, Ohio, in February, he found the Saints organized in a communal society called "the family." He persuaded them to abandon this practice for "the more perfect law of the Lord." On February 9, while in the presence of twelve elders, he received the revelation that embraced "the law of the Church" (HC 1:146–48; D&C 42). This revelation presented the laws of Church government and of moral conduct for members and established the basic principles of consecration (D&C 42:32–39).

The key principles given in the revelations are consistent with those required for celestial living: all things belong to God, and his people are stewards (D&C 38:17; 104:11–14); individuals are to esteem others as themselves (D&C 38:24–27; 51:3, 9; 70:14; 78:6; 82:17); mankind must retain free AGENCY (D&C 104:17); men and women are made equal according to their wants, needs, and family situations (D&C 51:3); and there must be ACCOUNTABILITY (D&C 72:3; 104:13–18). Although the implementation of the law of consecration of property as revealed in the early 1830s was temporarily suspended (cf. HC 4:93), the principles themselves were not discontinued.

**THE COVENANTS OF CONSECRATION TODAY.** The Lord revealed several purposes for the law of consecration: to bring the Church to stand independent of all other institutions (D&C 78:14); to strengthen Zion, adorning her in beautiful gar-

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Testament records that early Christians were called upon to set their hearts first on the KINGDOM OF GOD and to have "all things in common" (Acts 2, 4, 5).

After the risen Jesus established his Church in the Western Hemisphere about A.D. 34, the Book of Mormon people followed the practice of consecration for nearly 200 years. "The people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another. And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift" (4 Ne. 1:2–3).

On January 2, 1831, the Lord revealed to the Prophet Joseph SMITH in Fayette, New York, that anciently he had taken the Zion of Enoch to himself and then commanded him to go to Ohio to receive the law (D&C 38:4, 32; cf. Moses 7:21). When Joseph Smith arrived at Kirtland, Ohio, in February, he found the Saints organized in a communal society called "the family." He persuaded them to abandon this practice for "the more perfect law of the Lord." On February 9, while in the presence of twelve elders, he received the revelation that embraced "the law of the Church" (HC 1:146–48; D&C 42). This revelation presented the laws of Church government and of moral conduct for members and established the basic principles of consecration (D&C 42:32–39).

The key principles given in the revelations are consistent with those required for celestial living: all things belong to God, and his people are stewards (D&C 38:17; 104:11–14); individuals are to esteem others as themselves (D&C 38:24–27; 51:3, 9; 70:14; 78:6; 82:17); mankind must retain free AGENCY (D&C 104:17); men and women are made equal according to their wants, needs, and family situations (D&C 51:3); and there must be ACCOUNTABILITY (D&C 72:3; 104:13–18). Although the implementation of the law of consecration of property as revealed in the early 1830s was temporarily suspended (cf. HC 4:93), the principles themselves were not discontinued.

**THE COVENANTS OF CONSECRATION TODAY.** The Lord revealed several purposes for the law of consecration: to bring the Church to stand independent of all other institutions (D&C 78:14); to strengthen Zion, adorning her in beautiful gar-



ments, as a bride prepared and worthy of the bridegroom (D&C 33:17; 58:11; 65:3; 82:14, 18; etc.); and to prepare the Saints for a place in the CELESTIAL KINGDOM (D&C 78:7).

Commenting on this subject, President John TAYLOR stated that consecration is a celestial law and, when observed, its adherents become a celestial people (*JD* 17:177–81). Thus, men and women today can become like as those of Enoch’s day, “of one heart and one mind, . . . with no poor among them” (Moses 7:18). Orson PRATT, an early apostle, observed that if the Lord’s people aspire to the celestial kingdom, they must begin to learn the order of life that is there (*JD* 2:102–103).

**IMPLEMENTATION OF THE LAW OF CONSECRATION.** The law of consecration requires dedicating all of one’s time, talents, and possessions to the Church and its purposes (D&C 82:19; 64:34; 88:67–68; 98:12–14). John A. Widtsoe, an apostle, noted that its operation was quite simple. Those who joined such an order were to place all their possessions in a common treasury—the rich their wealth, the poor their pittance. Then each member was to receive a sufficient portion—called an “inheritance”—from the common treasury to enable that person to continue in trade, business, or profession as desired. The farmer would receive land and implements; the tradesman, tools and materials; the merchant, necessary capital; the professional person, instruments, books, and the like. Members working for others would receive proportionate interests in the enterprises they served. No one would be without property. All would have an inheritance (Widtsoe, pp. 302–303).

A person’s inheritance was to consist of personal property, to be operated permanently and freely for the benefit of the person and the family. Should the person withdraw from the order, the inheritance could be taken with him, but the person would have no claim upon surplus donations or possessions initially placed in the common treasury (D&C 51:3–6). At the end of a year or set period, the member who had earned more than needed for his family would voluntarily place the surplus in the common treasury. Substantial profits were to be administered by the group rather than by one individual. Men and women who, despite diligence, had a loss from their operations would have the loss made up by the general treasury for another start, or they might—with consent—be

placed in some activity better suited to their gifts. In short, the general treasury was to establish every person in a preferred field and was to care for those unable to profit from their inheritance. The general treasury, holding members’ surpluses, would also finance public works and make possible all community enterprises decided upon by the group (D&C 104:60–77).

President J. Reuben Clark, Jr., counselor in the First Presidency, explained that the law of consecration as practiced was not a fully communal life. There was no common table. Each family lived as a unit. Property that was not turned back to the donor by mutual consent of the donor and the BISHOP became the property of the Church and was placed in the storehouse. Every member of the Church had equal access to the contents of the storehouse according to personal needs, circumstances, and needs of the family (Clark, p. 3).

**EFFORTS TO LIVE THE LAW OF CONSECRATION.** An early effort to live the law of consecration was first tried at Thompson, Ohio, in May 1831 by the members from the Colesville Branch who had moved there from New York. Complications arose when one of the participants withdrew his land and some of the members left for Missouri to help establish the center place of Zion before the practice could take root (Stewart, p. 125). Continued efforts to make necessary refinements in practicing the law in Ohio ultimately failed. A similar attempt was also made at this same time to institute the law of consecration and stewardship in Missouri, but intolerance and bickering among some of the Saints and the lack of any surplus to consecrate rendered the attempt unsuccessful (*see* CONSECRATION IN OHIO AND MISSOURI below).

After these early failures, the Lord adapted the requirements of the law of consecration to the capacities of the Saints and revealed the law of TITHING as a practice to follow (*HIC* 3:44; D&C 119). Although tithing does not require the giving of everything to the Lord, it teaches the fundamental elements upon which the character of a Zion people rests: self-control, generosity, love of fellow humans, love for God, and a desire to build the kingdom of God. Giving tithing for over a century, as the Saints proved their ability to live this commandment, prepared them to accept also the welfare program, introduced in 1936 by Church President Heber J. GRANT (*CR* [Oct. 1936]:3). Five years later, President J. Reuben Clark, Jr.,

observed that the practices of tithing, FAST OFFERINGS, and Church welfare had brought Church members closer to the original principles of the UNITED ORDER and law of consecration (CR [Oct. 1942]:57).

Concerning the future, Zion can be redeemed only by obedience to the law of consecration. At the proper time, the Lord's leaders will implement the program. While it is not clear what procedures will be revealed, Latter-day Saints anticipate that the principles of stewardship, equality, agency, and accountability will eventually be subscribed to by all participants and that the goals originally envisioned will be reached (D&C 78:7, 14; 82:14).

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FRANK W. HIRSCHI

#### CONSECRATION IN OHIO AND MISSOURI

The principles of consecration were implemented in various forms in Ohio and Missouri in the 1830s to provide for the needs of the poor and of a financially struggling Church (*see* KIRTLAND, OHIO; KIRTLAND ECONOMY). Many of the Latter-day Saints migrating to Ohio and Missouri lacked the means to support themselves, and the Church had few resources to construct buildings such as the temple or to finance publications. The various implementations of the law of consecration helped to meet these practical needs as well as to teach participants to live a celestial law.

The law of consecration was never fully practiced in Ohio but was implemented in Missouri in several forms between 1831 and 1839. In its 1831 form, the law of consecration required all participants, or "stewards," to consecrate or convey their possessions to the Church storehouse. The bishop would then give back to each individual or family a "stewardship" of land, money, and other possessions according to just wants and needs. Surplus profits generated from these stewardships were contributed to the storehouse to assist the poor and

serve other general purposes. To administer the system, separate bishops and storehouses were established in the two Church centers of Kirtland and Missouri.

In 1833, the practice of consecration was modified to provide for private ownership of stewardships, and in 1838, the principle of tithing introduced another change. The law of tithing required the Saints to give "all their surplus property" to the bishop, and subsequently "one-tenth of all their interest [increase] annually" (D&C 119:1, 4).

Implementation of consecration was difficult for the early Latter-day Saints and occurred only intermittently. The impoverished Missouri Saints, were driven and persecuted by mobs, and repeatedly lost personal possessions, lands, and crops. Church property was often taken or destroyed (*see* MISSOURI CONFLICT). Under such circumstances, most members required more for their stewardships than they could contribute to the pool of resources. Others were reluctant to donate their surpluses, and some who left the Church pursued legal means to recover consecrated properties. In the face of such obstacles, the sincere efforts of some faithful Saints to implement the law are all the more remarkable.

The United Firm, more commonly known as the United Order, a corporate enterprise based on consecration principles, was a second and more limited implementation of consecration, which operated in Kirtland with a branch in Missouri from March 1832 to April 1834. About twelve men consecrated their possessions and received stewardships in this business venture. Surpluses were to go into the storehouse for printing the revelations and for meeting other Church needs. The firm dissolved when loan payments could not be made.

The Literary Firm, a third implementation of consecration principles, continued longer than the other two. Established in November 1831 to print the revelations and other publications for the Church, it operated in several forms until August 1837. Following the 1833 Missouri mob actions, printing operations were moved from Independence to Kirtland. Up to eight men were made stewards over the revelations and consecrated their efforts to manage publication. Although constantly beset by problems, the firm published the DOCTRINE AND COVENANTS (1st ed.), the BOOK OF MORMON (2nd ed.), and other Church books and periodicals.

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KARL RICKS ANDERSON

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 CONSTITUTIONAL LAW

As a people, the Latter-day Saints are committed to sustaining constitutional government as the best instrument for maintaining peace, individual freedom, and community life in modern society. This commitment is reinforced by their scriptures, which affirm that constitutional law “supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before [the Lord]” (D&C 98:5). The scripture cited further explains that not only has God made people free by giving them AGENCY, but “the law also maketh you free” (verse 8). Furthermore, any standard other than constitutional law “cometh of evil” (verse 10). This principle applies not only in the UNITED STATES OF AMERICA, but wherever Latter-day Saints might live throughout the world. However, Latter-day Saints everywhere believe also “in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law” (A of F 12).

Latter-day Saints have both contributed to, and benefited from, laws and American constitutional law. The Constitution of the United States of America made the RESTORATION of the gospel possible because it limits governmental power, protects individual rights, and sets a moral tone tolerating controversial religious views and rights of expression and assembly. LDS belief in the divine origin of the Constitution contributes to respect for the document.

The majority of the main events associated with the restoration of the Church occurred in the United States. Its message was controversial and provocative, and without the protections of the United States Constitution, the Church likely would not have survived. President Wilford WOODRUFF taught that at that time the United States of America was the only place where the Lord could have established his Church and kingdom (JD 25:211). President David O. MCKAY, in

the dedicatory prayer for the Los Angeles Temple, expressed gratitude for the Constitution and for the fact that it made the establishment of the Church possible (IE 59 [Apr. 1956]:226). This idea is expressed frequently by Latter-day Saints and is more than patriotic rhetoric; a brief examination of the U.S. Constitution shows why.

The United States was especially hospitable to the restoration of the Church because its Constitution limits governments, both state and federal, thereby protecting individual rights. It limits governmental power in two ways: through two structural features commonly referred to as the separation of powers and federalism and through a series of express prohibitions.

The separation of powers refers to the division of governmental power on a horizontal plane among the three distinct branches of the federal government—legislative, executive, and judicial. Federalism divides governmental power on a vertical plane between the national government and the state governments. The separation of powers and federalism, by allocating governmental powers among several entities and by making each of these entities a competitor with the others, minimize the likelihood that government will trample individual rights.

The most famous of the express prohibitions against governmental action are contained in the first eight of the ten amendments to the Constitution that make up the Bill of Rights. By themselves, these provisions had been interpreted to apply only to the federal government, but the Fourteenth Amendment has now been held by the U.S. Supreme Court to make most of those Bill of Rights guarantees binding on state governments as well (see CIVIL RIGHTS). Because the Bill of Rights and the structural provisions of the Constitution protect individual rights against government intrusions, Latter-day Saints and other religious groups have been its distinct and identifiable beneficiaries.

Beyond its limitations on government, the Constitution sets a moral tone tolerating controversial religious views and rights of expression in general. This tone extends beyond its immediate impact on government. Without it, the public opposition to the Church, combined with the zeal of its adherents, might have brought about its demise. That Joseph SMITH was born soon after the adoption and ratification of the Constitution is no coincidence in the LDS view.

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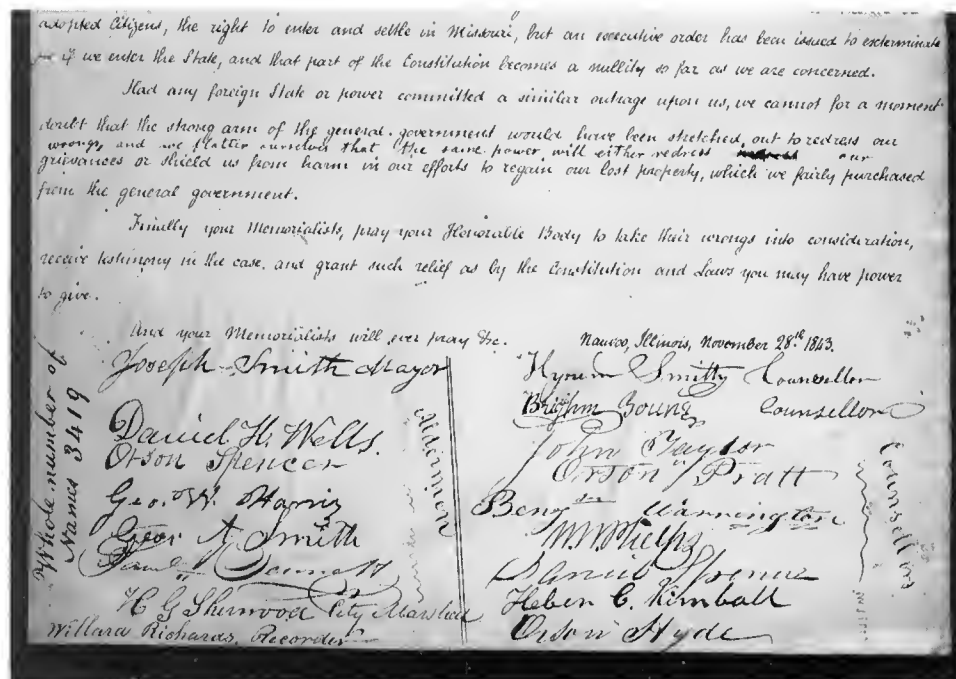
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On November 28, 1843, the Church petitioned the United States government to help members obtain relief from their unconstitutional losses of property at the hands of mobs and the Missouri state militia, partly as a result of an executive order. This petition was signed by 3,419 people, including Joseph Smith, Hyrum Smith, Brigham Young, John Taylor, Orson Pratt, and Heber C. Kimball as Nauvoo city officials. The federal government took no action in what was then considered a matter outside federal jurisdiction.

Latter-day Saints have participated significantly in the development of American law dealing with constitutional protections of civil rights. The starting point for modern constitutional analysis of First Amendment freedoms—including not only the free exercise of religion but all First Amendment rights—is provided by *REYNOLDS V. UNITED STATES* (98 U.S. 145 [1879]), which involved the prosecution of a nineteenth-century Church leader for practicing polygamy. *Reynolds* was the first Supreme Court interpretation of the First Amendment. It draws a distinction between beliefs, which it holds are absolutely protected by the First Amendment, and conduct, which it says enjoys no protection.

That distinction between belief and conduct is still the cornerstone of First Amendment analysis. The first half of it (absolute protection for belief) is still good law, though the second half (no protection for conduct) is not. The present rule for religiously motivated conduct, which was not clearly developed until almost a century after the *Reynolds* decision was handed down, is that government actions adversely affecting religious behavior

are prohibited by the First Amendment's free exercise clause unless government can show that its actions are based on a compelling state interest and that its regulation or other infringement is narrowly tailored to the achievement of that objective (*Wisconsin v. Yoder et al.*, 406 U.S. 205 [1972]). The test strongly favors individual rights over government interests and is therefore conducive to RELIGIOUS FREEDOM. It is also a test from which the Church has benefited.

As a group, Latter-day Saints in the United States are deeply patriotic. They sustained the Constitution even when, in times of severe persecution, some of its protections were denied them. Partly because of the Church's history and partly because of their unique understanding of the nation's origins, most Latter-day Saints in the United States accept the responsibility to study and understand their Constitution as being rooted not only in patriotism but in religion as well. The devotion of the Church and its leaders to the Constitution can be traced to early times. Doctrine and Covenants 134, "A Declaration of Belief Regarding Governments and Laws," adopted by unanimous

vote at a general assembly of the Church held at Kirtland, Ohio, on August 17, 1835, is a vigorous statement on the importance of preserving individual rights, particularly those relating to religious and other expressive freedoms. As expressed by one Church President, Latter-day Saints “have a tremendous obligation to be good citizens, to uphold the Constitution of this land, to adhere to its basic concepts” (Benson, pp. 615–16; *see also* POLITICS: POLITICAL TEACHINGS).

Another aspect of the LDS understanding of the Constitution is the belief gained from scripture concerning its divine origins, which enhances Latter-day Saints’ respect and even reverence for the document, particularly in the United States. The Lord revealed to Joseph Smith, “And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose” (D&C 101:80; cf. 3 Ne. 21:4). Some Church members espouse a view which goes beyond this scriptural language, esteeming the Constitution beyond criticism and as near scriptural. What the scripture in fact says is simple, informative, and understandable: this remarkably successful document did not emerge by chance or human wisdom alone. God had a hand in its creation—not in the same, direct, revelatory way that he creates scripture, but by assembling and inspiring, at the one crucial point in American history when it was sorely needed, probably the most talented collection of statesmen with which any nation has ever been blessed.

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REX E. LEE

## CONSTITUTION OF THE UNITED STATES OF AMERICA

While LDS scripture reinforces the traditional Christian duty of “respect and deference” to civil laws and governments in general as “instituted of

God for the benefit of man” (D&C 134:1, 6), Latter-day Saints attach special significance to the Constitution of the UNITED STATES OF AMERICA. They believe that the Lord “established the Constitution of this land, by the hands of wise men whom [he] raised up unto this very purpose” (D&C 101:80). The Prophet Joseph SMITH once described himself as “the greatest advocate of the Constitution of the United States there is on the earth” (HC 6:56–57). All of his successors as President of the Church have reaffirmed the doctrine of an inspired Constitution. This consistent endorsement is notable, for basic LDS teachings are far removed from the premises of American liberalism, and largely as a result of these differences, Latter-day Saints suffered considerable persecution before achieving an accommodation with mainstream America.

The idea of an inspired Constitution is rare in contemporary public discourse and wholly absent from contemporary constitutional and historical scholarship. Seeking to discern the hand of divinity in America’s beginnings, however, was once common not only in popular rhetoric but also among eminent nineteenth-century historians such as George Bancroft. Perhaps even more important is the repeated acknowledgment of divine aid by America’s founding fathers. Notably, George Washington frequently expressed gratitude to God for felicitous circumstances surrounding the rise of the United States and chose the occasion of his first inaugural address to recognize the providential character of the framing of the Constitution:

No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men, more than the People of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency. And in the important revolution just accomplished in the system of their united government, the tranquil deliberations and voluntary consent of so many distinct communities, from which the event has resulted, cannot be compared with the means by which most governments have been established, without some return of pious gratitude, along with an humble anticipation of the future blessings which the past [blessings] seem to presage [W. Allen, ed., *George Washington: A Collection*, p. 461. Indianapolis, Ind., 1988].

LDS teaching and revelation are in harmony with this self-understanding of the founding generation. Latter-day Saints believe that the Lord established

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the Constitution, not by communicating specific measures through oracles, but by raising up and inspiring wise men to this purpose (see D&C 101:80). This emphasis on the extraordinary character of the American founders—and perhaps, more generally, on the founding generation as a whole—accords with assessments by contemporaries, as well as by later students of the period. Thomas Jefferson, then U.S. ambassador to France, described the Constitutional Convention of 1787 as “an assembly of demigods.” More than forty years later, Alexis de Tocqueville, the noted French observer of American society, included the American people as a whole in his praise of the founding:

That which is new in the history of societies is to see a great people, warned by its lawgivers that the wheels of government are stopping, turn its attention on itself without haste or fear, sound the depth of the ill, and then wait for two years to find the remedy at leisure, and then finally, when the remedy has been indicated, submit to it voluntarily without its costing humanity a single tear or drop of blood [Vol. 1, p. 113].

This understanding of the divine inspiration of the Constitution as mediated through the human wisdom of the founders and the founding generation invites the inference that new needs and circumstances might require the continued exercise of inspired human wisdom by statesmen and citizens alike. LDS leaders have taught that the Constitution is not to be considered perfect and complete in every detail (as evidenced most clearly by its accommodation with slavery, contrary to modern scripture; e.g., D&C 101:79) but as subject to development and adaptation. It was part of the wisdom of the founders to forbear from attempting to decide too much; they therefore provided constitutional means for constitutional amendment. President Brigham YOUNG explained that the Constitution “is a progressive—a gradual work”; the founders “laid the foundation, and it was for after generations to rear the superstructure upon it” (*JD* 7:13–15).

If the wisdom embodied in the Constitution is considered open to future development, so must it be understood as rooted in the past. J. Reuben Clark, Jr., perhaps the most thorough expositor of the Constitution among past LDS Church leaders, emphasized the dependence of the founders’ wisdom on “the wisdom of the long generations that had gone before and which had been transmitted

to them through tradition and the pages of history” (1962, p. 3). He saw the Constitution as the product of Englishmen’s centuries-long struggle for self-government. This historical perspective fits well with the account of the Book of Mormon, according to which the Lord guided the discovery, colonization, and struggle for independence of America (1 Ne. 13:12–13), in order to establish it as a “land of liberty” (2 Ne. 10:11). Latter-day Saint teaching differs from the traditional providential view of the founding chiefly in holding this liberty not only a blessing in itself but also a condition for the restoration of the fulness of the gospel of Jesus Christ.

LDS teaching about the wisdom of the founders readily acknowledges that it was both conditioned by the past and open to the future. But there can be no question of completely reducing the Constitution to its historical conditions. If the document framed in 1787 remains a touchstone today, this is because, in some admittedly imperfect way, it aims at “the rights and protection of all flesh, according to just and holy principles” (D&C 101:77). Church President David O. MCKAY affirmed that “there are some fundamental principles of this republic which, like eternal truths, never get out of date. . . . Such are the underlying principles of the Constitution” (p. 319).

The scriptural reference to “just and holy principles” appears to locate these fundamentals in certain “rights.” Section 98 of the Doctrine and Covenants recommends friendship to constitutional law based on the harmony between FREEDOM under its law and freedom under God (D&C 98:6, 8). Similarly, revelation links human “rights” with the opportunity to “act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment” (D&C 101:78). In this way, the reverence of Latter-day Saints for the Constitution is anchored in the fundamental doctrine of free AGENCY, or the idea that God makes possible people’s progress toward eternal life in part by exposing them to the consequences, good or bad, of their choices. LDS scholars who have examined the Constitution from the standpoint of this fundamental interest in moral freedom have exhibited its connection with the basic principles of the rule of law (Reynolds, in Hillam) and of the separation of powers (Hickman, in Hillam), both of which concepts are connected with the ideal of limited government.

If “moral agency” stands at the core of the doctrine of an inspired Constitution, then one might say that whereas LDS teaching in the nineteenth century emphasized the agency, Church leaders in the twentieth century have increasingly stressed the moral foundations of the Constitution, echoing the prophet Mosiah<sub>2</sub> in the Book of Mormon: “If the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you” (Mosiah 29:26–7; cf. Ether 2:8–12). Their praise of the Constitution has often been paired with warnings against the evils of Marxist communism, a system opposed to the Constitution and moral freedom.

LDS attachment to the Constitution has been further encouraged by an important oral tradition deriving from a statement attributed to Joseph Smith, according to which the Constitution would “hang by a thread” and be rescued, if at all, only with the help of the Saints. Church President John Taylor seemed to go further when he prophesied, “When the people shall have torn to shreds the Constitution of the United States the Elders of Israel will be found holding it up to the nations of the earth and proclaiming liberty and equal rights to all men” (*JD* 21:8). To defend the principles of the Constitution under circumstances where the “iniquity,” or moral decay, of the people has torn it to shreds might well require wisdom at least equal to that of the men raised up to found it. In particular, it would require great insight into the relationship between freedom and virtue in a political embodiment of moral agency.

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RALPH C. HANCOCK

#### CONTENTION

Ranging from hostile words spoken at home to international conflicts, contention is so prevalent in the world that people tend to think of it as normal, inevitable, and perhaps even necessary. In the Book of Mormon, however, Jesus states, “He that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another” (3 Ne. 11:29). Whether at home, at church, in business, or in the community, “such things should be done away” (3 Ne. 11:30). This is fundamental to the teachings of Jesus Christ.

Latter-day Saints place great value on directing their energy in positive ways: “Use boldness, but not overbearance; and also see that ye bridle all your passions, that ye may be filled with love” (Alma 38:12). Thus, scriptures admonish the faithful to “contend for the faith” (Jude 1:3; 1 Thes. 2:2), but not to the point of quarreling or arguing. Contention is especially detrimental at home (Mosiah 4:14) and over doctrine (1 Cor. 11:16; 3 Ne. 11:28).

Jesus taught not only that contention should cease, but anger too, along with derision, contempt, and scorn. Having such feelings place a person in danger of the judgments of the Church and of God (see Matt. 5:22; see also 3 Ne. 12:22, where the phrase “without a cause” is absent).

When people get into difficulties and disagreements with one another, the scriptures furnish wise counsel. If a person feels bad feelings, or discovers that someone has bad feelings against him or her, it is that person’s responsibility to go “quickly” and be reconciled (3 Ne. 12:23–25). Implicit in this injunction is the recognition that “we are members one of another” (Eph. 4:25). A troubled relationship is shared by all persons in-

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**THE NATURE OF CONVERSION.** A number of theories have been advanced by sociologists to explain why people are likely to convert to another religious denomination. Glenn M. Vernon indicated that conversion involves several subprocesses, which must be accounted for, including (1) the manner in which the convert becomes aware of the group possessing the ideology; (2) the acceptance of new religious definitions; and (3) the integration of the new convert into the group. John Lofland and Rodney Stark proposed that conversion is a problem-solving process in which the individual uses organizational facilities, programs, and ideologies to resolve various life problems. More recently, David A. Snow, Louis A. Zurcher, and Sheldon Ekland-Olson have emphasized structural proximity, availability, and affective interaction with members of the new denomination as the most powerful influences in determining who will join. Roger A. Straus has proposed that religious conversion is an active accomplishment by the person who converts. Straus thinks that previous theories focus too heavily on the idea that conversion is something which happens to a person as a result of circumstances external to himself. Similarly, C.

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David Gartrell and Zane K. Shannon propose that conversion should be characterized as a rational choice based on the recruit's evaluation of the social and cognitive outcomes of converting or not converting.

Recovery from crisis, social proximity to members of the Church, and personal problem solving are certainly involved to some extent in at least some conversions. However, research about people who have converted to many churches, (Snow and Phillips; Heirich) including The Church of Jesus Christ of Latter-day Saints (Seggar and Kunz), has failed to provide much support for the problem-solving theory of Lofland and Stark. Research by David A. Snow and Cynthia L. Phillips and by Max Heirich provides more evidence of the influence of social networks in conversion.

Most scientific theories, however, lack any significant reference to the influence of the HOLY SPIRIT in conversion, which is the dominant element in the Latter-day Saint understanding of conversion. The visitation of Jesus Christ to Paul on the road to Damascus (Acts 9:1–9) does not fit into any secular theoretical categories. Paul was not seeking a new faith to solve problems in his life. He did not begin to serve Christ in order to be accepted by his friends. He persecuted Christians because he thought they had fallen away from the true faith. As a religious man, he recognized the voice of God when it spoke to him.

Similar conversion stories are told in the Book of Mormon. For example, as Alma<sub>2</sub> and the sons of King Mosiah<sub>2</sub> were going about teaching that the religion of their fathers was not true, they were stopped by the angel of the Lord, who asked why they persecuted the believers. Alma<sub>2</sub> was struck dumb and fell to the ground unable to move. While his father and others fasted and prayed in his behalf for two days and two nights, Alma<sub>2</sub> suffered excruciating pains and torment and finally called upon Jesus Christ for mercy to take away his sins. Immediately, the pain left and his soul was filled with exquisite joy (Alma 36:6–22). Alma arose and proclaimed that he had been reborn through the spirit of the Lord. Alma and the sons of Mosiah spent the rest of their lives preaching of Christ and doing many good works (Mosiah 27:8–31; cf. the spiritual rebirth of the people of Zarahemla at the time of King BENJAMIN in Mosiah 4–5).

Most conversions are not as dramatic as those of Paul and Alma<sub>2</sub> and the sons of Mosiah. The

conversion of Alma<sub>1</sub> is closer to the kind experienced by most people who join the Church (Mosiah 17:2–4; 18:1). When Abinadi called him and the other priests of the wicked king Noah to repentance, Alma<sub>1</sub> knew in his heart that Abinadi spoke the truth. He repented of his sins and began to keep the commandments, with which he was already basically familiar. This wrought a significant change in his life.

From these and other scriptural accounts of the conversion process, it is evident that conversion “implies not merely mental acceptance of Jesus and his teaching but also a motivating faith in him and his gospel—a faith which works a transformation, an actual *change* in one’s understanding of life’s meaning and in his allegiance to God—in interest, in thought, and in conduct” (Romney, p. 1065). Conversion involves a newness of life, which is effected by receiving divine forgiveness that remits sins (*see* BORN OF GOD). It is characterized by a determination to do good continually, forsaking all sins, and by the healing of the soul by the power of the Holy Spirit, being filled with peace and joy (cf. Romney, p. 1066).

THE PROCESS OF CONVERSION TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. The three subprocesses proposed by Vernon fit quite well the three most obvious aspects of conversion to the Church. The first is “the manner in which the convert becomes aware of the group possessing the ideology.” This corresponds to what is referred to in LDS missionary circles as “finding.” People come into contact with missionaries in many ways. The most effective source is referral by current Church members who invite friends or family relatives to meet with the missionaries to be taught about the gospel. A second way is for missionaries to knock on doors to invite people to learn about the Church. They also may talk with people they meet on the street or in any other form of normal social contact. Missionaries occasionally set up booths at fairs or expositions. The Church has advertised through the broadcast and print media, offering Church literature. It also operates several VISITORS CENTERS, usually associated with a Church temple or historical site. Two of the best known are Temple Square in Salt Lake City, Utah, and at historic Nauvoo, Illinois. All these visitors centers offer interested people the opportunity to accept teaching visits by missionaries.

The second of Vernon’s subprocesses—ac-



ceptance of new religious definitions—corresponds to the second major missionary activity, teaching. Missionaries teach the basic principles of God's plan of salvation. They invite those they teach to learn more by studying the Bible and the Book of Mormon on their own. They encourage, inform, teach, and testify. Study is an important part of the conversion process, for the mind plays a role as the investigator learns to understand and ponder the wisdom, logic, and ethic of gospel principles. As B. H. Roberts once stated, "It is frequently the case that a proper setting-forth of a subject makes its truth self-evident. . . . To be known, the truth must be stated and the clearer and more complete the statement is, the better opportunity will the Holy Spirit have for testifying to the souls of men that the work is true" (Vol. 2, pp. vi–vii).

Prospective converts are invited to seek through prayer a spiritual witness from the Holy Ghost to let them know the truth. As Roberts stated regarding the Book of Mormon, "[The Holy Ghost] must ever be the chief source of evidence for the truth of the Book of Mormon. All other evidence is secondary to this, the primary and infallible. No arrangement of evidence, however skillfully ordered; no argument, however adroitly made, can ever take its place" (pp. vi–vii). A quotation from the Book of Mormon is generally used to invite the prospective convert to seek this spiritual manifestation of the truthfulness of the Book of Mormon and of the gospel message: "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost" (Moro. 10:4).

Most converts to the Church do not seem to have personal characteristics that predispose them to conversion. While those who begin looking into the Church tend to be younger than the average population and tend somewhat more often to be women, these factors do not predict who will ultimately accept BAPTISM. Those who seek baptism do not tend to have more personal problems than those who do not, nor do they differ significantly from others in personality traits or personal dispositions.

Conversion to the Church is usually not precipitous. The process begins with the first signs of

interest, and may continue for many years, even after baptism. It is not simply a matter of accepting and believing the teachings of the Church. Many who do accept baptism indicate that they do not fully understand the teachings, but that they have come to feel that accepting baptism is the right thing to do. Most of them achieve a more complete understanding and acceptance of Church doctrine as they become integrated into membership. Such integration is the third process mentioned by Vernon (*see* FELLOWSHIPING).

Becoming a member of the Church has broader implications than simply adopting a new set of religious beliefs. For many new members it means adopting a new lifestyle quite different from the one to which they were accustomed. For nearly all new members, it also means that they become part of a new social network of friends and acquaintances. In some cases, the new Church member is rejected and ostracized by family and former friends. This social transition is made easier if the new convert has previously developed friends and acquaintances among members of the Church.

**MISSIONARY WORK IN THE CHURCH.** Those who have been converted usually want to share their newfound understanding with others (*cf.* Perry, pp. 16–18). Paul, Alma<sub>1</sub>, and Alma<sub>2</sub> passionately taught the truth of Christ's saving mission throughout the remainder of their lives following their conversions. To the convert who loves people, there is a balance to be achieved between having genuine tolerance for the beliefs of others and fulfilling the desire and obligation to share with them the joy of conversion. The major Jewish and Christian religions have gone through phases when the proselytizing spirit was dominant and other periods when the desire to proselytize was restrained (Marty and Greenspahn).

The Church of Jesus Christ of Latter-day Saints has actively proselytized from its beginnings. Its leaders and members have accepted a mandate to proclaim the restored gospel to "every nation, and kindred, and tongue, and people" (Rev. 14:6; D&C 133:37), to all who will listen. Soon after the formal organization of the Church, Samuel Smith, a brother of Joseph Smith, traveled from place to place offering the Book of Mormon to any who would receive it. Missionaries were soon bringing in converts from the United States, Canada, England, Scandinavia, and Western Europe.

After the main body of members moved to the Intermountain West, the missionary work continued. Increasingly the missionary responsibility was given to young men who had not yet married. Their converts continued to migrate to the American West until well into the twentieth century, in spite of the fact that around the turn of the century Church leaders began to encourage converts to remain where they were and to build up the Church in their homelands.

The Church growth rate since 1860 has never been less than 30 percent for any ten-year period. Since 1950, Church growth has accelerated (see VITAL STATISTICS), advancing to more than 50 percent in each ten-year period from 1950 to 1980 (Cowan).

In recent years the Church has become less and less a church confined to the western United States. As late as 1960, more than half of Church members were located in the Intermountain West, with only 10 percent outside the United States. In 1980, nearly one-third of Church members lived outside the United States, with only about 40 percent in the Intermountain West. In 1989 less than one convert in four was an American citizen.

By far the greatest convert growth outside the United States has been in Latin America, particularly in Mexico, Brazil, Chile, Peru, and Argentina (see SOUTH AMERICA). There has also been considerable increase in the number of baptisms in Asia and the Philippines. In 1979 there were three missions in the Philippines; this increased to twelve by 1990, and the number of convert baptisms per year tripled in that same period (see ASIA). New missions were opened in eastern Europe in 1989 and 1990. In 1990 the Church had more than 40,000 full-time missionaries in 257 missions around the world.

Latter-day Saints believe, as stated by President Marion G. Romney: it may be that "relatively few among the billions of earth's inhabitants will be converted. Nevertheless . . . there is no other means by which the sin-sick souls of men can be healed or for a troubled world to find peace" (p. 1067).

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KAY H. SMITH

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## COOPERATIVE MOVEMENT

See: Economic History of the Church

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## CORRELATION OF THE CHURCH, ADMINISTRATION

Correlation is the process of identifying the role of each part of the Church, placing each in its proper relationship to the others, and ensuring that each functions properly. The parts include doctrines and ordinances, organizations and agencies, programs and activities, meetings, and printed and audiovisual materials. All of these parts should be "fitly framed together" (Eph. 2:21). They function properly when they are connected systematically and operate in harmony and unity. Like the parts of a human body, each has its function, none is

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sufficient of itself, and none can usurp the tasks of others (cf. 1 Cor. 12:12–28; D&C 84:108–110).

Correlation is a unifying process in which each organization of the Church subordinates limited views to the good of the whole Church. It is not censorship in the sense of inhibiting or channeling free expression and creativity. Rather, it is the way the Church ensures suitable and effective use of its resources.

Correlation serves under the direction of the First Presidency and the Twelve. It provides order to the many parts of the Church (cf. 1 Cor. 14:40; D&C 28:13; 107:84; 132:8) and systematic reviews of proposed action (cf. Matt. 18:16; D&C 6:28). It helps organizations avoid unnecessary duplication. Correlation ensures that Church programs, materials, and activities

- Support and strengthen families in learning and living the gospel.
- Are directed by the **PRIESTHOOD**.
- Use the scriptures and the words of the prophets as the basis for teaching.
- Comply with policies and meet standards approved by the **COUNCIL OF THE FIRST PRESIDENCY** and **QUORUM OF THE TWELVE APOSTLES**.
- Are simple to comprehend and use.
- Conserve demands in effort, time, or money on Church members.
- Encourage people to use local resources whenever appropriate and authorized, rather than to make them totally dependent on Church headquarters.

When the Church was organized in 1830, its structure and operation were relatively simple. However, as the **RESTORATION** of the gospel unfolded, the Church grew rapidly in numbers and organizational complexity. Various Church Presidents created or adopted the following auxiliary organizations: **RELIEF SOCIETY** in 1842 (for women), **SUNDAY SCHOOL** in 1849, **Young Ladies' RETRENCHMENT ASSOCIATION** in 1869 (which developed into the **Young Women's Mutual Improvement Association** for teaching **YOUNG WOMEN**), **Young Men's Mutual Improvement Association** in 1875 (for teaching **YOUNG MEN**), and **PRIMARY** in 1878 (for children). (See also **AUXILIARY ORGANIZATIONS**.) Church leaders also organized priesthood quorums, expanded missionary work into many countries, acquired family records to

identify ancestors, constructed temples and meetinghouses, held religion classes, established schools, and implemented a program for assisting needy people.

As the programs and activities of Church organizations expanded in number and complexity, they came to have their own general and local officers, curricula, reporting systems, meetings, magazines, funding, and lines of communication.

Part of the role of correlation was to maintain order among these organizations. In 1907, the First Presidency appointed the Committee of Correlation and Adjustments; in 1908, the Correlation Committee and the General Priesthood Committee on Outlines; in 1916, the Social Advisory Committee (combined with the Correlation Committee in 1920); in 1939, the Committee of Correlation and Coordination; and in 1940, the Union Board of the Auxiliaries. Relying on the mandates found in latter-day scripture, these groups were to correlate Church organizations in their structures, curricula, activities, and meetings.

In 1960, the First Presidency directed a committee of General Authorities to review the purposes and courses of study of the priesthood and auxiliaries. The work of this committee laid the foundation for present-day correlation efforts. The committee identified the purposes of each organization from its inception, traced its expansions and changes, and reviewed its courses of study and activities. On the basis of the committee's recommendations, the First Presidency established three coordinating committees in 1961—one for children, one for youth, and one for adults—and a coordinating council that directed the activities of the three committees. The council and committees, each headed by a member of the Quorum of the Twelve Apostles, were to correlate the instructional and activity programs of priesthood quorums, auxiliaries, and other Church agencies.

By 1962, the Church had organized its curricula and activities around three groups: children, youth, and adults. In 1965, it introduced a **FAMILY HOME EVENING** program with a study manual for families to learn gospel principles and values in their homes. By 1971, the Church had reformatted its magazines by age group rather than by organization—*Ensign* for adults, *New Era* for youth, and *Friend* for children.

In 1972, the First Presidency created the Department of Internal Communications to plan, correlate, prepare, translate, print, and distribute

instructional materials and periodicals. As part of this reorganization, the First Presidency created the Correlation Department and placed all organizations, curricula, and periodicals under the direction of the priesthood.

In 1979 the Church published its own edition of the Bible in English, using the text of the King James Version. New editions of the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price were published in 1981.

The Church instituted a consolidated meeting schedule in 1980 to decrease the time required for meetings and allow more time for family instruction and activities, placing most local Sabbath meetings within a three-hour period.

Strengthening priesthood direction, the First Presidency organized the First Quorum of the SEVENTY in 1975 and, in 1980, assigned its Presidents to be executive directors of departments at Church headquarters. In 1984, the First Presidency appointed AREA PRESIDENCIES from the Quorums of the Seventy to supervise the affairs of the Church in assigned areas of the world.

In 1987, the First Presidency restated the role of correlation: All proposed official Churchwide materials, programs, and activities must be submitted for evaluation by the Correlation Department. Moreover, no proposed item could be developed under Church auspices or placed in formally authorized use without written direction to do so from the Council of the First Presidency and Quorum of the Twelve.

During the 1990s, the focus of Church correlation shifted from maintaining order among Church entities to simplifying and reducing programs and materials, and to limiting volume, complexity, and cost.

Church leaders have determined that excessively complex and expensive programs and materials can impede taking the gospel to "all nations, kindreds, tongues and people" (D&C 42:58). As the Church grows in developing areas of the world, it will include many members who have limited education and resources.

The present (1990) correlation process at Church headquarters permits representatives of departments and auxiliaries to propose annually the materials, programs, and activities they want to have considered. An originator proceeds with a proposed item only after it has appropriate concept and final production approval.

From Church headquarters, all communica-

tions are transmitted through a single priesthood line from the First Presidency and Council of the Twelve to STAKES and WARDS and thereby to families and individuals.

In local stakes and wards (congregations), leaders correlate programs and activities through councils whose members represent everyone within stake or ward boundaries. These councils ensure that Church programs and resources are available to the people to help them learn and live the principles of the gospel.

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## COUNCIL BLUFFS (KANESVILLE), IOWA

Between 1846 and 1852, Council Bluffs, then known as Kanesville, was the headquarters for a substantial LDS presence in western Iowa. During the exodus from Illinois to the Rocky Mountains in the late 1840s, thousands of Latter-day Saints wintered at the Missouri River. After many proceeded westward, WINTER QUARTERS, their original headquarters on the western bank, was abandoned in early 1848 in response to governmental pressure to leave Indian lands. Latter-day Saints who had not gone west relocated on the east bank of the river, in Iowa.

The new townsite was laid out in December 1847, on what originally had been Henry W. Miller's encampment on Indian Creek, in a hollow below the east bluffs of the Missouri River. That same month, Brigham YOUNG was sustained as PRESIDENT OF THE CHURCH in a reorganization of the FIRST PRESIDENCY in Kanesville. The new town of Kanesville took its name from a non-Mormon emissary of U.S. President James K.

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At one time, as many as thirty-one small encampments were clustered in and about Kanesville. At its height, Kanesville consisted of 350 log cabins, two log tabernacles, a post office, and numerous shops, stores, and other business establishments. Wheat, corn, and many vegetables thrived then, as they do today, in the rich riverbed soil near the bluffs. The town's most pressing problem, to provide adequate food, shelter, employment, and wagon outfits for large numbers of poor immigrants "passing through," was made easier by the California Gold Rush of 1849–1851, which resulted in a boom for Kanesville and other outfitting towns. The gold rush greatly expedited LDS migration while transforming Kanesville from a Mormon into a "Gentile" town.

By the summer of 1852, more than 12,000 Latter-day Saints—6,100 from Great Britain alone—had traveled west via Kanesville, ending the period of concentrated LDS presence in the area. In December 1853, non-LDS residents incorporated Kanesville and renamed it Council Bluffs, in memory of Lewis and Clark's council with the Indians in 1804 on or near the city site.

Kanesville is also remembered as the place where Oliver COWDERY was rebaptized by Orson Hyde in November 1848, ending years of estrangement from the Church he had helped organize in 1830.

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## COUNCIL OF FIFTY

The Council of Fifty, a council formed in Nauvoo in 1844, provided a pattern of political government under PRIESTHOOD and REVELATION. It was, to its members, the nucleus or focus of God's latter-day kingdom.

Old Testament prophecy speaks of a stone "cut out of the mountain without hands" that will roll forth to fill the whole earth (Dan. 2:44–45). Joseph Smith and his associates believed that the "little stone" represented in part a political kingdom similar to the other kingdoms referred to by DANIEL. Joseph Smith taught that in this, the DISPENSATION OF THE FULNESS OF TIMES, "all things" would be set in place for Christ's return, including the basic principles and organization for a system that would govern the earth during the MILLENNIUM (*JD* 1:202–203; 2:189; 17:156–57).

On April 7, 1842, Joseph Smith received a revelation giving the formal name of the "Living Constitution"—or, as it came to be known by the number of its members, the Council of Fifty—and indicating that the nucleus of a government of God would be organized. Two years later, in the spring of 1844, after a small group of faithful Church leaders and members had received their TEMPLE ENDOWMENT, the Prophet formally established the Council of Fifty.

Members of the council understood its principles to be consistent with the ethics of scripture and with the protections and responsibilities of the CONSTITUTION OF THE UNITED STATES. Non-Latter-day Saints could be members (three were among the founding members), but all were to follow God's law and seek to know his will. The PRESIDENT OF THE CHURCH sat as council president, with others seated according to age, beginning with the oldest. Revealed rules governed proceedings, including one that required that decisions be unanimous.

The council had some practical responsibilities for organizing Joseph Smith's presidential campaign in 1844, the exodus from Nauvoo in 1845–1846 (see WESTWARD MIGRATION), and early



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government in the Great Basin. But what interested council members most was, not their specific duties, but the expectation that the council represented something much larger: it was a working demonstration of the principles and pattern for a future KINGDOM OF GOD on earth. The Church already had a well-developed apocalyptic outlook, including belief in the latter-day collapse of existing governments before Christ's return. In this framework, the Council of Fifty was viewed as the seed of a new political order that would rule, under Christ, following the prophesied cataclysmic events of the last days.

The council, therefore, did not challenge existing systems of law and government (even in Nauvoo), but functioned more as a private organization learning to operate in a pluralistic society. Its exercise of actual political power was modest, but provided a symbol of the future theocratic kingdom of God. Always, the Fifty functioned under the FIRST PRESIDENCY and the QUORUM OF THE TWELVE APOSTLES, who were also members of the council.

After the westward migration and the early pioneer period, the Council of Fifty largely disappeared as a functioning body, except for a brief resurgence during John TAYLOR's presidency when the Church again faced intense political challenges. Still, the Saints found consolation in the belief that one day, when the Savior returned, the Council of Fifty, or a council based on its principles, would rise again to govern the world under the King of Kings.

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KENNETH W. GODFREY

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## COUNCIL OF THE FIRST PRESIDENCY AND THE QUORUM OF THE TWELVE APOSTLES

Each week the two presiding quorums of The Church of Jesus Christ of Latter-day Saints meet

jointly as the Council of the First Presidency and the Quorum of the Twelve Apostles. Meeting in a room in the Salt Lake Temple, this council discusses and decides all major Church appointments and policy matters.

The presiding members in this council are the FIRST PRESIDENCY, consisting of the PRESIDENT OF THE CHURCH, who has ultimate authority for all matters in the Church, and his counselors, who assist him in directing the affairs of the Church. The Council also includes the QUORUM OF THE TWELVE APOSTLES. The members of these two quorums are the only men on earth who hold all the KEYS, or authorization, of the priesthood, and only they are sustained as prophets, seers, and revelators for the Church.

N. Eldon Tanner, counselor to four Church Presidents, said, "It is in this body [the Council] that any change in administration or policy is considered and approved, and it then becomes the official policy of the Church" (Tanner, 1979, p. 47). Responsibilities of the Council include such matters as approval of new bishops; changes in ward, stake, mission, and temple boundaries and organizations; and approval of general officers and central administration of the auxiliary organizations of the Church, such as the Primary, Sunday School, and Relief Society.

The order and procedure of the Council are rarely discussed in public, but can be inferred from published accounts of the process by which a revelation was announced in 1978. After a considerable period of prayer and discussion among the General Authorities, President Spencer W. KIMBALL felt inspired to extend eligibility for the priesthood to all worthy male members of the Church. He first presented it to his counselors, who accepted and approved it, and then to the Quorum of the Twelve Apostles in the Council of the First Presidency and the Quorum of the Twelve Apostles. The same inspiration came to the members of the Council, who then approved it unanimously (McConkie, p. 128). After the Council had sustained the President in this action, the revelation was subsequently presented to all other GENERAL AUTHORITIES and to the general membership of the Church, who approved it unanimously (Tanner, 1978).

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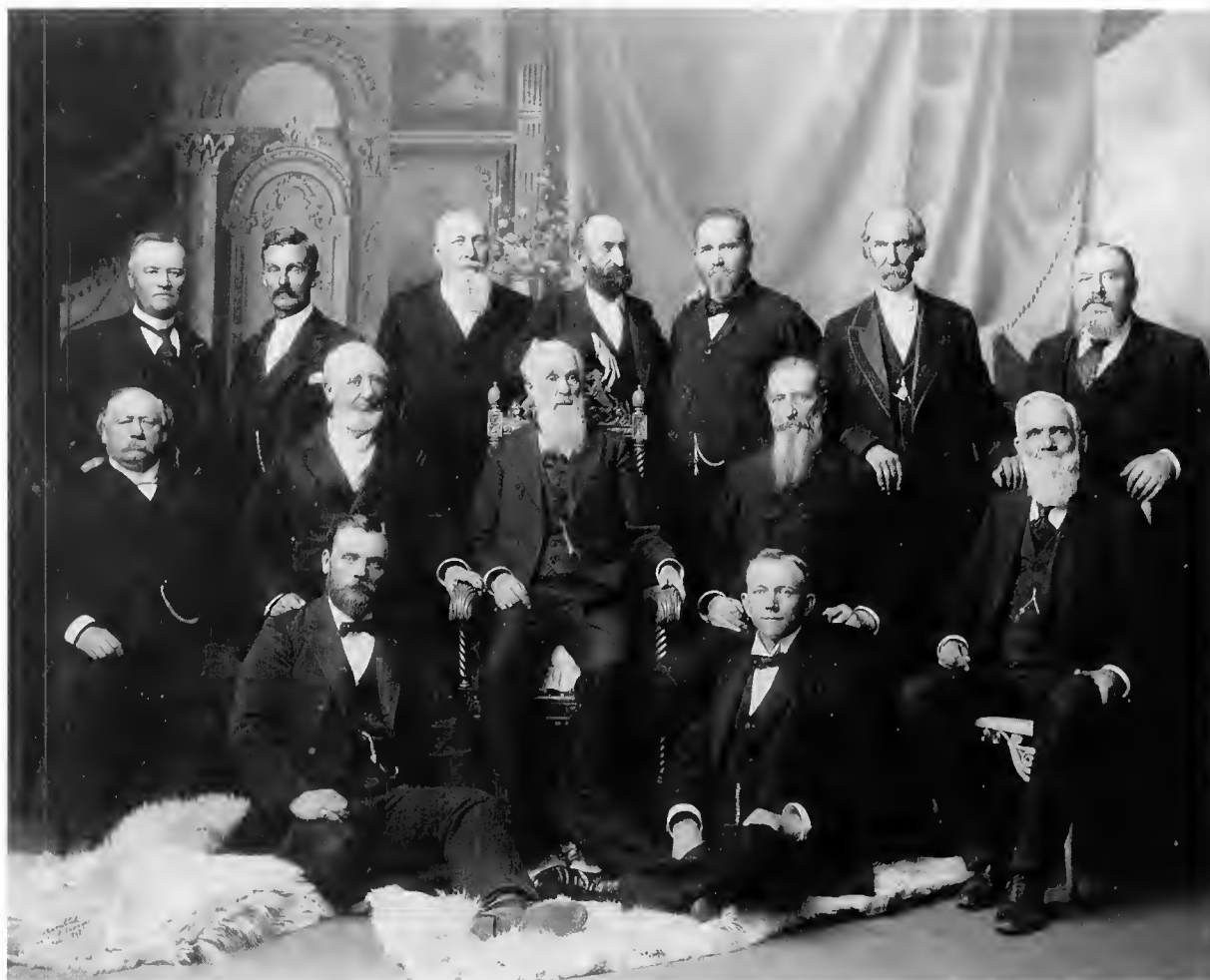
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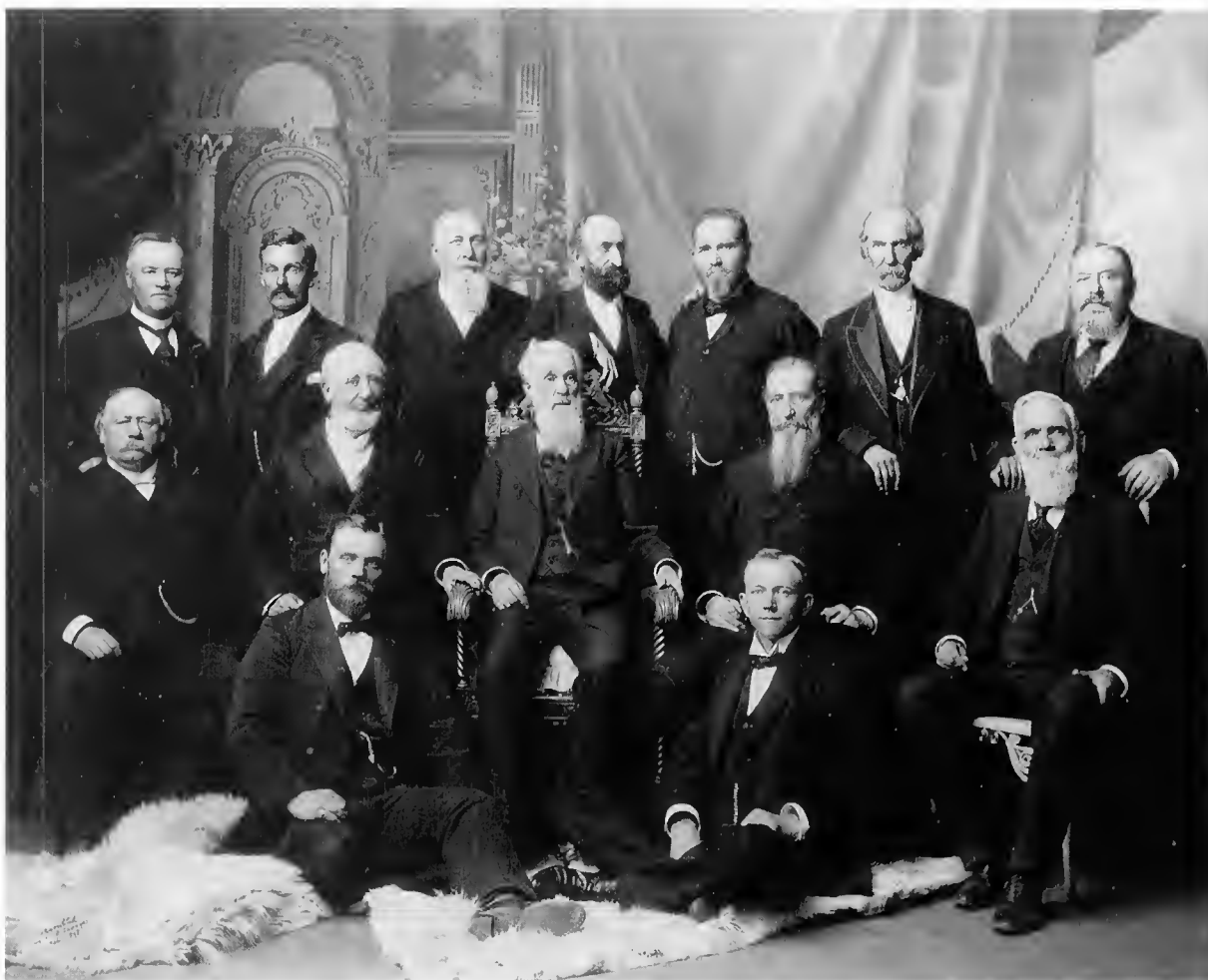
W. KEITH WARNER

## COUNCIL IN HEAVEN

The Council in Heaven, sometimes called the Grand Council, refers to a meeting of God the Father with his spirit sons and daughters to discuss the terms and conditions by which these spirits could come to earth as physical beings. The terms "Council in Heaven" and "Grand Council" do not

appear in the scriptures, but are used by the Prophet Joseph SMITH in referring to these pre-mortal activities, allusions to which are found in many scriptures (Job 38:4–7; Jer. 1:5; Rev. 12:3–7; Alma 13:3–9; D&C 29:36–38; 76:25–29; Moses 4:1–4; Abr. 3:23–28; cf. *TPJS*, pp. 348–49, 357, 365; *T&S* 4 [Feb. 1, 1843]:82).

One purpose of the heavenly council was to allow the spirits the opportunity to accept or reject the Father's PLAN OF SALVATION, which proposed that an earth be created whereon his spirit children could dwell, each in a PHYSICAL BODY. Such a life would serve as a probationary state "to see if they [would] do all things whatsoever the Lord their God shall command them" (Abr. 3:25). The spirits of all mankind were free to accept or reject



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the Father's plan but they were also responsible for their choice. The Creation, the Fall, mortality, the Atonement, the Resurrection, and the Final Judgment were contemplated and explained in the council (*TPJS*, p. 220, 348–50; *MD*, pp. 163–64; *see also* *FIRST ESTATE*). The plan anticipated mistakes from inexperience and sin and provided remedies. Many spirits were foreordained to specific roles and missions during their mortal experience, conditional upon their willingness and faithfulness in the premortal sphere and their promised continued faithfulness upon the earth. The Prophet Joseph Smith explained, "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose I was ordained to this very office in that Grand Council" (*TPJS*, p. 365; cf. 1 Pet. 1:20; Jer. 1:5; Abr. 3:22–23).

Although spoken of as a single council, there may have been multiple meetings where the gospel was taught and appointments were made. Jesus and the prophets were foreordained in the council. A redeemer was to perform a twofold mission in redeeming mankind from the physical and spiritual deaths brought about by the FALL OF ADAM and also in providing redemption, upon repentance, for sins committed by individuals. At a certain point in the council, the Father asked, "Whom shall I send [as the Redeemer]?" Jesus Christ, known then as the great I AM and as Jehovah, answered, "Here am I, send me," and agreed to follow the Father's plan (Moses 4:1–4; Abr. 3:27). As a counter-measure, Lucifer offered himself and an amendment to the Father's plan of saving mankind that would not respect their AGENCY. The substitute proposal was also designed to exalt Lucifer above the throne of God. The Father's response was, "I will send the first" (meaning Jehovah). Lucifer rebelled and became Satan, or "the devil." A division developed among the spirits, and no spirits were neutral (*DS* 1:65–66). There was WAR IN HEAVEN (Rev. 12:7–8), and the third of the hosts who followed Lucifer were cast out (Rev. 12:4; D&C 29:36). These rebellious spirits, along with Lucifer, were thrust down to the earth without physical bodies (Rev. 12:9; cf. Isa. 14:12–17). The Prophet Joseph Smith explained: "The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the devil said he could save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus

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JOHN L. LUND

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## COURTS

See: Disciplinary Procedures

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## COURTS, ECCLESIASTICAL, NINETEENTH-CENTURY

In the nineteenth century, the LDS court system functioned in adjudicating virtually all kinds of legal disputes among Church members. Since the late 1800s, however, the Church courts, now entitled disciplinary councils, have not been used for the arbitration of private disputes.

The scriptural basis for Church courts originated in the early 1830s. At first, elders conducted trials for determining membership status. In 1831, a bishop, designated as a "judge in Israel" (D&C 58:17), and his counselors were authorized to function as a bishop's court. In 1834, Doctrine and Covenants 102 established the HIGH COUNCIL court and its procedures for hearing original cases and appeals from bishop's courts. The high council court consists of a STAKE PRESIDENT, his two counselors, and the twelve members of the stake high council. The FIRST PRESIDENCY court is the highest available for considering appeals from high council courts (D&C 102:27).

The roles of these courts have varied. In the 1830s, years marked by rapid expansion in Church membership and extensive migration to escape persecution in Ohio and Missouri, Church courts usually provided members an easy, appropriate,

the Father's plan but they were also responsible for their choice. The Creation, the Fall, mortality, the Atonement, the Resurrection, and the Final Judgment were contemplated and explained in the council (*TPJS*, p. 220, 348–50; *MD*, pp. 163–64; *see also* *FIRST ESTATE*). The plan anticipated mistakes from inexperience and sin and provided remedies. Many spirits were foreordained to specific roles and missions during their mortal experience, conditional upon their willingness and faithfulness in the premortal sphere and their promised continued faithfulness upon the earth. The Prophet Joseph Smith explained, "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose I was ordained to this very office in that Grand Council" (*TPJS*, p. 365; cf. 1 Pet. 1:20; Jer. 1:5; Abr. 3:22–23).

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and friendly forum for settling non-Church related disputes. Then for several years prior to the NAUVOO CHARTER, and again in the westward migration until 1850, Church courts pronounced, enforced, and adjudicated a full range of civil and criminal ordinances. Thereafter, until the passage of the Poland Act (1874), Church courts continued to handle civil disputes even though alternative courts were available through the federal territorial government (judges appointed by the president of the United States) and through the county probate judges (appointed by the territorial legislature). Probate judges were almost always Mormon PRIESTHOOD leaders, including local stake presidents and bishops, and the probate courts had broad powers over all criminal and civil court matters in addition to normal probate functions. During this period, however, Church courts handled most disputes between members of the Church. Latter-day Saints turned to the county probate courts mostly in criminal actions, in actions against non-Mormons, and when it was important to obtain a formal court decree.

With passage in 1874 of the Poland Act and with the Supreme Court decision in *Reynolds v. United States* (1879), the federal assault on Mormon polygamy intensified, and the Church courts provided the only forum to assist wives and children in settling disputes with their polygamous husbands and fathers. Government courts could offer little assistance because polygamous marriages were outside the law.

In the nineteenth century members used Church courts in private disputes largely because of the principle of exclusive jurisdiction widely enforced by the Church. Applying this principle, leaders used sermons and scripture to encourage members to avoid the civil courts; they also imposed disfellowshipment or excommunication on members who sued another member in the civil courts. Thus non-Mormons initiated most of the cases in the civil courts of the UTAH TERRITORY even though the population was overwhelmingly Mormon.

After Utah acquired statehood in 1896, a regular state court system was instituted. Thereafter the Church court system ceased to consider temporal disputes.

Historically, at all times, many Church court cases have involved sexual offenses. In the early Utah decades land disputes were adjudicated by Church courts because the bishops had allocated

land holdings to members according to their needs and abilities to put the land into productive use. In deciding contract matters, the main objective was reconciliation of brothers and sisters in the gospel. In such cases, Church courts gave weight to the likely outcome of a similar dispute in civil court. However, they never felt strictly bound by common law precedents; they used inspiration, custom, scripture, and ecclesiastical instructions to reach equitable solutions with reconciliation and benefit to the entire community as the guiding objectives.

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JAMES H. BACKMAN

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## COVENANT ISRAEL, LATTER-DAY

God established a COVENANT with ABRAHAM, reaffirming it with Isaac and Jacob and then with the children of Israel. In the LDS view, this covenant has been renewed repeatedly and then breached, largely because God's people, after receiving his COMMANDMENTS and promises, have fallen into APOSTASY and disbelief. Today, as prophesied anciently, this covenant has been restored through the Prophet Joseph SMITH and is included in the NEW AND EVERLASTING COVENANT of the gospel (D&C 22:1; cf. Jer. 31:31–34; 32:36–40).

The term "Covenant Israel" refers to ancient Israel, to the New Testament era, and to modern times. Anciently God stated, "I will establish my covenant between me and thee [Abraham] and thy seed after thee . . . for an everlasting covenant, to be a God unto thee, and to thy seed" (Gen. 17:7). Yet this covenant was conditional. Those who would be "his people" had to prove themselves through obedience and faithful commitment to the laws and ORDINANCES of the covenant (cf. Abr. 2:6–11). Later, Jehovah said through Moses, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above

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all people. . . . And ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:5–6).

Because ancient Israel rejected God's word and thereby lost his promises, the prophet Hosea warned:

The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, . . . my people are destroyed. . . . I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children [Hosea 4:1–6; cf. Amos 8:11–12; Isa. 24:1–6; Jer. 2:11–13].

In New Testament times, Jesus Christ lamented a similar apostasy: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens, . . . and ye would not!" (Matt. 23:37–38; cf. 3 Ne. 10:4–6). Covenant Israel was meant to be expanded in Old Testament times (Abr. 2:9–11; 1 Ne. 17:36–40), and again in the New Testament era, to include all followers of Christ, both literal descendants of Abraham and GENTILES who became part of Abraham's lineage by adoption. "Know ye therefore that they which are of faith, the same are the children of Abraham . . . . For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, . . . for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:7, 27–29; cf. Rom. 4:12–13; Eph. 2:11–12).

The same doctrine applies today: Membership in latter-day covenant Israel, The Church of Jesus Christ of Latter-day Saints, is not limited to a certain lineage but is open to all who willingly accept and abide by its covenantal terms through the LAW OF ADOPTION. Latter-day Saints accept God's covenant with Abraham and his lineage, a covenant reestablished at the time of Joseph Smith (D&C 110:12). Known as the "new and everlasting covenant" (D&C 22:1; Jer. 31:31–34; 32:36–40), it is included in the fullness of the gospel of Jesus Christ. It is considered "new" in each age when it is given to God's people, yet it is "everlasting" because the conditions and promises never change. Further, covenant Israel implies a community willing to accept God's complete law, which is based in latter-day revelation of the same covenant that was

revealed in the Old and New Testaments. This requires an acknowledgment that God has spoken to both ancient and latter-day prophets and continues to do so.

Covenants and accompanying ordinances of the gospel of Jesus Christ are the essence of religious life. LDS teaching holds that all of God's commandments are based in covenant. Thus the ordinances of BAPTISM, receiving the GIFT OF THE HOLY GHOST, and the SACRAMENT, as well as keeping the SABBATH DAY holy and TEMPLE WORSHIP—including eternal marriage—embody covenants with promises, obligations, and opportunities for blessings. These covenants are mutual promises between God in heaven and men and women on earth. Those willing to abide by such agreements are considered part of covenant Israel, with all the attendant blessings and opportunities. Thus the Church teaches that any law or commandment from God to his children, that helps ensure their SALVATION and ETERNAL LIFE is part of the "everlasting covenant."

The Prophet Joseph Smith taught that "the ancients . . . obtained from God promises of such weight and glory, that our hearts are often filled with gratitude that we are even permitted to look upon them. . . . If we are the children of the Most High, . . . and embrace the same covenant that they embraced, and are faithful to the testimony of our Lord as they were, we can approach the Father in the name of Christ as they approached Him, and for ourselves obtain the same promises" (*TPJS*, pp. 65–66).

[See also Abrahamic Covenant.]

JAMES B. MAYFIELD

## COVENANTS

The word "covenant" in the Bible is a translation of the Hebrew *berith* and of the Greek *diathēkē*. The Book of Mormon concept seems close to the Hebrew indication of any formalized relation between two parties, such as a bond, pact, or agreement. As such, the term is used for nonaggression pacts between nations (Gen. 26:26–31), a promise of land-ownership (Gen. 15:18–21), a bond for free slaves (Jer. 34:8–9), or an oath of secrecy (2 Kgs. 11:4). The Greek *diathēkē* is a more legalistic term, implying a formal will, a legal bequest (Gal. 3:17). In the New Testament the term is often translated as

all people. . . . And ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:5–6).

Because ancient Israel rejected God's word and thereby lost his promises, the prophet Hosea warned:

The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, . . . my people are destroyed. . . . I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children [Hosea 4:1–6; cf. Amos 8:11–12; Isa. 24:1–6; Jer. 2:11–13].

In New Testament times, Jesus Christ lamented a similar apostasy: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens, . . . and ye would not!" (Matt. 23:37–38; cf. 3 Ne. 10:4–6). Covenant Israel was meant to be expanded in Old Testament times (Abr. 2:9–11; 1 Ne. 17:36–40), and again in the New Testament era, to include all followers of Christ, both literal descendants of Abraham and GENTILES who became part of Abraham's lineage by adoption. "Know ye therefore that they which are of faith, the same are the children of Abraham . . . . For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, . . . for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:7, 27–29; cf. Rom. 4:12–13; Eph. 2:11–12).

The same doctrine applies today: Membership in latter-day covenant Israel, The Church of Jesus Christ of Latter-day Saints, is not limited to a certain lineage but is open to all who willingly accept and abide by its covenantal terms through the LAW OF ADOPTION. Latter-day Saints accept God's covenant with Abraham and his lineage, a covenant reestablished at the time of Joseph Smith (D&C 110:12). Known as the "new and everlasting covenant" (D&C 22:1; Jer. 31:31–34; 32:36–40), it is included in the fullness of the gospel of Jesus Christ. It is considered "new" in each age when it is given to God's people, yet it is "everlasting" because the conditions and promises never change. Further, covenant Israel implies a community willing to accept God's complete law, which is based in latter-day revelation of the same covenant that was

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“testament,” but clearly is used for the same kind of bond as “covenant” (cf. Heb. 7:22; 8:6; Anderson, p. 5). This legal aspect is also clear in the Doctrine and Covenants (e.g., D&C 132:7), where certain organizational issues are couched in covenantal terms (e.g., D&C 82:11–12). The English term “covenant,” meaning “coming together,” stresses the relational aspect. In other languages the terms used may have more legal connotations.

Members of The Church of Jesus Christ of Latter-day Saints speak of themselves as a “covenant people,” both collectively and individually. Entering into righteous and authorized covenants with God is one of the most important aspects of their lives. They see their covenants as modern counterparts of covenant making in biblical times.

Most covenants mentioned in scripture are made by God with mankind, either with individuals or a group. In a group covenant, like that of ancient Israel or of the NEPHITES, the leader or king “cuts the covenant” (as it is said in Hebrew) for, and in behalf of, his people, who in turn affirm their entrance into the covenant by a collective oath or by REPENTANCE (for example, 2 Chr. 34:29–32). This covenant may be reaffirmed and reestablished, as occurs in King Benjamin’s speech (Mosiah 1–6; *see* Ricks, 1984). When such covenants are established, the collective bond with God holds as long as people are obedient to the commandments stated or implied in the covenant. Yet a gradual shift of emphasis from collective toward individual covenant making is discernible from the Old to the New Testament. It is also within the Book of Mormon and in the teachings of the Church. Some tension between the association with the “elect” (Ps. 89:3–4; D&C 88:130–133) and the more general covenant for all mankind (Isa. 55:3) remains. Individual covenants, in any event, are essential in LDS doctrine and religion, both in sacred history and in present practice.

In covenant making, God takes the initiative with a conditional promise, specifying attainable blessings and setting the terms for people to receive them. Sometimes a sign is given to commemorate the pact, like the tables of the covenant (Deut. 9:9–11). Revelations (Jer. 11:1–5) and miracles (Deut. 5:1–6) sometimes accompany covenants. One enters the covenant, usually through a ritual, a visible sign. Blood sacrifices (“the blood of the covenant,” Ex. 24:8), the “salt covenant” (Num. 18:19; 2 Chr. 13:5), the circumcision of boys (Acts 7:8), baptism (D&C 22:1; Mosiah 18:7–11),

the sacrament (Heb. 8:6; 3 Ne. 18:1–14), the conferral of the priesthood with its “oath and covenant” (D&C 84:33–42), marriage (D&C 132) and other temple rites, all these revealed rituals are called sacraments or ORDINANCES, which have been given as covenants. They serve as a signal that individuals enter into or reaffirm personal covenants with the Lord. As God is bound by his promises (D&C 82:10), covenant making has to be guided by revelation and performed through the AUTHORITY of the priesthood. Otherwise, God is not truly made party to the accord and agreement. Since covenant rites are essential for man’s salvation and EXALTATION, the role of the priesthood in administering these covenantal sacraments is crucial. Without priesthood authority, there are no everlasting covenants. Still, these overt covenant obligations are always directly related to the general commandment of loving God and one’s neighbor, called the “covenant of the heart” (Heb. 10:16; Jer. 31:31–34; Isa. 55:3).

The Lord’s covenants essentially cover the whole PLAN OF SALVATION. God’s promise is to send a Savior for all humans, asking on their part for their obedience to the will of the Lord. Each covenant reflects aspects of the “fulness of his gospel” (D&C 133:57). Though various DISPENSATIONS may have their specific focus, such as Israel’s “covenant of works” and Paul’s “covenant of grace,” Latter-day Saints categorize all divine covenants under the unity of one gospel. As a consequence, all covenants are always new, everlasting, and continually renewed.

Latter-day Saints enter into an eternal covenant with God at baptism, wherein they promise to take upon them the name of Jesus Christ, to keep his commandments, to bear one another’s burdens, to stand as a witness of God at all times, to repent, and to serve and remember Christ always (*see* BAPTISMAL COVENANT; Mosiah 18:8–10; D&C 20:37). They renew this covenant by partaking of the sacrament of the Lord’s Supper. Other covenants involving obligations of faithfulness, magnifying one’s calling, sacrifice, obedience, righteousness, chastity, and consecration are made when one is ordained to the MELCHIZEDEK PRIESTHOOD (*see* OATH AND COVENANT OF THE PRIESTHOOD), when one receives the temple ENDOWMENT, and when a man and woman enter into eternal marriage (*see* MARRIAGE: ETERNAL).

Many commentaries stress the one-sidedness of scriptural covenants. Since the Lord’s promises

greatly exceed human obligations, the blessings of deity significantly overshadow the efforts demanded (see Mosiah 2:21), even though a notion of reciprocity is always present. Something is demanded in return, as a covenant is essentially two-sided; before anything else, it is a relation, the means by which God and man become reconciled in the atonement afforded to all by Jesus Christ.

A covenant is a special relationship with the Lord into which a person or a group may enter. The terms have been set by the Lord both for the rewards (blessings, salvation, exaltation) and the efforts demanded (obedience to rules and commandments). A covenant is fulfilled when people keep their promises and endure to the end in faith, with the Lord giving blessings during life, and salvation and exaltation upon completion.

A broken covenant results from a willful breach of promise, that is, transgression of commandments. By breaking this relationship, a person forfeits blessings. These can be restored in full only by repentance and reentering the covenant. Covenants comfort the righteous (Dan. 9:4) and lift the hearts of the oppressed (Ps. 74:20–21), but shame the unrepentant (Ezek. 16:60–63).

Latter-day Saints hold that the first personal covenants were made in PREMORTAL LIFE, later to be taken again on earth. In the sacred history of the earth, covenants have been made by God with Adam and Eve and with all the ancient patriarchs and prophets and their wives. For example, God made covenants of various kinds with Enoch; Abraham and Sarah; Moses; the kings of Israel and Judah, including David, Solomon, and Josiah (2 Chr. 34:29–32); and many of the prophets. Jesus Christ instituted the sacrament as a covenant establishing a personal relationship with his individual followers (Heb. 8:6), his blood replacing the old sacrificial “blood of the everlasting covenant” (Heb. 13:20). Through Joseph Smith, the everlasting covenants were established anew (see NEW AND EVERLASTING COVENANT; D&G 1:15, 22; 22:1; 132).

For each respective group of covenant people, this meaningful relation with the deity is also an identity marker, singling out people or a group from among their peers. Often outward signs are used: circumcision (Gen. 17:2–14), the SABBATH DAY (Ex. 31:12–17), endogamy or prohibitions on marriage outside the group (Ezra 10:3), greetings (D&C 88:131–133), and dietary proscriptions, such as the food taboos of Leviticus or the

latter-day health code of the WORD OF WISDOM (D&G 89).

Among Christian churches historically, the focus on making covenants has risen since the Reformation. In John Calvin’s Geneva the notion of covenant was crucial (Lillback, 1987), a tradition that was passed on to many Protestant denominations, including the Puritans (van Pohr, 1986). In early American ecclesiastical history, covenants were also crucial, and the New England Puritans clearly saw themselves as the covenant people of the Lord (Miller, 1966). This concept has remained important in American culture and is a vital and essential part of LDS religion.

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WOUTER VAN BEEK

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## COVENANTS IN BIBLICAL TIMES

The idea of making and keeping covenants is essential to Latter-day Saints, who would readily agree “that the central message of the Bible is God’s covenant with men” (Bruce, p. 139). The “covenant theme pervades Old Testament teachings” and all scripture (Ludlow). A consistent and enduring pattern in God’s dealings with mankind from the beginning of the earth’s history down to present time is that sacred covenants are used to unite individuals to God and to each other.

Bringing extrabiblical revelations to bear on their understanding of biblical covenants, Latter-day Saints consider the history of God’s dealings with mankind to be arranged according to DISPENSATIONS OF THE GOSPEL, in which the gospel (including the priesthood and all the necessary

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ordinances) is bestowed by God upon man, and received by covenant. Each dispensation is presided over by priesthood leaders who hold KEYS entitling them to put people under covenantal obligations that are bound in heaven as well as on earth. Thus, Moses (Deut. 29:10–15), Joshua (Josh. 24:14–28), and Peter (Matt. 16:19) were among those having authority to act on behalf of God in making and renewing binding covenants between God and his people.

God's covenant relationship with mankind began with Adam and Eve. Texts in the PEARL OF GREAT PRICE show that Adam and Eve were the first after the Fall to enter into a covenant relationship with God—through sacrifice, baptism (Moses 6:64–66), and receiving the priesthood and ordinances associated with the temple: “Thus all things were confirmed unto Adam, by an holy ordinance” (Moses 5:59; see also 4:4–5, 8, 10–12). Adam and Eve were promised a savior and were instructed to be obedient, to be repentant, and to do all things in the name of the Son of God (Moses 5:6–8).

Whereas the Bible first uses the term “covenant” in conjunction with Noah (Gen. 6:18; 9:9–17), its first use in other LDS scriptures is with Enoch (Moses 7:51; 8:2). Non-LDS Bible scholars (e.g., Fensham) usually arrange the principal biblical covenants into a fivefold sequence (Noah, Abraham, Moses, David, and the New Testament covenant), but Latter-day Saints follow a sequence of seven main dispensations (Adam, Enoch, Noah, Abraham, Moses, Christ and his apostles, and Joseph SMITH), and recognize those also of the brother of Jared, Lehi, and Alma in Book of Mormon history. Where non-LDS scholars explore both connections and distinctions between the covenants mentioned in the Bible (e.g., the patriarchal covenant of Abraham continued even when the covenant at Sinai was broken), Latter-day Saints see general uniformity of the principal covenant occurrences, all of them reflecting the same underlying principles of the gospel of Jesus Christ.

Central as they are to subsequent biblical references to covenants (e.g., Ex. 2:24; Luke 1:72–73; Acts 3:25; Gal. 3:13–14), the promises made explicit in the ABRAHAMIC COVENANT receive particular emphasis in LDS teachings (Ricks, 1985; Nyman). The BOOK OF ABRAHAM in the Pearl of Great Price adds to the understanding of the promises to Abraham and Sarah. To the promises of a land of inheritance (Gen. 15:18; 17:8; cf. Abr. 2:6) and of innumerable posterity (Gen. 15:5; 17:2–6;

cf. Abr. 2:9; 3:14), the book of Abraham adds priesthood blessings (Abr. 1:3–4, 18) and the promise that Abraham's seed will be the means whereby the gospel will be ministered throughout the earth so that all people might receive the gospel and obtain salvation (Abr. 2:10–11). Latter-day Saints believe that the power to give these ancient promises by way of covenant was reinstated on April 3, 1836, when Elijah, Elias, Moses, and other ancient prophets restored to Joseph Smith and Oliver COWDERY the keys of “the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed” (D&C 110:12; 124:58; 132:30–31).

In biblical times, political and legal covenants were made in various ways. Religious covenants often drew upon these secular practices by way of analogy. For example, in the language of the Bible, one “cuts” a covenant, reminiscent of the legal procedure of cutting a small animal in a ceremony when solemnizing a contract or treaty (Gen. 15:10; Hillers, pp. 40–45).

The process of renewing covenants, individually and communally, was also an important part of religious life in biblical times. Just as individual Latter-day Saints “renew” their covenant of baptism by partaking of the sacrament of the Lord's Supper, so there are scriptural instances of communal rites of covenant renewal (e.g., Deut. 31:10–13; Josh. 1:16–18). Covenant renewals are also found in the Book of Mormon, where Near Eastern (especially Hittite) analogues are evident (Ricks, 1984, 1990).

Despite such renewals, it is clear that the old covenant, or Mosaic law, was to be replaced by a new one, as Jeremiah prophesied (Jer. 31:31). Latter-day Saints believe that this prophecy was fulfilled in the New Testament (or, more exactly, the New Covenant). Christ “is the mediator of a better covenant, which was established upon better promises” (Heb. 8:6). The recurring symbol of renewal in the new covenant is the sacrament, instituted at the Last Supper and centered in the commitment to remember Christ always, evoking the Passover imagery of the old covenant and the covenantal cry of the prophets to know God (Hosea 4:6).

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GEORGE S. TATE

## COWDERY, OLIVER

Oliver Cowdery (1806–1850) was next in authority to Joseph SMITH in 1830 (D&C 21:10–12), and was a second witness of many critical events in the restoration of the gospel. As one of the three BOOK OF MORMON WITNESSES, Oliver Cowdery testified that an angel displayed the GOLD PLATES and that the voice of God proclaimed them correctly translated. He was with Joseph Smith when John the Baptist restored to them the AARONIC PRIESTHOOD and when Peter, James, and John ordained them to the MELCHIZEDEK PRIESTHOOD and the apostleship, and again during the momentous KIRTLAND TEMPLE visions (D&C 110).

Oliver came from a New England family with strong traditions of patriotism, individuality, learning, and religion. He was born at Wells, Vermont, on October 3, 1806. His younger sister gave the only reliable information about his youth: "Oliver was brought up in Poultney, Rutland County, Vermont, and when he arrived at the age of twenty, he went to the state of New York, where his older brothers were married and settled. . . . Oliver's occupation was clerking in a store until 1829, when he taught the district school in the town of Manchester" (Lucy Cowdery Young to Andrew Jenson, March 7, 1887, Church Archives).

While boarding with Joseph Smith's parents,

he learned of their convictions about the ancient record that their son was again translating after Martin HARRIS had lost the manuscript in 1828. The young teacher prayed and received answers that Joseph Smith mentioned in a revelation (D&C 6:14–24). The Prophet's first history states the "Lord appeared unto . . . Oliver Cowdery and shewed unto him the plates in a vision and . . . what the Lord was about to do through me, his unworthy servant. Therefore he was desirous to come and write for me to translate" (PJS 1:10).

From April 7 through the end of June 1829, when they finished the translation, Joseph dictated while Oliver wrote, with "utmost gratitude" for the privilege (*Messenger and Advocate* 1:14). Oliver penned a letter then, expressing deep love for



Oliver Cowdery (1806–1850), scribe to Joseph Smith and witness of the Book of Mormon (1829), Second Elder of the Church (1830), and Assistant President of the Church (1834), editor, and lawyer. Cowdery was with Joseph Smith when the Aaronic and Melchizedek priest-hoods and keys were restored. After ten years of separation from the Church, he was rebaptized. He died at age forty-three, faithful to his testimony. Photograph, c. 1848, C. W. Carter Collection.

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GEORGE S. TATE

## COWDERY, OLIVER

Oliver Cowdery (1806–1850) was next in authority to Joseph SMITH in 1830 (D&C 21:10–12), and was a second witness of many critical events in the restoration of the gospel. As one of the three BOOK OF MORMON WITNESSES, Oliver Cowdery testified that an angel displayed the GOLD PLATES and that the voice of God proclaimed them correctly translated. He was with Joseph Smith when John the Baptist restored to them the AARONIC PRIESTHOOD and when Peter, James, and John ordained them to the MELCHIZEDEK PRIESTHOOD and the apostleship, and again during the momentous KIRTLAND TEMPLE visions (D&C 110).

Oliver came from a New England family with strong traditions of patriotism, individuality, learning, and religion. He was born at Wells, Vermont, on October 3, 1806. His younger sister gave the only reliable information about his youth: "Oliver was brought up in Poultney, Rutland County, Vermont, and when he arrived at the age of twenty, he went to the state of New York, where his older brothers were married and settled. . . . Oliver's occupation was clerking in a store until 1829, when he taught the district school in the town of Manchester" (Lucy Cowdery Young to Andrew Jenson, March 7, 1887, Church Archives).

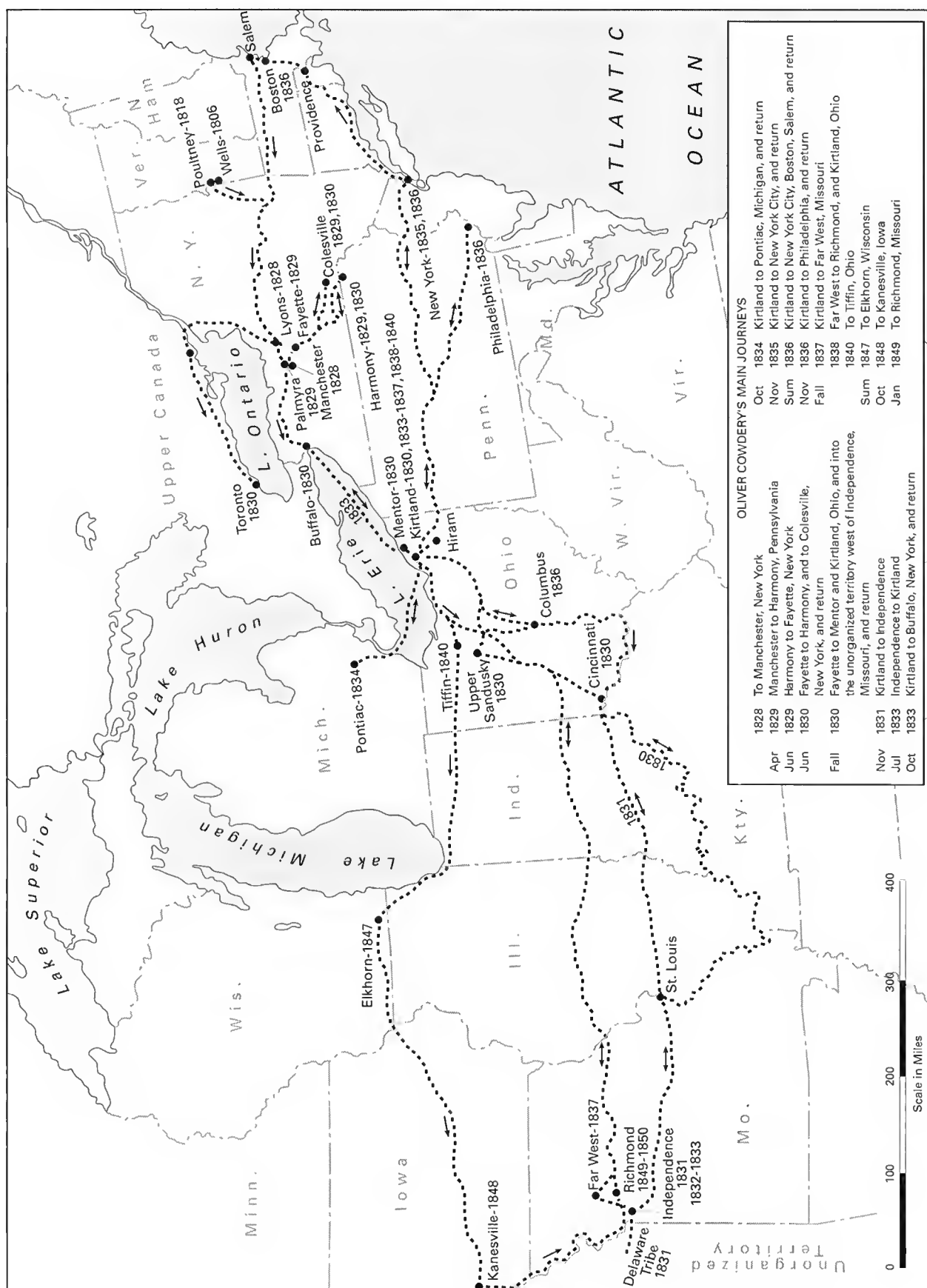
While boarding with Joseph Smith's parents,

he learned of their convictions about the ancient record that their son was again translating after Martin HARRIS had lost the manuscript in 1828. The young teacher prayed and received answers that Joseph Smith mentioned in a revelation (D&C 6:14–24). The Prophet's first history states the "Lord appeared unto . . . Oliver Cowdery and shewed unto him the plates in a vision and . . . what the Lord was about to do through me, his unworthy servant. Therefore he was desirous to come and write for me to translate" (PJS 1:10).

From April 7 through the end of June 1829, when they finished the translation, Joseph dictated while Oliver wrote, with "utmost gratitude" for the privilege (*Messenger and Advocate* 1:14). Oliver penned a letter then, expressing deep love for



Oliver Cowdery (1806–1850), scribe to Joseph Smith and witness of the Book of Mormon (1829), Second Elder of the Church (1830), and Assistant President of the Church (1834), editor, and lawyer. Cowdery was with Joseph Smith when the Aaronic and Melchizedek priest-hoods and keys were restored. After ten years of separation from the Church, he was rebaptized. He died at age forty-three, faithful to his testimony. Photograph, c. 1848, C. W. Carter Collection.



Christ, a lifetime theme. He later told how he and Joseph interrupted their work as they were translating the record of the Savior's post-resurrection American ministry, and how, as they prayed about baptism, they heard the "voice of the Redeemer" and were ministered to by John the Baptist, who gave them authority to baptize (JS—II 1:71, note).

In 1835 Oliver helped Joseph Smith correct and publish the revelations for the DOCTRINE AND COVENANTS. Section 27 lists the major priesthood messengers of the restoration: John the Baptist, whom "I have sent unto you, my servants, Joseph Smith, Jr., and Oliver Cowdery, to ordain you unto this first priesthood" (D&C 27:8); and "Peter, James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry" (D&C 27:12).

The lesser priesthood was restored on May 15, 1829, two weeks before the Prophet and Cowdery moved to the Whitmers' in New York to complete the translation of the Book of Mormon (HC 1:39–41, 48–49). The higher priesthood also came before this move; David Whitmer remembered he was ordained as an elder only weeks after their first arrival at his upstate farm (Whitmer, p. 32). The ancient apostles appeared with priesthood KEYS as Joseph and Oliver traveled between their Pennsylvania home and Colesville, New York (D&C 128:20), where Joseph Knight, Sr., lived. Knight remembered their seeking help to sustain them while translating in April or May (Jessee, p. 36).

After the move to the Whitmer farm, the angel showed the plates to Joseph Smith and the Three Witnesses in June 1829. Oliver supervised the printing of the Book of Mormon that fall and winter. After the publication of the book on March 26, the Church was organized on April 6, 1830. Oliver spoke in meeting the next Sunday, which was "the first public discourse that was delivered by any of our number" (HC 1:81).

Few exceeded Cowdery in logical argument and elevated style. Moreover, his speeches and writings carry the tone of personal knowledge. Generally serving as editor or associate editor in the first publications of the Church, Oliver wrote with unusual consistency through two decades of published writings and personal letters. He insisted that a relationship with God required con-

stant contact: "Whenever [God] has had a people on earth, he always has revealed himself to them by the Holy Ghost, the ministering of angels, or his own voice" (*Messenger and Advocate* 1:2). Oliver Cowdery led the LAMANITE MISSION, the first major mission of the Church (D&C 28:8; 30:5), which doubled Church membership and took the Book of Mormon to Native Americans. After the temple site was designated in Jackson County in 1831, he traveled there with copies of the revelations for their first printing. Because publishing was vital for spreading the gospel and instructing members, Oliver was called to work with William W. Phelps, an experienced editor (D&C 55:4; 57:11–13). After Missouri ruffians destroyed the press, Cowdery returned to Ohio to counsel with Church leaders, who assigned him to relocate Church publications there. Because of the importance of accurate information, he and Sidney RIGDON remained in Ohio in 1834 when many faithful men marched to Missouri with ZION'S CAMP to assist the Saints in returning to their homes and land in Jackson County.

In 1830–1831, Oliver Cowdery served as the first Church Recorder, a calling he again resumed between 1835 and 1837 (see HISTORIANS, CHURCH). Even in other years, he often kept the official minutes of meetings, and was often editor and contributor for the first Church newspapers. He wrote articles for the MESSENGER AND ADVOCATE that help document early LDS history. From June to October 1830, Oliver served as scribe while the Prophet completed important portions of the JOSEPH SMITH TRANSLATION OF THE BIBLE.

An 1830 revelation named Oliver Cowdery next only to Joseph Smith in priesthood leadership (D&C 20:2–3), a status formalized in December 1834, when he was ranked above Sidney RIGDON, who had long served as Joseph's first counselor. Each would "officiate in the absence of the President, according to his rank and appointment, viz.: President Cowdery first; President Rigdon second, and President Williams third" (PJS 1:21). Cowdery wrote that this calling was foretold in the first heavenly ordination, though Missouri printing duties had intervened: "This promise was made by the angel while in company with President Smith, at the time they received the office of the lesser

priesthood" (*PJS* 1:21; cf. *HIC* 1:40–41). His office next to the Prophet—sometimes called “associate president”—was given to Hyrum SMITH in 1841 (*D&C* 124: 194–6), after Cowdery’s excommunication (see *FIRST PRESIDENCY*).

Oliver’s Church career peaked from 1834 to 1836. Minutes and letters picture him as a highly effective preacher, writer, and administrator. His 1836 journal survives, showing his devotion to religion and family, his political activities, his study of Hebrew, and the spiritual power he shared at the completion of the Kirtland Temple. Cowdery’s last entry in this journal, penned the day of the temple dedication, says of the evening meeting: “I saw the glory of God, like a great cloud, come down and rest upon the house. . . . I also saw cloven tongues like as of fire rest upon many . . . while they spake with other tongues and prophesied” (Arrington, p. 426).

Oliver also alluded to more. A year later he penned an editorial “Valedictory.” After mentioning “my mission from the holy messenger” prior to the organization of the Church, he wrote that such manifestations were to be expected, since the Old Testament promised that God would “reveal his glorious arm” in the latter days “and talk with his people *face to face*” (*Messenger and Advocate* 3:548). The words he italicized match his recent temple vision of Christ on April 3, 1836, which he experienced in company with the Prophet (*D&C* 110:1–10). This was also the time that these first priesthood leaders received special priesthood keys from Moses, Elias, and Elijah, completing restoration of the “keys of the kingdom” (*D&C* 27:6–13) and completing Cowdery’s mission as “second witness” to such restoration. Oliver had deep confidence in divine appearances. In 1835 he charged the newly appointed Twelve: “Never cease striving until you have seen God face to face” (*HIC* 2:195).

Despite these profound spiritual experiences, Oliver’s letters reveal a crisis of personal and family estrangement from Joseph Smith by early 1838. The Three Witnesses had seen an angel with Joseph Smith, but later they tended to compete rather than cooperate with his leadership. Cowdery disagreed with the Prophet’s economic and political program and sought a personal financial independence that ran counter to the cooperative economics essential to the Zion society that Joseph Smith envisioned. Nonetheless, when Oliver was tried for his membership, he sent a resignation let-

ter in which he insisted that the truth of modern revelation was not at issue: “Take no view of the foregoing remarks, other than my belief on the outward government of this Church” (*Far West Record*, pp. 165–66).

This trial was related to the excommunications of Oliver’s brothers-in-law John Whitmer and David Whitmer, also at this time; this paralleled Oliver’s earlier support of the Whitmer family in the matter of Hiram Page’s competing revelations (*D&C* 28:11–13). The Church court considered five charges against Cowdery: inactivity, accusing the Prophet of adultery, and three charges of beginning law practice and seeking to collect debts after the Kirtland bank failure (see *KIRTLAND ECONOMY*).

Oliver’s charge of adultery against the Prophet was simplistic, for Oliver already knew about the principle of PLURAL MARRIAGE. Rather than deny the charge, the Prophet testified that because Oliver had been his “bosom friend,” he had “intrusted him with many things” (*Far West Record*, 168). Brigham YOUNG later said that the doctrine was revealed to Joseph and Oliver during the Book of Mormon translation (cf. Jacob 2:30); clearly a fuller understanding of the principle of plural marriage came by 1832, in connection with Joseph Smith’s translation of Genesis (cf. *D&C* 130:1–2). Brigham Young added that Oliver impetuously proceeded without Joseph’s permission, not knowing “the order and pattern and the results” (Charles Walker Journal, July 26, 1872, Church Archives). Oliver married Elizabeth Ann Whitmer in 1832, and problems with polygamy apparently influenced him and the Whitmer family to oppose the principle later.

In 1838, following his excommunication, Oliver returned to Ohio, though he did not, as a fictitious deed states, then pay Bishop Edward Partridge \$1,000 for the temple lot in Independence on behalf of his children, John, Jane, and Joseph Cowdery. Such children never existed; Oliver had no such money and showed no interest in Jackson County then or later. In fact, he continued law study and practiced in Kirtland, but in 1840 he moved to Tiffin, Ohio, where he became a prominent civic leader as an ardent Democrat. His law notices and public service regularly appeared in local newspapers, and he was personally sketched in the warm recollections of the prominent Ohio lawyer William Lang, who apprenticed under Cowdery and described him as being of slight

build, about five and a half feet tall, clean, and courteous. Professionally, Cowdery was characterized as “an able lawyer,” well informed, with “brilliant” speaking ability; yet “he was modest and reserved, never spoke ill of anyone, never complained” (Anderson, 1981, p. 41).

In 1847 Oliver moved to Wisconsin, where he continued his law practice and was almost elected to the first state legislature, in spite of newspaper accounts ridiculing his published declaration of seeing the angel and the plates. In his ten years outside the Church, Cowdery never succumbed to the considerable pressure to deny his Book of Mormon testimony. Indeed, letters to his LDS relatives show that he was hurt at the Church’s rejection but remained a deep believer. Feeling that his character had been slandered, he asked for public exoneration, explaining that anyone would be sensitive about reputation “had you stood in the presence of John with our departed Brother Joseph, to receive the Lesser Priesthood, and in the presence of Peter, to receive the Greater” (Gunn, pp. 250–51).

These statements contradict a pamphlet that Oliver was alleged to have published in 1839 as a “Defense” for leaving the Church (*see* FORGERIES). Surfacing in 1906, it portrays Oliver as confused about seeing John the Baptist. But no original exists, nor does any reference to it in Cowdery’s century. Its style borrows published Cowdery phrases but rearranges his conclusions. A clumsier forgery is the “Confession of Oliver Overstreet,” which claims that the author was bribed to impersonate Cowdery and return to the Church. Abundant documents show that Oliver returned to Council Bluffs, Iowa, in 1848 with his wife and young daughter.

Diaries and official minutes record Oliver Cowdery’s words in rejoining the Church. He sought only rebaptism and fellowship, not office. He publicly declared that he had seen and handled the Book of Mormon plates, and that he was present with Joseph Smith on the occasions when “holy angels” restored the two priesthoods (Anderson, *BYU Studies*, 1968, p. 278). The High Council questioned him closely about his published letter (to David Whitmer) in which Oliver claimed that he retained the keys of priesthood leadership after Joseph Smith’s death. That was his opinion, Oliver said, before seeing the Nauvoo revelation giving all powers to Hyrum Smith “that once were put upon him that was my servant Oliver Cowdery” (D&C

124:95). “It was that revelation which changed my views on this subject” (Anderson, *IE*, Nov. 1968, p. 19).

Because they had started for Council Bluffs late in the season, the Cowdery family were forced to winter in Richmond, Missouri, where most of the Whitmer family lived. Letters throughout 1849 repeat Oliver’s hope to move west and also disclose his lack of means. They speak of his coughing up blood, a long-term respiratory condition that finally took his life March 3, 1850. The circuit court recorded a resolution of fellow lawyers that in the death of “Oliver Cowdery, his profession has lost an accomplished member, and the community a valuable and worthy citizen” (Anderson, 1981, p. 46).

David Whitmer and other relatives living near Oliver Cowdery in his final year later claimed that he disagreed with many Kirtland and Nauvoo doctrines, but Oliver’s documented criticisms at this time concern only intolerance and a continuing concern about polygamy. Although David Whitmer considered Joseph a fallen prophet, in 1848 Cowdery said publicly and privately “that Joseph Smith had fulfilled his mission faithfully before God until death” (Geo. A. Smith to Orson Pratt, *MS 11* [Oct. 20, 1848]:14), and “that the priesthood was with this people, and the ‘Twelve’ were the only men that could lead the Church after the death of Joseph” (Anderson, *IE*, Nov. 1968, p. 18). In his last known letter, Oliver accepted an assignment from the Twelve to lobby in Washington, and acknowledged the leadership of the “good brethren of the [Salt Lake] valley” (Gunn, p. 261).

Oliver’s wife, Elizabeth Ann Whitmer Cowdery (1815–1892), had known him when he was taking dictation during the translation of the Book of Mormon, before their marriage. Said she of his lifelong commitment: “He always without one doubt . . . affirmed the divinity and truth of the Book of Mormon” (Anderson, 1981, p. 63). This confidence stood the test of persecution, poverty, loss of status, failing health, and the tragic deaths of five of his six children. Dying at forty-three, Oliver was surrounded by family members who told how he reaffirmed the divinity of the Book of Mormon and the restored priesthood—and voiced total trust in Christ. Just before rejoining the Church, he penned his inner hopes to fellow witness David Whitmer: “Let the Lord vindicate our characters, and cause our testimony to shine, and then will men be saved in his kingdom” (Oliver



Cowdery to David Whitmer, July 28, 1847, *Ensign of Liberty*, 1:92).

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RICHARD LLOYD ANDERSON

## CREATION, CREATION ACCOUNTS

Latter-day Saints have, in addition to the biblical Genesis, two modern restorations of ancient scriptural accounts of the Creation in the BOOK OF MOSES and the BOOK OF ABRAHAM. Related authoritative information also appears in the Book of Mormon, the Doctrine and Covenants, and the LDS temple ceremony. Drawing on this wealth of creation literature, Latter-day Saints understand that Jesus Christ, acting under the direction of God the Father, created this and other worlds to make possible the immortality and eternal life of human beings who already existed as spirit children of the Father. This understanding differs from both scientific and traditional Christian accounts in that it affirms God's purpose and role, while recognizing creation as organization of pre-existing materials, and not as an *ex nihilo* event (creation from nothing). Furthermore, these accounts describe an active role for God's spirit children in the Creation and include a more detailed version of the origins of EVIL.

The frequent occurrence of creation accounts in LDS scriptures and sacred ceremonies reflects a pattern of the ancient world generally, and ancient

Israel in particular, where the Creation was regularly recited or reenacted. The Creation—including its ritual recitation and reenactment—was viewed by the Israelites and other peoples of the ancient Near East as possessing a dynamic, not a static, quality. According to Raffaele Pettazzoni, a noted historian of religions, "What happened in the beginning has an exemplary and defining value for what is happening today and what will happen in the future" (p. 26).

Creation plays a central theological role in the Book of Mormon. The events surrounding creation are linked with the fall of that angel who became the DEVIL (2 Ne. 2:17; 9:8). His fall, in turn, led to the FALL OF ADAM; opposition as a feature of mortal existence; and, ultimately, the need for a divine redemption of mankind (2 Ne. 2:18-27). Book of Mormon prophets invoked the Creation as a symbol of God's goodness and a touchstone of human stewardship: "The Lord hath created the earth that it should be inhabited; and he hath created his children that they should possess it" (1 Ne. 17:36). Those who reject God's goodness, as symbolized by the Creation (and the Atonement), will inevitably be judged and punished (cf. 2 Ne. 1:10).

The creation account in the book of Moses (revealed in 1830 as the beginning of the JOSEPH SMITH TRANSLATION OF THE BIBLE) provides several insights in addition to those found in Genesis.

First, the book of Moses establishes Mosaic authorship of its creation account indicating explicitly that it resulted from a revelation given to Moses sometime between the time of the burning bush and the exodus (Moses 1:17, 25).

Second, it clarifies the role of Jesus Christ in the Creation: "By the word of my power have I created [these lands and their inhabitants], which is mine Only Begotten Son" (Moses 1:32-33); "I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image" (Moses 2:26-27); "And I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to know good and evil" (Moses 4:28). This is consistent with the teachings of John and Paul in the New Testament (John 1:3, 10; Eph. 3:9; Col. 1:13-16; Heb. 1:2, 10).

Third, the Creation is placed in a much larger context of ongoing creations of innumerable inhabited earths with their respective heavens (in all of which Christ played a central role): "And worlds without number have I created . . . for mine own purpose; and by the Son I created them, which is

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mine Only Begotten. . . . And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works" (Moses 1:33, 38; *see also* WORLDS). Moses is given details of the creation of "this heaven, and this earth" only (Moses 2:1; cf. 1:35).

Fourth, the origin of evil is traced back to the rebellion of Satan, who sought (1) to replace God's Beloved Son, who had been "chosen from the beginning," and (2) to receive and use God's own power to redeem all humans by destroying their agency (Moses 4:1–4). The importance of human agency is reaffirmed in the command to ADAM and EVE concerning the tree of knowledge of good and evil: "Thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it, for in the day thou eatest thereof thou shalt surely die" (Moses 3:17).

Fifth, the account in Moses makes clear that there was a spirit creation of all living things in heaven before they were created physically upon the earth: "I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. . . . And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air" (Moses 3:5).

Certain LDS commentators have explored the possibility that the Moses account could resolve the apparent conflict in the order of God's creative acts between Genesis 1 and Genesis 2 by treating the first as a spirit creation (O. Pratt, pp. 21–22; Roberts, pp. 264–68; cf. *DS* 1:74–76, which explains a different view). Later revelations make it clear that mankind's spirit creation had taken place long before the events described in any of the accounts of the earth's creation. God, our Heavenly Father, is literally the "Father of spirits" (Heb. 12:9). "Man as a spirit was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father, prior to coming upon the earth in a temporal body" (*see* First Presidency, "The Origin of Man," Nov. 1909 [Appendix]; *see also* SPIRIT BODY).

The Abrahamic account is distinctive among creation accounts. It describes a structured cosmos, with many stars, one above another, with their different periods and orders of government (Abr. 3:1–10). Within this context Abraham also learns about eternally existing SPIRITS, one above

the other in intelligence, all the way up to "the Lord thy God," who is "more intelligent than they all" (Abr. 3:19; *see* speeches cited in bibliography). He is shown a group of organized intelligences (or spirits, or souls—the words are here used interchangeably), over whom God rules and among whom he dwells, and is taught that "in the beginning" God came down in the midst of them, and said of some who were "noble and great": "These I will make my rulers. . . . And he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born" (Abr. 3:18–23). A purpose of this premortal assembly in heaven is explained by "one among them that was like unto God," who says to those who are with him, "We will go down . . . and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them" (Abr. 3:24–25). This is followed by a pronouncement of the glory to come upon those who prove worthy, the choosing of one "like unto the Son of Man" (who is to be sent to bring this about), and the rejection of Satan—all done by "the Lord," who is identified elsewhere as Jehovah (Abr. 3:25–28; cf. Abr. 1:15–16; 2:7–8). Thereafter, "the Lord said: Let us go down," whereupon the Gods "organized and formed the heavens and the earth" (Abr. 4:1). A significant feature of this revealed account is that both the space and the materials for the earth explicitly existed before its creation.

Within this context of the divine assembly, or COUNCIL IN HEAVEN, Abraham's account of the Creation proceeds, generally following the structural outline of Genesis. By the time Joseph Smith published this "translation" in 1842, he had gained a much deeper understanding both through additional revelation and some through study of Hebrew. In light of the doctrine of the council in heaven, Joseph Smith had pointed out that the Hebrew term *Elohim*, a plural form, should be rendered the "Gods" in the creation account, not as the traditional "God" (*WJS*, p. 379). It is so rendered throughout Abraham's account. In light of the doctrine of the eternal nature of matter, the word traditionally translated as "created" becomes "organized." The phrase "without form and void" (Hebrew *tohu wa-bohu*) is rendered, quite properly, "empty and desolate" and describes the condition of the earth after it was organized, not before (Abr. 4:2).

The term "day" (Hebrew *yom*) for the seven

“days” of creation is given as “time,” a permissible alternative in both Hebrew and English; and it is explicitly pointed out that the “time” in which Adam should die if he partook of the forbidden fruit “was after the Lord’s time, which was after the time of Kolob [a great star that Abraham had seen nearest to the throne of God, whose revolution, one thousand years by our reckoning, is a day unto the Lord]; for as yet the Gods had not appointed unto Adam his reckoning” (Abr. 5:13; 3:2–4).

On the basis of the above passage, which clearly excludes the possibility of earthly twenty-four-hour days being the “days” or “times” of creation, some Latter-day Saint commentators have argued for one-thousand-year periods as the “times” of creation as well as the “time” of Adam’s earthly life after the fall; others have argued for indefinite periods of time, as long as it would take to accomplish the work involved. Abraham’s account does contain the interesting passage, in connection with the “organizing” of the lights in the “expanse” of heaven, “The Gods watched those things which they had ordered until they obeyed” (Abr. 4:14–18). Abraham’s account actually includes twelve different “labors” of the Gods, divided up among the “days” in the manner of Genesis. The later temple account of creation gives an abbreviated version of those labors, divided up differently among the seven days while retaining the same order, suggesting that it may not be significant which labor is assigned to which day.

Abraham connects the seemingly differing accounts of Genesis 1 and 2 within the context of the council in heaven. Abraham’s seven-day account proceeds through the work of the first five creative times and part of the sixth as the physical creation of the earth and its preparation to support life before life was actually placed upon it. Thus, during the third time, “the Gods organized the earth *to bring forth* grass . . . and the earth *to bring forth* the tree from its own seed” (Abr. 4:12; emphasis added). And during the fifth time, the Gods “prepared the waters that they might bring forth great whales, and every living creature, . . . and every winged fowl after their kind” (Abr. 4:21). Similarly, on the sixth time “the Gods prepared the earth *to bring forth* the living creature after his kind. . . . And the Gods saw they would obey” (Abr. 4:24–25). Then upon the sixth time, the Gods again took counsel among themselves and determined to form man, and to give them dominion over the plants and animals that should come

upon the earth (Abr. 4:26–29). “And the Gods said among themselves: On the seventh time we will end our work, which we have counseled; and we will rest. . . . And thus were their decisions at the time that they counseled among themselves” (Abr. 5:2–3). The account paralleling Genesis 2 then follows smoothly as an account of the actual placing of life upon the earth: “And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the Gods formed the earth and the heavens, according to all that which they had said concerning every plant of the field before it was in the earth” (Abr. 5:4–5).

Several themes in other ancient creation accounts—premortal conflict in heaven, divine victory over the opposing powers of chaos, and the promulgation of law at the time of creation—are also familiar from creation accounts in LDS scripture and theology (2 Ne. 2:17; 9:8; Moses 4:3–4; Abr. 3:27–28; *see also* WAR IN HEAVEN; PRE-EXISTENCE). These ideas are alluded to in several places in the Bible (cf. Ex. 15; Job 38–41; Isa. 40–42; Ps. 18; 19; 24; 33; 68; 93; 104; Prov. 8:22–33; Hab. 3:8; Rev. 12:7–12). From the early Christian era until the end of the nineteenth century, traditional Christian interpretation has generally treated these biblical texts allegorically or has not considered them at all in discussions of the Creation. A profound transformation in the Christian interpretation of these passages took place during the latter part of the nineteenth century with the discovery and translation of creation accounts from ancient Mesopotamia and Egypt. While these accounts vary considerably in detail, they usually mention premortal combats, the establishment of the divine order before creation, and creation from chaos. The biblical passages mentioned above are now often understood in light of these descriptions of extrabiblical accounts.

The doctrine of *ex nihilo* creation has been the traditional Christian explanation. In recent discussion of the subject, many Jewish scholars agreed that the belief in an *ex nihilo* creation is not to be found before the Hellenistic period, while Christian scholars see no evidence of this doctrine in the Christian church until the end of the second century A.D. The rejection of *ex nihilo* creation in the teaching of the Latter-day Saints thus accords with the evidence of the earliest understanding of the Creation in ancient Israel and in early Christianity. Similarly, Latter-day Saints have understood such biblical passages as John 9:2 and Jeremiah 1:4–5 to

refer to individual premortal existence, with implications for subsequent earthly existence. In support of this, it may be pointed out that various Christians and Christian groups in the early Christian centuries taught the same doctrine (cf. Origen, *De principiis* 1:7; 2:8; 4:1), and that it is also to be found in Jewish belief of the same period, including Philo (*De mutatione nominum* 39; *De opificio mundi* 51; *De cherubim* 32); in some apocryphal writings (Wisdom of Solomon 8:19–20; 15:3); and among the Essenes (Josephus, *Jewish War* 2.8.11, as well as in the Jewish Talmud and Midrash).

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F. KENT NIELSEN  
STEPHEN D. RICKS

## CREEDS

The Church of Jesus Christ of Latter-day Saints has no creed, as that term is understood in traditional theology. Truth and the things of God are comprehended by study, faith, reason, science, experience, personal revelation, and revelation received

through the prophets of God. Creeds, on the other hand, tend to delimit this process.

From the beginning of the Church until the present, its view has always been that such formulas are incompatible with the gospel's inclusive commitment to truth and continual revelation. The Doctrine and Covenants states, "He that receiveth light, and continueth in God, receiveth more light and that light groweth brighter and brighter until the perfect day" (D&C 50:24). In his FIRST VISION in 1820, the young Prophet Joseph SMITH was told that the creeds of the competing churches around him "were an abomination in [God's] sight" (HC 1:19). These sweeping words were clarified in his WENTWORTH LETTER (1842): "all were teaching incorrect doctrines." During the April 1843 conference of the Church, the Prophet said: "It does not prove that a man is not a good man because he errs in doctrine" (HC 5:340), and later he elaborated: "I cannot believe in any of the creeds of the different denominations, though all of them have some truth. I want to come up into the presence of God, and learn all things, but the creeds set up stakes, and say, 'Hitherto shalt thou come, and no further,' which I cannot subscribe to" (HC 6:67).

Since Joseph Smith's day, the Christian world has moved in this direction by acknowledging that creeds are "historically conditioned," and that confessions of faith are to be seen as "guidelines" rather than as final pronouncements.

Authoritative statements found in LDS literature are not viewed as elements in a creed. For example, although its thirteen ARTICLES OF FAITH are scriptural, they are open-ended. One of them says, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God" (A of F 9). During fast and testimony meetings, usually on the first Sunday of each month, the conviction is often expressed by members that they know that God lives, that Jesus is the Christ, the Son of the Living God, and that Joseph Smith and the living prophets are true prophets of God. These words in some respects parallel the Islamic confession of faith, or Shahadah, which is also not considered a creed.

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## CREMATION

Since the organization of the Church in 1830, Latter-day Saints have been encouraged by their leaders to avoid cremation, unless it is required by law, and, wherever possible, to consign the body to burial in the earth and leave the dissolution of the body to nature, "for dust thou art, and unto dust shalt thou return" (Gen. 3:19). President Spencer W. KIMBALL wrote, "The meaning of death has not changed. It releases a spirit for growth and development and places a body in . . . Mother Earth" (p. 45). In due time the mortal body returns to native element, and whether it is laid away in a family-selected site or buried in the depths of the sea, every essential part will be restored in the Resurrection: "Every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame" (Alma 40:23).

To understand the LDS feeling about cremation, it is essential to understand the doctrine of the Church regarding the body. In a general conference Elder James E. Talmage, an apostle, stated, "It is peculiar to the theology of the Latter-day Saints that we regard the body as an essential part of the soul. Read your dictionaries, the lexicons, and encyclopedias, and you will find that nowhere, outside of The Church of Jesus Christ, is the solemn and eternal truth taught that the soul of man is the body and the spirit combined" (CR, Oct. 1913, p. 117).

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## CROSS

The cross, a traditional symbol of Christianity, is displayed extensively in Catholicism, Eastern Orthodoxy, and Protestantism. In each tradition, the symbol of the cross focuses the worshiper's attention on central elements of the Christian faith.



*The Crucifixion*, by Carl Heinrich Bloch (1834-1890; oil on copper plate; 20" × 30"). The Savior Jesus Christ is crucified on Calvary, offering himself as a sacrifice for mankind. Courtesy the Frederiksborg Museum, Hillerød, Denmark.

However, different theological points may be emphasized. For example, in Catholicism the crucifix (the cross with the dead Christ hanging on it) symbolizes the crucifixion of Christ and invites meditation on the Atonement. In contrast, the plain cross used by Protestants symbolizes not only the crucifixion but also the RESURRECTION of Christ, for the cross is empty. The Eastern Orthodox crucifix is a symbolic concept somewhere between those of Catholicism and Protestantism: Christ hangs on the cross, but as the living Lord, his head not bowed in death but raised in triumph. Thus, the crucifixion, the atonement, the resurrection, and the Lordship of Christ are all graphically presented in the Orthodox crucifix.

Latter-day Saints do not use the symbol of the cross in their ARCHITECTURE or in their chapels. They, like the earliest Christians, are reluctant to display the cross because they view the "good news" of the gospel as Christ's resurrection more than his crucifixion.



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The LDS conception of the PLAN OF SALVATION is comprehensive. It encompasses a COUNCIL IN HEAVEN; JEHOVAH's (Jesus') acceptance of his role as Savior; the VIRGIN BIRTH; Jesus' life and ministry; his saving suffering, beginning in Gethsemane and ending with his death at Golgotha; his burial; his preaching to the spirits of the righteous dead; his physical resurrection; and his exaltation to the right hand of the Father. No one symbol is sufficient to convey all this. Moreover, the cross, with its focus on the death of Christ, does not symbolize the message of a living, risen, exalted Lord who changes the lives of his followers. Thus, President Gordon B. Hinckley, counselor in the First Presidency, stated that the lives of people must become a "meaningful expression of our faith and, in fact, therefore, the symbol of our worship" (p. 92).

While the symbol of the cross is not visually displayed among the Latter-day Saints, the centrality of the Atonement is ever present in their observance of BAPTISM, the SACRAMENT of the Lord's Supper, and the temple ordinances, and in their hymns and TESTIMONIES. Without the atonement of Jesus Christ, there is no hope for the human family. Scripture is replete with the admonition that disciples of Christ must "take up their cross," yielding themselves in humility to their Heavenly Father (D&C 56:2, 14-16; 112:14-15), releasing themselves from the ties of WORLDLINESS (3 Ne. 12:20), and submitting themselves to PERSECUTION and even martyrdom for the gospel of Jesus Christ (2 Ne. 9:18; Jacob 1:8).

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ROGER R. KELLER

## CULT

The word "cult" has usages that range from neutral to pejorative. It derives from the Latin *cultus*, meaning "care" or "adoration." A neutral usage of the word refers to the system of beliefs and rituals connected to the worship of a deity. By this definition, virtually all religions, including The Church of Jesus Christ of Latter-day Saints, exhibit some cultic aspects.

However, the term "cult" more commonly refers to a minority religion that is regarded as unorthodox or spurious and that requires great or even excessive devotion. While the term is commonly used by the mass media and anticult movement in the late twentieth century as a negative label for such recently formed groups as the Unification Church and the International Society for Krishna Consciousness (the Hare Krishna movement), it has also been used to describe Pauline Christianity, Islam during the life of Muhammad, and MORMONISM in the nineteenth century.

The most common social-scientific definition identifies a cult as the beginning phase of an entirely new religion. As defined by this approach, a cult's central characteristic is that it provides a radical break from existing religious traditions (Roberts). The LDS Church's self-understanding of being a restoration movement that restored divine truths, rather than a reformation movement that purified existing truths, is consistent with the social-scientific understanding that nineteenth-century Mormonism was a cult due to its break from the existing religious traditions.

References to cult and other organizational classifications describe the characteristics of religious groups at particular moments in their history. Social scientists use these classifications to describe the normal process of religious evolution. Most groups that start as cults fail to survive more than a single generation; very few evolve into a developed new religion recognized by nonadherents as legitimate or conventional. Obviously, both Christianity and Islam successfully survived the transition from cult to new religion. Social scientists generally agree that The Church of Jesus Christ of Latter-day Saints is no longer properly classified as a cult and should instead be viewed as a new religion. For example, sociologist Rodney Stark identified the LDS Church as the single most important case on the agenda of the scientific study of religion because it demonstrates how a successful new religious movement differs from the thousands of cults that fail to survive or develop into new religions.

[See also SECT.]

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LAWRENCE A. YOUNG

## CUMORAH

Cumorah in the Book of Mormon refers to a hill and surrounding area where the final battle between the NEPHITES and LAMANITES took place, resulting in the annihilation of the Nephite people (see BOOK OF MORMON PEOPLES). Sensing the impending destruction of his people, Mormon records that he concealed the plates of Nephi<sub>1</sub> and all the other records entrusted to him in a hill called Cumorah to prevent them from falling into the hands of the Lamanites (see BOOK OF MORMON PLATES AND RECORDS). He delivered his own abridgment of these records, called the plates of



The north end of the hill Cumorah, near Palmyra, New York, as it appeared c. 1900. More than thirty years after the final Nephite battle in A.D. 385, Moroni deposited the gold plates on the west side of this hill not far from the top. In 1827, the angel Moroni here entrusted those Book of Mormon plates to Joseph Smith, who translated them into English. The hill is a drumlin, a long hill with steep sides and a sloping end formed under an advancing continental ice sheet. Courtesy Rare Books and Manuscripts, Brigham Young University.

Mormon, and the small plates of Nephi, which he placed with them, to his son MORONI<sub>2</sub> (W of M 1:5; Morm. 6:6), who continued writing on them before burying them in an unmentioned site more than thirty-six years later (Moro. 10:1–2).

The Book of Mormon mentions a number of separate records that would have been part of Mormon's final record repository in the hill Cumorah. Though the contents of these can be known to us only to the extent that they are summarized or mentioned in the Book of Mormon, Latter-day Saints expect them someday to become available. Alma<sub>2</sub> prophesied to his son Helaman that the brass plates of Laban (the Nephites' version of the Old Testament) would be "kept and preserved by the hand of the Lord until they should go forth unto every nation" (Alma 37:4; cf. 1 Ne. 5:17–19). He further explained that "all the plates" containing scripture are the "small and simple" means by which "great things are brought to pass" and by which the Lord will "show forth his power . . . unto future generations" (Alma 37:5–6, 19).

Cumorah had also been the site of the destruction of the JAREDITES roughly 900 years earlier. Moroni states in the book of Ether that the Jaredites gathered for battle near "the hill Ramah," the same hill where his father, Mormon, hid up "the records unto the Lord, which were sacred" (Ether 15:11). It was near the first landing site of the people of Mulek (Alma 22:30), just north of the land Bountiful and a narrow neck of land (Alma 22:32).

The more common reference to Cumorah among Latter-day Saints is to the hill near present-day Palmyra and Manchester, New York, where the plates from which the Prophet Joseph SMITH translated the Book of Mormon were found. During the night of September 21, 1823, Moroni<sub>2</sub> appeared to Joseph Smith as an angel sent from God to show him where these plates were deposited (JS—H 1:29–47).

In 1928 the Church purchased the western New York hill and in 1935 erected a monument recognizing the visit of the angel Moroni (see ANGEL MORONI STATUE). A visitors center was later built at the base of the hill. Each summer since 1937, the Church has staged the CUMORAH PAGEANT at this site. Entitled *America's Witness for Christ*, it depicts important events from Book of Mormon history. This annual pageant has reinforced the common assumption that Moroni buried the plates of Mormon in the same hill where his

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## CUMORAH

Cumorah in the Book of Mormon refers to a hill and surrounding area where the final battle between the NEPHITES and LAMANITES took place, resulting in the annihilation of the Nephite people (see BOOK OF MORMON PEOPLES). Sensing the impending destruction of his people, Mormon records that he concealed the plates of Nephi<sub>1</sub> and all the other records entrusted to him in a hill called Cumorah to prevent them from falling into the hands of the Lamanites (see BOOK OF MORMON PLATES AND RECORDS). He delivered his own abridgment of these records, called the plates of



The north end of the hill Cumorah, near Palmyra, New York, as it appeared c. 1900. More than thirty years after the final Nephite battle in A.D. 385, Moroni deposited the gold plates on the west side of this hill not far from the top. In 1827, the angel Moroni here entrusted those Book of Mormon plates to Joseph Smith, who translated them into English. The hill is a drumlin, a long hill with steep sides and a sloping end formed under an advancing continental ice sheet. Courtesy Rare Books and Manuscripts, Brigham Young University.

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father had buried the other plates, thus equating this New York hill with the Book of Mormon Cumorah. Because the New York site does not readily fit the Book of Mormon description of BOOK OF MORMON GEOGRAPHY, some Latter-day Saints have looked for other possible explanations and locations, including Mesoamerica. Although some have identified possible sites that may seem to fit better (Palmer), there are no conclusive connections between the Book of Mormon text and any specific site that has been suggested.

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This tradition dates back to 1917, when B. H. Roberts and a group of missionaries went to the Joseph Smith farm outside Palmyra, New York, to celebrate PIONEER DAY. Commencing in 1922, the "Palmyra Celebration" became an annual missionary conference for the Eastern States Mission. In July 1935, as part of the dedicatory exercises for the Angel Moroni Monument, trumpeters at the crest of the hill heralded the commencement of the first production at Cumorah. The next year a pageant, "Truth from the Earth," was presented, and plans were announced to make a pageant at the hill Cumorah an annual event.

Two pageants were presented in 1937: a play about the Mormon pioneer handcart companies, *The Builders* by Oliver R. Smith, on July 24, and *America's Witness For Christ* by H. Wayne Driggs on July 23 and 25. The latter script, with occasional revisions, was then presented annually for fifty years (excluding 1943–47). Harold I. Hansen, a

missionary with theatrical training, was named codirector and thereafter continued as director for forty years, overseeing the installation of a sound system built by stereophonic sound pioneer Harvey Fletcher, the expansion of the all-volunteer cast and crew to almost six hundred participants, and the run extended to seven performances. In 1957 the pageant was recorded with original music by Crawford Gates.

On July 22, 1988, a new *America's Witness for Christ*, written by Orson Scott Card with music again by Crawford Gates, premiered. Its major theme—the reality of Christ's atonement, resurrection, and ministry to the Nephites—is boldly portrayed through events recorded in the Book of Mormon. The visual aspects of the pageant were also updated, with new stages, seating, properties, costumes, and special effects, and a recontoured and landscaped hill.

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and doctrines, home and family relationships, priesthood and Church government, historical study of the scriptures and the Church, development of individual talents and abilities, community relations, development of leadership abilities, teaching skills and talents, recreational and social activities, and fellowshiping and service activities (Table 1).

TABLE 1

# 1. HOME AND FAMILY RELATIONSHIPS

- 1.1 Maintaining a spiritual atmosphere in the home
  - 1.1.1 Having regular family and individual prayers
  - 1.1.2 Keeping the Sabbath Day holy
  - 1.1.3 Establishing the home as the center for gospel study
  - 1.1.4 Seeking the inspiration of the Holy Ghost in all family affairs
- 1.2 Building right relationships with other family members
- 1.3 Building confidence and trust in the lives of members of the family
- 1.4 Developing and fostering individual talents and abilities within the family circle
- 1.5 Settling family problems harmoniously
- 1.6 Managing family finances according to gospel principles
- 1.7 Developing self-discipline and proper conduct in the home
- 1.8 Promoting respect for the property of other family members
- 1.9 Learning about human maturation and the process of procreation in the family circle
- 1.10 Conducting an eternal courtship
- 1.11 Honoring the priesthood and the patriarchal order in the home
- 1.12 Honoring womanhood and the distinctive role of girls and women
- 1.13 Honoring manhood and the distinctive role of men and boys
- 1.14 Developing modesty and virtue in the home
- 1.15 Playing together and having fun as a family
- 1.16 Sharing in the family work schedule
- 1.17 Appreciating and loving relatives
- 1.18 Developing parental skills
- 1.19 Learning to use time wisely
- 1.20 Being responsible for the temporal well-being of family members

# 2. GOSPEL PRINCIPLES AND DOCTRINES

- 2.1 Developing an understanding of and a love for the members of the Godhead
  - 2.1.1 The Father

2.1.2 The Son

2.1.3 The Holy Ghost

# 2.2 Learning the true nature of man and his relationship to the Godhead

2.2.1 As an intelligence

2.2.2 As a spirit child of Heavenly Father

2.2.3 As spirit brothers and sisters of Jesus Christ

2.2.4 The potential to become like Heavenly Father

2.2.4.1 Understanding oneself and developing self-esteem

# 2.3 Gaining an understanding and testimony of the Plan of Salvation

2.3.1 The premortal existence of man

2.3.1.1 The grand council in heaven

2.3.1.2 The principle of agency in the pre-existence

2.3.1.3 Lucifer

2.3.1.4 Jehovah and his followers

2.3.1.5 The doctrine of foreordination

2.3.2 The nature and purpose of mortal life

2.3.2.1 The earth, its creation and destiny

2.3.2.2 The need for a body of flesh and bone

2.3.2.3 The fall of Adam and Eve and all mankind (the spiritual and physical deaths)

2.3.2.4 Probation of man: personal accountability and free agency

2.3.2.5 Universal faith

2.3.2.6 Faith in the Godhead

2.3.2.6.1 Faith in God the Father

2.3.2.6.2 Faith in Jesus Christ

2.3.2.7 Repentance

2.3.2.8 Baptism

2.3.2.9 Obedience: enduring to the end

2.3.2.10 The mission and atonement of Jesus Christ

2.3.2.11 Forgiveness

2.3.2.12 Gift of the Holy Ghost

2.3.2.13 Obtaining and building a testimony

2.3.2.14 Covenants

2.3.2.15 Light of Christ

2.3.2.16 Need for opposition

2.3.2.17 Birth of the spirit

2.3.2.18 Revelation

2.3.2.19 Continuing study of the gospel and the scriptures

2.3.2.20 Prayer and meditation

2.3.2.21 Fasting

2.3.2.22 Word of Wisdom

- 2.3.2.23 Purity of thought
  - 2.3.2.24 The Sabbath day
  - 2.3.2.25 Tithes and offerings
  - 2.3.2.26 Temples and houses of worship
  - 2.3.2.27 Temple marriage and the eternal family
  - 2.3.2.28 Vicarious work for the dead
  - 2.3.2.29 Setting a good example
  - 2.3.2.30 Being humble and teachable
  - 2.3.2.31 Feeling and showing gratitude
  - 2.3.2.32 Justice and mercy
  - 2.3.2.33 Chastity, virtue, and modesty
  - 2.3.2.34 Honesty and integrity
  - 2.3.2.35 Service
  - 2.3.2.36 Sacrifice
  - 2.3.2.37 Law of Consecration
  - 2.3.2.38 Following and sustaining Church leaders
  - 2.3.2.39 Reverence and worship
  - 2.3.2.40 Eternal progress
  - 2.3.2.41 Love and charity
  - 2.3.2.42 Spiritual gifts
  - 2.3.2.43 The Church organization
  - 2.3.2.44 Sharing the gospel with others
  - 2.3.2.45 Apostasy
  - 2.3.2.46 Restoration
  - 2.3.2.47 Dispensation of the Fulness of Times
  - 2.3.2.48 House of Israel
  - 2.3.2.49 Pure and uplifting language
  - 2.3.2.50 Zion
  - 2.3.2.51 The kingdom of heaven and the kingdom of God
  - 2.3.2.52 Signs of the times
  - 2.3.2.53 The sacrament
  - 2.3.2.54 The endowment
  - 2.3.2.55 Self-mastery
  - 2.3.2.56 Prophets
  - 2.3.2.57 Honoring fathers and mothers
  - 2.3.2.58 Consequences of sin
  - 2.3.2.59 Satan's influence for evil among mortal men
  - 2.3.2.60 Reverence for life
  - 2.3.3 The post-mortal existence of men
    - 2.3.3.1 The state of disembodiment
    - 2.3.3.2 The Second Coming of Christ
    - 2.3.3.3 The Millennium
    - 2.3.3.4 The Judgment
    - 2.3.3.5 The Resurrection
    - 2.3.3.6 Degrees of glory: universal salvation
- 3. PRIESTHOOD AND CHURCH GOVERNMENT**
- 3.1 Gaining an understanding of the priesthood
    - 3.1.1 The oath and covenant of the priesthood
    - 3.1.2 The keys of the priesthood
    - 3.1.3 The authority and power of the priesthood
  - 3.2 Priesthood ordinances
    - 3.2.1 What the priesthood ordinances are and their purpose
    - 3.2.2 How the priesthood ordinances are performed
  - 3.3 Understanding general priesthood responsibilities
    - 3.3.1 Home teaching
    - 3.3.2 Welfare
    - 3.3.3 Genealogy
    - 3.3.4 Missionary work
    - 3.3.5 Family home evenings
    - 3.3.6 Fellowshiping and service
  - 3.4 Understanding priesthood organization
    - 3.4.1 The family
    - 3.4.2 Priesthood quorums
    - 3.4.3 Wards and branches
    - 3.4.4 Stakes and mission membership districts
    - 3.4.5 Missions
    - 3.4.6 Regions
    - 3.4.7 General offices
    - 3.4.8 Priesthood departments and programs
    - 3.4.9 Auxiliaries
    - 3.4.10 Church Education System
    - 3.4.11 Calling and sustaining of Church officers
    - 3.4.12 Record keeping
  - 3.5 Knowing the priesthood offices and their duties
  - 3.6 Gaining an understanding of the distinctive role of women in the priesthood structure of the Church
    - 3.6.1 How women share in priesthood blessings and opportunities
  - 3.7 Financial contributions and how they are used
  - 3.8 Church meetings and their purpose
  - 3.9 The Church judicial system
- 4. HISTORICAL STUDY OF THE SCRIPTURES AND THE CHURCH**
- 4.1 Learning of God's commandments and his dealings with men through a historical study of the scriptures
  - 4.2 Obtaining an overview of the scriptures, how we received them, and what they contain
  - 4.3 An overview of the Old Testament and Pearl of Great Price
    - 4.3.1 A study of the creation of the earth and man's beginnings upon the earth (Genesis, Abraham, Moses)
    - 4.3.2 Ancient Israel and the prophets (Old Testament)

- 4.4 An overview of the New Testament
  - 4.4.1 The life and mission of Jesus Christ (The four Gospels)
  - 4.4.2 The Early Church (Acts, the Epistles, and Revelation)
- 4.5 The Apostasy
  - 4.5.1 The Reformation period
- 4.6 An overview of the Book of Mormon
  - 4.6.1 God establishes a covenant people in the New World (1 Nephi through Omni)
  - 4.6.2 God's dealings with the ancient Americans before Christ (Words of Mormon through Helaman)
  - 4.6.3 The Church of Jesus Christ in ancient America (3 Nephi through Moroni)
- 4.7 The Restoration, an overview of early modern Church history and the Doctrine and Covenants
  - 4.7.1 Organization and establishment of the Latter-day Church (Doctrine and Covenants, Joseph Smith, Documentary History of the Church)
- 4.8 Modern prophets and Church growth
  - 4.8.1 A study of later modern Church history and Church expansion (Conference Reports and other official documents)
- 5. DEVELOPMENT OF INDIVIDUAL TALENTS AND ABILITIES
  - 5.1 Understanding and applying the simple social graces
  - 5.2 Appreciating and participating in things of cultural value
    - 5.2.1 Drama
    - 5.2.2 Music
    - 5.2.3 Literature
    - 5.2.4 Dance
    - 5.2.5 Art and handcraft
    - 5.2.6 Speech
  - 5.3 Continuing with formal or informal education in secular and religious fields
  - 5.4 Improving employment and career planning skills
  - 5.5 Improving homemaking and household maintenance skills
  - 5.6 Keeping physically fit and active
  - 5.7 Gaining an appreciation for nature and the creations of God
  - 5.8 Knowing the skills of outdoor living and survival
  - 5.9 Knowing the values of good health care
  - 5.10 Knowing the values of work and of being self-sustaining
  - 5.11 Knowing how to handle health emergencies
- 6. COMMUNITY RELATIONS
  - 6.1 Fulfilling our responsibilities in civil government and community affairs
  - 6.2 Maintaining high community standards
  - 6.3 Making appropriate use of community facilities and institutions
  - 6.4 Taking appropriate part in community social and service organizations
  - 6.5 Building a positive community image for the Church and Church members
  - 6.6 Balancing involvement in community and Church activity
  - 6.7 Being obedient to civil laws
  - 6.8 Being a good friend and neighbor
- 7. DEVELOPMENT OF LEADERSHIP ABILITIES
  - 7.1 Developing effective communication skills
  - 7.2 Delegating responsibility
  - 7.3 Following up on delegated responsibility
  - 7.4 Learning the duties of our callings
  - 7.5 Utilizing problem-solving techniques
  - 7.6 Using inspiration in decision making
  - 7.7 Conducting effective meetings
  - 7.8 Setting and achieving goals
  - 7.9 Keeping and using adequate minutes and records
  - 7.10 Following line and staff organizational patterns
  - 7.11 Recognizing and developing the leadership potential in others
  - 7.12 Sustaining and using the help and counsel of those who preside over us
  - 7.13 Working with committees and groups
  - 7.14 Keeping an eye single to the glory of God
  - 7.15 Observing the stewardship principle
  - 7.16 Motivating ourselves and others
  - 7.17 Evaluating progress and recovering from temporary setbacks
  - 7.18 Accepting responsibility and being personally accountable
  - 7.19 Using Church organizations and programs to accomplish objectives
  - 7.20 Effective planning
- 8. DEVELOPMENT OF TEACHING SKILLS AND TALENTS
  - 8.1 Identifying student needs and interests
  - 8.2 Teaching for understanding of ideas and concepts
  - 8.3 Teaching for reinforcement of or change in behavior
  - 8.4 Reaching individual needs of class members
  - 8.5 Making proper preparation to teach
  - 8.6 Seeking qualified help to improve teaching skills
  - 8.7 Practicing in a teaching situation
  - 8.8 Teaching with testimony and with the power and influence of the Holy Spirit
  - 8.9 Using a variety of methods and techniques
  - 8.10 Maintaining order and reverence in the classroom

- 8.11 Setting a proper example for those whom we teach
- 8.12 Evaluating the progress of students
- 8.13 Establishing effective communication with and among students
- 9. RECREATION AND SOCIAL ACTIVITIES
  - 9.1 Participating in sports and competitive athletics on ward, stake, region, and multi-region levels
  - 9.2 Participating in camping and nature study activities
  - 9.3 Participating in dancing, parties, outings, and other social activities
- 10. FELLOWSHIPING AND SERVICE ACTIVITIES
  - 10.1 Orienting new members to Church programs and activities
  - 10.2 Using Church programs, resources, and activities to fellowship members and nonmembers
  - 10.3 Fellowshiping those from varying racial, national, cultural, and language backgrounds
  - 10.4 Participating in service activities and projects
    - 10.4.1 In families
    - 10.4.2 In priesthood quorums
    - 10.4.3 In girls' and women's groups
    - 10.4.4 In ward, stake, and regional groups
  - 10.5 Sharing individual resources with those in need
    - 10.5.1 Material goods
    - 10.5.2 Skills and talents
  - 10.6 Brotherhood and sisterhood

The GOSPEL OF JESUS CHRIST, as expounded in the scriptures and supplemented and interpreted by living prophets, forms the basis of LDS curriculum. The purpose of the curriculum was defined by the Prophet Joseph SMITH: "The fundamental principles of our religion are the testimony of the Apostles and Prophets concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it" (*TPJS*, p. 121). In support of this purpose, . . . LDS curriculum centers on the scriptures, and focuses on the nature of the Godhead, the nature and purpose of mortal life, the commandments God has given to his children, and the virtues they should develop. A master plan provides the necessary coordination to assure that all members are taught these principles several times throughout their lives at different levels of understanding and experience.

Although the curriculum is highly coordinated, there are still variations in content and its

application. Local units and teachers adapt the materials sent from Church headquarters to meet the local needs and fit the local culture. In areas where literacy is limited or members have had little prior instruction in gospel principles, a simplified curriculum may be used at the discretion of local leaders. Materials for the use of members with disabilities are also provided.

In addition to the lesson materials, the Church has supportive materials to aid both teachers and members. Libraries in most meeting-houses contain illustrations, audio recordings, video presentations, motion pictures, maps, and other aids for both teacher and member use. Satellite broadcasts are also periodically available. The Church also produces three monthly MAGAZINES for English-speaking children, youth, and adults, and an INTERNATIONAL MAGAZINE in several different languages to supplement the curriculum of the Church for teachers and to support scripture study by members.

In 1961, Elder Harold B. LEE, then of the Quorum of the Twelve, described the objective of the Church curriculum as "building up a knowledge of the gospel, a power to promulgate the same, a promotion of the growth, faith, and stronger testimony of the principles of the gospel" (Lee, p. 79). He also announced a new emphasis on correlation, citing a need for better coordination among the courses of study and for a reduction in new courses of study each year. The outcome of this charge was an all-Church coordinating council, three coordinating committees (one each for children, youth, and adults), and an extensive curricular planning guide.

In 1972, the Church formed the Internal Communications Department and gave it the responsibility for curriculum planning and writing. All the curricular materials were examined, and from that assessment developed Curriculum Planning Charts. The purposes of the charts were twofold: to measure existing materials, and from the measurement to plan a well-balanced future offering. The actions resulted in the formation of an Instructional Development Department and the establishment of numerous writing committees, whose responsibility is to plan lesson content and methodology for courses in all age groups within the priesthood and auxiliary organizations. Once again, the primary curricular resources are the scriptures, supplemented by quotations from modern prophets. Computer technology discloses the

extent of the distribution of the topics throughout the curriculum. The planning charts track not only the number of times a topic is considered, but where the topic has a primary or secondary focus. Instrumental in the development of the present overall curricular plan, the planning charts continue to guide instructional decision making and to produce a unified, balanced, and standardized curriculum, marked by stability and expansiveness.

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## CURSINGS

Cursings are the opposite of BLESSINGS and may be expressed as (1) the use of vulgar or profane language by people; (2) words or actions by God or his representatives expressing divine displeasure with or warning against wickedness; or (3) God's chastisement of mankind.

Cursing in the form of profane language employing names of deity literally "in vain" has been present in most societies. Since thought is expressed in language, vulgar and blasphemous language corrupts its user by establishing vulgar or profane thought patterns. The statement "Among the wicked, men shall lift up their voices and curse God and die" (D&C 45:32) illustrates both a cause and a consequence regarding profane language, with its effect on and relationship to spiritual life. Cursing that invokes the name of deity is a form of BLASPHEMY and, in biblical times, was punishable by stoning (Lev. 24:16). Cursing of parents was also cause for offenders to be put to death in ancient Israel (Ex. 21:17; Matt. 15:4).

Cursing may be the expression of divine displeasure, warning, or exclusion from God's blessing. Just as blessings are obtained by RIGHTEOUSNESS, cursings result from breaking God's law and failing to keep his commandments (Deut. 11:26–28; D&C 104:1–8; 124:48). Intelligent human beings are largely responsible for their own circumstances, and President Brigham YOUNG

said the most severe cursings come upon "those who know their Master's will, and do it not" (JD 1:248). Sinning against light and knowledge has more serious consequences than sinning in ignorance (see Mosiah 2:36–37; cf. Alma 32:19–20; 39:6). ALMA<sub>2</sub> gives an example wherein the same land was simultaneously blessed for those who acted righteously and cursed for those who did not (Alma 45:16).

Curses may be pronounced by God, or they may be invoked by his authorized servants, as was the case with Moses (Deut. 27–30); Elijah (1 Kgs. 17:1; 21:20–24); Peter (Acts 5:1–10); Paul (Acts 13:9–12); and Joseph Smith (D&C 103:25; cf. 124:93). However, the Lord's earthly agents are sent forth primarily to bless and not to curse (Matt. 5:44; Rom. 12:14).

Not all curses have totally negative consequences. As God only does good, his cursings are for "the sake" of improving the person cursed (Gen. 3:17; Deut. 23:5), even though the immediate consequence may be extremely unpleasant. When there is need for correction, the Lord has instructed his servants to reprove "with sharpness," but afterward to show forth an "increase of love" (D&C 121:43).

Some cursings are given first as warnings rather than a more severe immediate chastisement (2 Ne. 1:21, 22); and, like blessings, they sometimes require a long time for their full consequences to be realized. After being invoked, cursings may often be lessened or lifted entirely by subsequent righteousness. Mormon describes an experience of the LAMANITES: "And they began to be a very industrious people; yea, and they were friendly with the Nephites; therefore, they did open a correspondence with them, and the curse of God did no more follow them" (Alma 23:18).

Cursings may affect all temporal and spiritual aspects of our lives because all things are governed by law. Lands, crops, handiwork, employment, children, missionary endeavor, interpersonal relationships, and relationships with God are all subject to both cursing and blessing—depending upon individual and collective righteousness or lack of it.

SHERWIN W. HOWARD

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## DAMNATION

“Damnation” is a term derived from the Latin *damnum*, meaning “injury” and “loss,” and often connotes deprivation of what should have been possessed. Just as there are varying degrees and types of SALVATION, coupled with ETERNAL PROGRESSION in some areas (D&C 76:96–98; 131:1–4), so are there varying degrees and types of damnation. In LDS doctrine, to be damned means to be stopped, blocked, or limited in one’s progress. Individuals are damned whenever they are prevented from reaching their full potential as children of God. Damnation is falling short of what one might have enjoyed if one had received and been faithful to the whole law of the gospel. In this sense, all who do not achieve the highest degree of the CELESTIAL KINGDOM are damned, even though they are saved in some degree of glory. They are damned in the sense that they will not enjoy an ETERNAL INCREASE or the continuation of the family unit in eternity (D&C 132:4, 19). In this context, damnation does not necessarily refer to eternal suffering in hell with the devil, for loss of blessings is in itself a type of hell and damnation. LDS perspectives on this subject include biblical scriptures enriched and clarified by additional revelation; hence, damnation has a wider application than may seem apparent in modern usage (see DEGREES OF GLORY; EXALTATION; HEIRS).

In the scriptures, damnation usually refers to the judgment or condemnation that will be pronounced by Jesus Christ on the wicked at the end of the world (Matt. 25:41–46). “Damnation” is an English equivalent of the Hebrew *rasha*, which implies being wicked, impious, ungodly, or guilty, and the Greek *krino*, which implies being put under condemnation. While the word “damnation” appears regularly in the King James Version of the Bible, (i.e., in the New Testament) it is not found in several modern versions, which use words like “doom” or “condemnation” instead.

Many Jews and Christians reject the idea of damnation as an outmoded theological concept, but some Orthodox Jews and conservative Christians hold to a belief in final and eternal damnation. Conservative Christians generally believe that God himself will condemn unrepentant sinners based on justice as merited by the recipients (Matt. 12:41–42; John 12:48; Rom. 3:8). They hold, further, that Christ, the Redeemer, came to save rather than to condemn (John 3:17) and that he alone frees the individual from final damnation (Rom. 8:1–2).

Damnation comes as the result of not believing in the gospel (Mark 16:16), of not accepting additional light and knowledge (Alma 12:9–11), of believing in false doctrines (2 Pet. 2:1), of being slothful and having to be commanded in all things (D&C 58:26–29), and of refusing to humble one-

self, repent, and live according to gospel principles. The Prophet Joseph SMITH explained, "God had decreed that all who will not obey His voice shall not escape the damnation of hell. What is the damnation of hell? To go with that society who have not obeyed His commands" (*TPJS*, p. 198; cf. pp. 322–23).

Damnation also results from partaking of the Lord's sacrament unworthily (1 Cor. 11:29), taking pleasure in unrighteousness (2 Thes. 2:12), engaging in adulterous relationships (1 Tim. 5:11–12), rejecting the law of the Church (D&C 42:60), neglecting the covenant of eternal marriage (D&C 132:4), altering the holy word of God (Morm. 8:33), and rejecting Jesus Christ (D&C 49:5). If persons do these things and do not repent, they are left without the protection of the law of God and without the spiritual nourishment that they could have enjoyed, and as a result they suffer damnation.

Damnation is not to be equated with never-ending torment or punishment. An early revelation to Joseph Smith explains, "It is not written that there shall be no end to this torment, but it is written *endless torment*. Again, it is written *eternal damnation*; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men" (D&C 19:6–7; *see also* ENDLESS AND ETERNAL). President Brigham YOUNG explained, "We believe that all will be damned who do not receive the gospel of Jesus Christ; but we do not believe that they will go into a lake which burns with brimstone and fire, and suffer unnamed and unheard of torments, inflicted by cruel and malicious devils to all eternity. The sectarian doctrine of final rewards and punishments is as strange to me as their bodiless, partless, and passionless God. Every man will receive according to the deeds done in the body, whether they be good or bad. All men, excepting those who sin against the Holy Ghost, who shed innocent blood or who consent thereto, will be saved in some kingdom; for in my father's house, says Jesus, are many mansions" (*JD* 11:125–26).

Ultimate and total damnation comes only to the devil and his angels, who rebelled in the FIRST ESTATE, and to the SONS OF PERDITION, who are damned eternally and denied entrance into any kingdom of glory hereafter (D&C 76:32–34). The sons of perdition are those guilty of unpardonable sin against the Holy Ghost (D&C 132:27; cf. Mark 3:29), which includes the willful denial of the

"Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame" (D&C 76:35).

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## DANCE

In 1830 when the Church was organized, many Christian denominations were hostile toward recreation and play, particularly dance. However, the Prophet Joseph SMITH and his successors advocated dance and participated in recreational dancing. Joseph Smith was a skillful dancer and enjoyed hosting dances in his home (Holbrook, p. 122). Brigham YOUNG and the Quorum of the Twelve "danced before the Lord" to the music of a small orchestra in the Nauvoo Temple after long days of joyous participation in temple ordinances (*IIC* 7:557, 566; Holbrook, p. 123).

The revealed doctrine that the body and spirit together comprise the soul tends to encourage physical activity (D&C 88:15). Early Latter-day Saints commended dancing as healthful to body and mind, but only when conducted in accordance with Church principles. Emphasis was on propriety, good company, and the spirit of praising the Lord. During their difficult trek west, the pioneers danced as "camps of Israel." President Brigham Young said "I want you to sing and dance and forget your troubles. . . . Let's have some music and all of you dance" (Holbrook, p. 125). Around the campfires they danced polkas, Scotch reels, quadrilles, French fours, and other figures.

In the West, the Saints continued to enjoy dancing. Brigham Young emphasized that fiddling and dancing were not to be part of formal worship (Holbrook, p. 131), and he counseled that those who cannot serve God with a pure heart in the dance should not dance. Under these guidelines, dance continued as an integral part of Mormon culture.

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The Deseret Musical and Dramatic Society was organized in 1862, and theatrical dance soon became a favorite attraction. Worship services and social activities were usually held in the same place, although at separate times. This practice, which prevailed in the frontier “brush bowery,” continues today in LDS meetinghouses, which typically feature a cultural-recreation hall, complete with stage, adjacent to the chapel.

In the early and mid-twentieth century, the Mutual Improvement Association sponsored recreational and theatrical dance training and exhibitions (see *YOUNG MEN* and *YOUNG WOMEN*). Gold and Green Balls were annual social events in each *WARD* and *STAKE*. All-Church dance festivals held in Salt Lake City from 1922 to 1973 gained national recognition. After 8,000 dancers in bright costumes participated at the festival in 1959, a national news magazine described the Church as the “dancingest denomination” (Arrington, p. 31). In 1985, 13,000 dancers performed in the Southern California Regional Dance Festival with more than 100,000 viewing the two performances. Dance festivals continued at local levels from 1973 to 1990, when they were finally discontinued as major performances.

Dancing, however, continues as an integral part of youth and adult activities in the Church. It permeates many facets of campus life, entertainment, and performing arts programs at Church-sponsored schools. For example, more than 12,000 Brigham Young University students enroll annually for academic credit in ballet, ballroom, folk, modern, jazz, tap, aerobic, and precision dance courses. Student performing companies in ballet, ballroom, folk, and modern dance have gained national and international recognition.

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## DANIEL, PROPHECIES OF

The Church of Jesus Christ of Latter-day Saints regards the book of Daniel as the writings of Dan-

iel, who was deported from Jerusalem to Babylon (c. 606 B.C.), and accepts the work as *SCRIPTURE*. It sees in the work significant *PROPHECIES* about the latter days, including the *APOSTASY* from and *RESTORATION* of the *GOSPEL OF JESUS CHRIST*.

According to Wilford WOODRUFF, the angel Moroni quoted to the Prophet Joseph SMITH from Daniel chapter two which features a prophecy of the latter-day restoration of the gospel in Nebuchadnezzar’s dream concerning “what shall be in the latter days” (Dan. 2:28; Whittaker, p. 159). Daniel identified the “head of gold” in the dream as a symbol of Nebuchadnezzar’s empire, and latter-day *PROPHETS* have specified that the stone “cut out without hands” (Dan. 2:34) represents the latter-day *KINGDOM OF GOD* (D&C 65:2; *HC* 1:xxxiv–xl). The remaining symbols have been interpreted as follows: The “breast and arms of silver” represent the Persian realm that superseded Babylon. The “belly and thighs of brass” prefigure the succeeding Hellenistic states. The two “legs of iron” point to the Roman Empire, foreshadowing the division between Rome and Constantinople. The feet of the image, “part of iron and part of clay,” symbolize the European kingdoms that grew out of the dissolving Roman Empire, beginning in the fifth century. Those kingdoms merged the culture of Rome with that of northern and eastern European tribes; hence, the symbolic mixing of iron and clay.

In the days of those kingdoms, Daniel predicted, “the God of heaven [will] set up a kingdom, which . . . shall stand for ever” (2:44). This final kingdom, represented by the stone “cut out without hands,” is The Church of Jesus Christ of Latter-day Saints, restored to the earth in 1830, when European monarchs still ruled. That the Church would spread throughout the world is seen when “the stone that smote the image became a great mountain, and filled the whole earth” (2:34–35; Kimball, p. 8).

Daniel’s vision in chapter seven is also interpreted in the context of the *LAST DAYS*. The “four great beasts” (Dan. 7:3) seem to represent successive empires of Babylon, Persia, Macedonia, and Rome; and the “ten horns” (7:7) of the fourth beast appear to symbolize again the kingdoms that succeeded the Roman Empire. Latter-day prophets identify the “Ancient of Days” (7:22) as Adam, who will preside at a gathering to be held at *ADAM-ONDI-AHMAN* in Missouri before Jesus’ second coming (D&C 116). At that assembly, Jesus, “the

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Son of Man,” will appear. Acting for PRIESTHOOD leaders in all DISPENSATIONS, Adam will return to the risen Jesus the priesthood KEYS which represent everlasting dominion.

The prophecy of the “seventy weeks” in chapter nine interests Latter-day Saints because it suggests that the New Testament church would fall into apostasy. The sixty-nine weeks (Dan. 9:24–26) may be symbolic of the period between the Jews’ return to Jerusalem (537 B.C.) and the coming of Jesus the MESSIAH, who would atone (“be cut off”) for his people. Verse 27 reports that the Lord would “confirm the covenant with many for one week.” This seventieth week may typify the decades that Christ’s true church endured, led then by living apostles and prophets, ending shortly after A.D. 100, following the ministry of John the Apostle. The prophecy also notes that Jerusalem and its temple would be destroyed “in the midst of the week” (A.D. 70), mentioning the abomination of desolation and the cessation of temple SACRIFICE (cf. Mark 13:14).

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JEFFREY R. CHADWICK

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## DANITES

Following the violence in northwestern Missouri in 1838, the Mormon dissident Sampson Avar, star witness in a court of inquiry weighing evidence against LDS leaders, charged that the Church had organized a band of armed men bound by secret oaths who had engaged in illegal activities against non-Mormon neighbors (*Document*, pp. 97–108). With the 1841 publication of the court proceedings, Avar’s account became the foundation for all subsequent non-Mormon “Danite” accounts. Thus was born the legend of the Danites.

Though no Danite organization was known in Nanvoo or in Utah, the stereotype persisted, be-

coming a part of national discussion about Utah and the Latter-day Saints and for decades a staple of dime novels (see MORMONS, IMAGE OF; IN FICTION). By 1900 at least fifty novels had been published in English using the Avar-type Danite to develop story lines of murder, pillage, and conspiracy against common citizens. Arthur Conan Doyle (*A Study in Scarlet*) created Sherlock Holmes to solve a murder committed by Danites. Zane Grey (*Riders of the Purple Sage*) and Robert Louis Stevenson (*The Dynamiter*) were among the authors who found the image of the evil Danites well suited for popular reading audiences who delighted in sensationalism (Cornwall and Arrington). The image became so pervasive that few readers were willing to question the accuracy of such portrayals.

The reality of Danites in Missouri in 1838 is both less and more than the stereotype. Contemporary records suggest something fundamentally different. In October 1838, Albert Perry Rockwood, an LDS resident of Far West, Missouri, wrote in his journal of a *public* Danite organization that involved the whole Latter-day Saint community. He described in biblical terms companies of tens, fifties, and hundreds (cf. Ex. 18:13–26)—similar to the organization the pioneers later used during the migration to the Great Basin. Here the Danite organization encompassed the full range of activities of a covenant community that viewed itself as a restoration of ancient Israel. Working in groups, with some assigned to defense, others to securing provisions, and still others to constructing dwellings, these Danites served the interests of the whole. This was not the secret organization Avar spoke of; in fact, Rockwood’s letters to friends and family were even more descriptive than his journal (Jessee and Whittaker).

In the fall of 1838, with old settlers in Missouri swearing to drive the Mormons out rather than permit them to become a political majority and with LDS leaders declaring that they would fight before again seeing their rights trampled, northwestern Missouri was in a state of war (see MISSOURI CONFLICT). Sparked by an effort to prevent LDS voting, violence erupted in August and soon spread. On both sides, skirmishes involved members of state-authorized militias. Evidence suggests that during this time of fear, clashes, and confusion, Sampson Avar, probably a captain within the public Danite structure and a militia officer, subverted the ideals of both by persuading

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his men to undertake the criminal activities he later argued were the authorized actions of the whole community. Encouraged perhaps by the firmly stated intentions of leaders to meet force with force but apparently without their approval, Avarð used his Danite and military positions to mold a covert renegade band to avenge anti-Mormon outrages. He succeeded because after weeks of responding to violence with strictly defensive measures, Avarð was not alone in feeling that the time for forbearance had passed. Others of the time in late reminiscences recalled that clandestine meetings were held, which were subsequently reported to Joseph SMITH, who then denounced Avarð, removed him from his official command, and disbanded the maverick body. Though short-lived and unauthorized, this covert organization, thanks to Avarð's distorted and widely publicized testimony, usurped the former usage of "Danites," and the once honorable appellation became a synonym for officially sanctioned secret lawlessness.

In contrast, when five hundred men in the Caldwell County (Mormon) militia later took the offensive in response to two months of unrelenting violence and depredations, there was nothing secretive about it. In mid-October, with supplies running low, they left defensive positions to forage and to punish enemies—a very public effort to improve security by preemptive forays. Two weeks later, facing increasing numbers of volunteers and a militia emboldened by the governor's EXTERMINATION ORDER, they surrendered their arms in defeat.

The reality, then, behind the supposed secretive, lawless Danites of legend was this renegade band formed briefly in 1838 in the midst of war. There is no evidence of any such band later, and even in 1838, the Latter-day Saint community as a whole did not deserve blame for the unauthorized actions of a few. As Parley P. Pratt, an apostle, wrote to his family after hearing Avarð's court testimony, "They accuse us of things that never entered into our hearts." From LIBERTY JAIL on December 16, 1838, Joseph Smith summarized the situation as he then understood it: "We have learned also since we have been in prison that many false and pernicious things which were calculated to lead the saints far astray and to do great injury have been taught by Dr. Avarð as coming from the Presidency . . . which the presidency never knew of being taught in the church by any

body until after they were made prisoners . . . the presidency were ignorant as well as innocent of these things" (PWJS, p. 380).

Unfortunately, in an age when Latter-day Saints were hated and persecuted, Avarð's story provided a ready explanation for anyone who wanted to believe the worst. The reality was far less sensational.

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DAVID J. WHITTAKER

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## DATING AND COURTSHIP

Members of the Church are somewhat distinctive in their dating and courtship practices, but they are also influenced by broader cultural patterns. In some cultures, parents still closely supervise courtship and arrange children's marriages, but youth worldwide have increasing choices in dating and mate selection. For most young people in the United States outside the Church, dating begins at an early age (about age thirteen during the 1980s); it has no set pattern of progression, and is often informal and unsupervised. These contemporary dating patterns form a social context that influences somewhat the majority of LDS youth.

However, although courtship patterns change and vary across cultures, there is quite a conservative pattern for dating and courtship among Latter-day Saints in Western nations. It is expected that LDS youth will not begin dating until the age of sixteen. Serious, steady dating and marriage-oriented courtship are expected to be delayed longer, perhaps until after a MISSION for males and

his men to undertake the criminal activities he later argued were the authorized actions of the whole community. Encouraged perhaps by the firmly stated intentions of leaders to meet force with force but apparently without their approval, Avard used his Danite and military positions to mold a covert renegade band to avenge anti-Mormon outrages. He succeeded because after weeks of responding to violence with strictly defensive measures, Avard was not alone in feeling that the time for forbearance had passed. Others of the time in late reminiscences recalled that clandestine meetings were held, which were subsequently reported to Joseph SMITH, who then denounced Avard, removed him from his official command, and disbanded the maverick body. Though short-lived and unauthorized, this covert organization, thanks to Avard's distorted and widely publicized testimony, usurped the former usage of "Danites," and the once honorable appellation became a synonym for officially sanctioned secret lawlessness.

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However, although courtship patterns change and vary across cultures, there is quite a conservative pattern for dating and courtship among Latter-day Saints in Western nations. It is expected that LDS youth will not begin dating until the age of sixteen. Serious, steady dating and marriage-oriented courtship are expected to be delayed longer, perhaps until after a MISSION for males and

after completing high school for females. A chaste courtship is expected to lead to a temple MARRIAGE, in which a couple make binding commitments to each other for all time and eternity.

Two doctrinally based principles guide the dating and courtship of LDS youth: first, because of the religious significance of marriage, virtually everyone who can is expected to marry; second, because of the spiritual and social importance of CHASTITY, sexual relations must wait until after marriage.

Latter-day Saints place an unusually strong emphasis on marriage, believing that marriage is ordained of God (D&C 49:15) and is a prerequisite for obtaining the highest heavenly state after mortality (D&C 131:1–4; *see* EXALTATION). Because of the belief that people should be married and the doctrine that they can maintain marital ties throughout eternity, Latter-day Saints take dating and courtship more seriously than those for whom marriage has less religious significance.

Latter-day Saints believe that premarital chastity is a scriptural commandment reaffirmed by current revelation. From the New Testament: “Flee fornication. . . . He that committeth fornication sinneth against his own body” (1 Cor. 6:18). From a modern Church leader: “Chastity should be the dominant virtue among young people” (McKay, p. 458). LDS youth are also taught that they should not participate in sexual activities that often precede sexual intercourse: “Among the most common sexual sins our young people commit are necking and petting. Not only do these improper relations often lead to fornication, pregnancy, and abortions—all ugly sins—but in and of themselves they are pernicious evils, and it is often difficult for youth to distinguish where one ends and another begins” (Kimball, 1969, p. 65). Although Latter-day Saints consider sexual relationships outside of marriage to be sinful, sexual relations within marriage are not only right and proper but are considered sacred and beautiful (*see* SEXUALITY).

Like most of their non-Mormon peers in dating cultures, LDS youth date to have fun as they participate in social activities with other boys and girls. As plainly stated by prominent leaders of the Church, “It is natural to date. Every right-thinking young person has a native desire to become acquainted with the opposite sex, looking eventually to pairing off in honorable marriage” (Petersen, p. 37). “Dating has become the accepted form of so-

cial recreation for the purpose of getting acquainted before young people can safely have a serious interest in each other. Because the selection of a mate in life is so extremely important, we should intelligently seek the experiences which will help us to make that great decision” (Hunter, pp. 101–102). Typical of the advice given to LDS youth is the following counsel about dating:

Who? Only those whose standards are high, like your own.

Where? Clean places, decent places, proper places where you can be proud to be.

Why? Associating with others under wholesome circumstances helps develop friendships and permits you to learn about qualities and characteristics in others, to get to know them, to have fun together, to widen areas of choice, to achieve a wider and wiser vision of what one may seek in an eternal companion.

When? Not too young, not too often, not on school nights as a rule, not too expensively.

What? Fun things, wholesome things, good and useful things— . . . things pleasing to you, to parents, to God.

How? With others, in groups, chaperoned when proper, appropriately dressed, cheerfully, courteously, modestly, wisely, prayerfully. And let parents know where you are, with whom, doing what, and when you will return. Have a happy time! [Hanks, pp. 134–35]

While dating and courtship patterns among LDS reflect broader societal patterns, there are several age-graded characteristics of dating and courtship in the Church that are special.

Age twelve is a line of demarcation in the life of a young member of the Church. At this age LDS boys and girls leave PRIMARY, the Church’s organization for children, and enter the YOUNG WOMEN and YOUNG MEN organizations. Here, young people participate, usually once a week, in gender-segregated activities designed with an adult adviser for their particular age group. Occasionally, joint activities are planned that include boys and girls together. These are structured and well-supervised social and religious activities that bring teenage boys and girls together to help them develop appropriate social relationships.

While the Church sponsors joint social activities, its leaders have strongly discouraged early dating. “Young men and women, not yet ready for marriage, should be friends with many others, but they should not engage in courting. . . . Friendship, not courtship, should be the relationship of

teenagers. . . . The change of this one pattern of social activities of our youth would immediately eliminate a majority of the sins of our young folks" (Kimball, 1986, pp. 287–88). Steady dating is further discouraged until youth are ready for courtship.

In the past, LDS youth were basically counseled not to begin dating, especially steady dating, until they were "old enough and mature enough" to consider marriage. During the 1970s the age of sixteen took on special significance in this regard when Spencer W. KIMBALL, as President of the Church, said: "When you get in the teen years, your social associations should still be a general acquaintance with both boys and girls. Any dating or pairing off in social contacts should be postponed until at least the age of 16 or older, and even then there should be much judgment used in the selections and in the seriousness" (Kimball, 1975, p. 4). As a consequence of this teaching, the age of sixteen has become the acceptable age when dating can begin.

Nineteen is an especially pivotal age in the social and religious life of late adolescent LDS youth. The males are expected to leave home for a two-year Church mission. Many young women upon reaching twenty-one will serve missions. Missionaries leave romantic relationships behind and are counseled not to worry about or telephone girlfriends or boyfriends. They are restricted from all dating activities during their missionary service. Although many boyfriend-girlfriend relationships do not last through the mission separation, the mission experience frequently brings a maturity that better prepares young men and women for eventual marriage.

Despite the postponing effect of missions on dating activities, LDS men tend to marry at an age younger than national averages, while LDS women marry at about the norm. Presumably, the value placed on marriage makes LDS youth less likely to postpone marriage for education and career advancement; they are certainly less likely to cohabit instead of marrying, and the customary pattern is to continue courting until the time of marriage (see SINGLE ADULTS). LDS prophets have consistently instructed young Mormon men that it is wrong to delay marriage unnecessarily (Benson; Kimball, 1975).

Because marrying a person of the same faith is important to Latter-day Saints, families that live away from the concentrations of Church popula-

tion often encourage the children to attend BRIGHAM YOUNG UNIVERSITY or RICKS COLLEGE or to participate in the programs of the INSTITUTES OF RELIGION at other colleges or universities, where they are more likely to find a suitable partner of their own faith. Also, units of the Church specifically for young adults are organized throughout the world, where numbers allow, to facilitate social opportunities. Because of the religious significance of mate selection to Latter-day Saints, a variety of common practices has developed. Couples seriously considering marriage are likely to pray for heavenly confirmation in their marriage decision. The choice of a partner is usually discussed with parents, and young couples planning to marry often go together to seek the advice of their Church leaders.

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#### DAVID, KING

David, king of ISRAEL, was the youngest of eight brothers, sons of Jesse (1 Sam. 16:6–12), a descendant of Boaz and RUTH (Ruth 4:21–22) and an ancestor to Jesus Christ (Matt. 1:6–17; Luke 3:23–31). He was born at Bethlehem and died in Jerusalem c. 1015 B.C., after reigning over Judah for seven years and the united kingdom of Israel for an additional thirty-three (1 Kgs. 2:11). He was buried in the ancestral home, in Bethlehem (1 Kgs. 2:10). He was perhaps the greatest king of Israel, once called "a man after [God's] own heart" (1 Sam. 13:14). Mormon interests in David have

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often dwelt on the issues of his plural marriages and his status in the AFTERLIFE.

While the scriptures relate different stories of his introduction at Saul's court (1 Sam. 16:14–23; 17:55–58), David's vault from obscurity to national awareness seems to have come as a result of his courageous defeat of the giant Goliath (1 Sam. 17:49).

David's strength and reliance on the Lord marked him as an exceptional leader and the epitome of Israelite heroism (2 Sam. 5:1–3; 22:2–51). Subsequent rulers were measured against his stature (cf. 1 Kgs. 15:3–5, 11), and his name was linked with that of the awaited MESSIAH (Mark 12:35; Luke 1:32; Rom. 1:3). Scripture indicates that David's blessings, including his wives, were given to him as a result of God's favor (2 Sam. 5:12–13; 12:8; D&C 132:39).

But when David also acquired wives and concubines, apparently under his own authority, he was condemned by God (Jacob 2:23–24). Certainly David lost divine approval as a result of his adulterous union with Bathsheba and the subsequent contrived murder of her husband, Uriah (2 Sam. 12:1–12; D&C 132:38–39).

Because of David's transgressions, his eternal blessings were taken from him (TPJS, pp. 188–89). The Lord granted David a continuation of life for another twenty-one years, perhaps because of his immediate and deep remorse (cf. Ps. 51), his acts of repentance, and his continued faithfulness to JEHOVAH (2 Sam. 12:13, 16; cf. WJS, p. 335). However, he must await in the SPIRIT PRISON the redemption promised to him (Acts 2:34; WJS, p. 74). Even with the assurance of the Lord's ultimate mercy (Ps. 86:13), David lost much that God had given him on earth, he fell "from his exaltation" and his wives were given unto another" (D&C 132:39). Yet his personal integrity appears in his insistence that he be punished in place of his people, whom he saw in vision being destroyed (2 Sam. 24:15–17).

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NORMAN J. BARLOW

## DAVID, PROPHETIC FIGURE OF LAST DAYS

King David (c. 1000 B.C.) remains today one of the most renowned Old Testament figures. His personality, spiritual sensitivity, creative abilities, military victories, and leadership carried him to the pinnacle of popularity. He had the potential to become an ideal king, but his kingship deteriorated after his adultery with Bathsheba and his involvement in Uriah's death. However, prophecy states that a model ruler in the last days will be "raised up" from David's lineage.

The Prophet Joseph SMITH taught that "the throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage" (TPJS, p. 339). Elder Orson Hyde, in his dedicatory prayer on the Mount of Olives, October 24, 1841, prophesied that the Jews would return to Jerusalem and that in time a leader called David, "even a descendant from the loins of ancient David, [would] be their king" (HC 4:457).

This predicted figure corresponds to a promised messianic servant. Hosea, speaking shortly before the loss of northern Israel, foretold that Israelites would return in the latter days "and seek the LORD their God, and David their king" (Hosea 3:5). JEREMIAH prophesied of Israel and Judah's future righteousness, and of "David their king, whom I [the LORD] will raise up unto them" (Jer. 30:9; cf. 23:5; 33:15–22). And in Ezekiel it is written, "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them" (Ezek. 34:23–24; cf. also 44:1–3).

Speaking to Joseph Smith, the angel MORONI<sup>2</sup> cited Old Testament passages telling of significant figures who would be involved with Christ's millennial reign (JS—H 1:40). As prophesied in Isaiah, it appears that two persons are spoken of, a "rod" and a "root" (11:1, 10)—one a leader "on whom there is laid much power," the other a person with special priesthood keys (D&C 113:3–6). These leaders are believed by some to be among the "messianic figures" spoken of in the Dead Sea Scrolls and in rabbinic literature (*Encyclopedia Judaica*, 11: 1409–1411).

Although noble attributes and spiritual pow-

often dwelt on the issues of his plural marriages and his status in the AFTERLIFE.

While the scriptures relate different stories of his introduction at Saul's court (1 Sam. 16:14–23; 17:55–58), David's vault from obscurity to national awareness seems to have come as a result of his courageous defeat of the giant Goliath (1 Sam. 17:49).

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VICTOR L. LUDLOW

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RONALD L. BRAMBLE

## DEAD SEA SCROLLS

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Overview  
LDS Perspective.]

## OVERVIEW

The major corpus of the Dead Sea scrolls, about 600 manuscripts, dates from c. 250 B.C.E. to 68 C.E. Others works from the Southern Jordan Rift, Nahal Hever and Nahal Seelim chiefly, date from 131 to 135 C.E. Masada produced materials from the first century B.C. to A.D. 73.

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The manuscripts include segments of all the Hebrew scriptures (except Esther; *see* OLD TESTAMENT), and more than one variant of many. For example, the three Samuel manuscripts from Qumran are much fuller texts than those of the Masoretic Bible (the traditional text). Also found were fragments of apocryphal and pseudepigraphical books, as well as manuscripts of previously unknown religious works, including a Temple Scroll, a Manual of Discipline, and a Thanksgiving Scroll.

The scrolls have required reappraisal of understanding in three categories: (1) the development of Hebrew scriptures before the formation of the CANON; (2) the dating and pervasive influence of APOCALYPTIC thinking; and (3) the religious milieu of the New Testament.

1. The “biblical” library of Qumran represents a fluid stage of the biblical text. Those documents show no influence of the rabbinic recension of the canon, the direct ancestor of the traditional Hebrew Bible. The scrolls help to place both the Pharisaic text and the canon in the era of Hillel, roughly the time of Jesus. In their selection of canonical books, the rabbis excluded those attributed to prophets or patriarchs before MOSES (e.g., the ENOCH literature, works written in the name of ABRAHAM and other patriarchs). They traced the succession of prophets from Moses to figures of the Persian period. Late works were excluded, with the exception of Daniel, which, the rabbis presumably, attributed to the Persian period.

2. The literature of Qumran includes apocalypses and works colored by apocalyptic. The writers saw world history in the grip of a final war between the Spirit of truth and the Spirit of evil; this conflict is at once cosmic and earthly. They considered themselves proper heirs of Israel and placed themselves under a new covenant as Sons of Light to contend with Sons of Darkness. They had a strict reading of the law, lived in daily self-denial, practiced ablations, and had ceremonial meals. Their Manual of Discipline reflects the expectation of the immediate coming of the heavenly kingdom. A “Teacher of Righteousness” was apparently the priestly head of the earthly community of God; the forces of good were also led by a cosmic power or holy spirit called the “Prince of Light.” The writers saw their own age as the age of consummation. The Messiah was about to appear, “bringing the sword.” Collapse of other social structures was imminent before the new age. The people at Qumran, probably

Essenes, expected that the Davidic or royal Messiah would appear to defeat the earthly and cosmic powers of wickedness. Commentaries on the biblical materials, found in the same area, treat traditional prophecies in this eschatological setting. Theirs was a church of anticipation.

The Temple Scroll shows that these Jewish priests were separatists, maintaining that the Temple cultus was defunct. They replaced the lunar with a solar calendar for the festivals and introduced feasts of oil and wine mentioned nowhere in the Pentateuch. Considering themselves warriors in the last holy war, fighting alongside holy angels, they forbade all uncleanness (which in their view included the lame, blind, or diseased) both in the anticipated temple and in the temple city. At least for the duration of the war they were celibate.

Apocalypticism is now to be seen as a major element in the complex matrix that formed the background for the development of both Tannaite Judaism and early Christianity. Gershom Scholem shocked scholars of this generation by demonstrating the existence and importance of apocalyptic mysticism in the era of Rabbi Akiba. It is now necessary to place apocalyptic thinking as beginning earlier than scholars had previously supposed, perhaps as early as the fourth century B.C.E. and lasting half a millennium.

3. The New Testament reflects these apocalyptic theological tendencies that scholars heretofore passed over lightly. For example, it now appears that the thought and teachings of John the Baptist and Jesus of Nazareth are more apocalyptic than prophetic in their essential character. The dualistic, apocalyptic, and eschatological framework marks John as the most Jewish of the four Gospels. In John’s Gospel the spirit of truth is called the Paraclete or Advocate. He is the Holy Spirit, but as at Qumran he is not precisely identical with God’s own spirit, which explains why he does not speak on his own authority (John 16:13). The emphasis on light and darkness, unity, community, and love is reiterated and expanded. The theme of religious knowing in an eschatological sense is comparable to statements in the epistles of Paul and the Gospel of Matthew. The Gospel of Luke quotes almost verbatim a pre-Christian apocalypse of Daniel, found in Cave 4, which refers to an eschatological king, whom we take to be the royal Messiah, from the titles “Son of God” and “Son of the Most High.” In the parable of the banquet in

Luke 14:15–24, Jesus condemns those who seek places of rank in his kingdom, perhaps in polemic response to the Essene exclusion from their banquet of all except the elite of the desert who shared their goods and were “men of renown.”

For the Essenes, the New Age was still anticipated. For early Christians, Jesus had been resurrected as the Messiah who brought the New Age. Both communities lived in anticipation of the full coming of redemption or the consummation of the kingdom of God. The Essenes formed a community of priestly apocalyptists. The early Christian movement was made up largely of lay apocalyptists, much like the Pharisaic party. Both searched the prophets for allusions to the events of their times, which they understood to be the “last times,” and both spoke in language pervaded by the terminology of Jewish apocalyptic.

FRANK MOORE CROSS, JR.

#### LDS PERSPECTIVE

Like many Jews and like other Christians, Latter-day Saints were deeply interested in the announcement that ancient manuscripts from New Testament times were discovered in Palestine in 1947. Initial zeal led to some superficial treatments, sensationalism, and misunderstandings. But in the decades since the initial finds, Latter-day Saints who have followed the more careful analyses have come to appreciate several contributions of the Dead Sea Scrolls, including insights into the literary and sectarian diversity of Judaism at the time of Jesus, new evidence relating to the history and preservation of the biblical text, advances in the science of dating Hebrew and Aramaic documents based on changing styles of script, and valuable additions to the corpus of Jewish texts and text genres.

Certain aspects of the scrolls have particularly interested Latter-day Saints. For example, the Essenes of Qumran accepted the concepts of continuing REVELATION and open CANON much as Latter-day Saints do, in contrast to the current teaching of most Christians and Jews. Qumran commentaries on the books of Habakkuk, Nahum, and other prophets from the Old Testament contain new Essene prophetic interpretations of world events of the LAST DAYS, and the Qumran Temple Scroll claims to be a direct revelation to Moses. Similarly, Latter-day Saints believe that the Bible does not contain all of God’s word, but that he has

revealed his will to prophets in the Book of Mormon and to Joseph SMITH, and he continues to reveal new truths to modern prophets.

Latter-day Saints point out that the Bible does not require or demand its own uniqueness. Now the Qumran library has shown that some of the most pious and observant Jews around the time of Christ consulted not only extrabiblical texts but also a variety of differing texts of the biblical books. For the Essenes, the sacredness of scripture did not impose a fixed or standard text. For example, their library contains several versions of the book of Isaiah, with minor differences in wording. They used both long and short versions of Jeremiah. They had varying collections of the Psalms. This open-mindedness about scriptural words and editions is similar to LDS views (see, for example, various LDS accounts of the CREATION). The Dead Sea Scrolls provide evidence that the successive theological concepts of (1) an authoritative text, (2) a fixed text, and ultimately (3) an inerrant text originated with Pharisaic or rabbinic Judaism.

Some people have made much of comparisons between Essene practices and those of the New Testament church, or between both of these and elements of Mormonism. For example, Essene cleansing rituals are in some ways similar to New Testament baptisms, and Essene ritual meals can be interpreted as sacramental. Some see the Christian idea of conversion in the Essene doctrine that an individual is elected to the community by deliberate choice and initiation rather than by birth and infant CIRCUMCISION. Some relate the Essene communal council, with its twelve men and three priests, to Jesus’ calling of twelve apostles and favoring among them PETER, JAMES, and JOHN, or to the Latter-day Saint organization with twelve apostles and a three-member FIRST PRESIDENCY. The role of New Testament or modern LDS BISHOPS seems to correspond to many of the functions of the Qumranic *maskil*, or “guardian.”

For Latter-day Saints, the emergence of such parallels is not surprising. The covenants of the Old and New Testaments are more alike than different (see DISPENSATIONS OF THE GOSPEL). They proceed from the same God. However, the similarities are counterbalanced by radical differences between Essene practices and the teachings of Jesus Christ, of Paul, or of the Church in modern times. Notably, the Essenes taught their adherents to hate their enemies. Their sect was strict and exclusive. Their ideas of ritual cleanness effectively

barred women from the temple and from the temple city of Jerusalem. Such Essene doctrines are opposite to later Christian and LDS teachings. Similarities between Essenism and Christian or LDS concepts should therefore be explained as a dispersion of ideas among groups that share ancient connections rather than as evidences of more intrinsic relationships.

Much is still to be learned from the Dead Sea Scrolls. Many fragments and some scrolls remain unpublished or are not yet fully understood. Much light may yet be shed on ancient Jewish worship patterns, apocalyptic literature, angelology, and sectarianism beyond what is available in biblical accounts.

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ROBERT A. CLOWARD

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## DEAF, MATERIALS FOR THE

The Church makes a serious effort to serve the hearing impaired with gospel materials in formats they can understand. These formats include simplified versions, signed inserts (interpreters superimposed on film who sign conversations and sounds), closed captions (words that show on the screen only when decoded), printed signs, productions with all-deaf casts, and Church manuals translated into signing for the deaf on videocassettes. Each Church film is signed or closed-captioned. All satellite broadcasts and special programs are closed-captioned. To use closed-captioned videos requires a decoder, which the Church provides to units serving the hearing impaired.

All general conference sessions are signed and closed-captioned. The deaf and hearing impaired who attend general conference in SALT LAKE CITY, UTAH, are invited to the Church Office's auditorium to view the proceedings with an interpreter. Those who do not attend in person

may participate via closed captions on the Church's satellite network at their local meetinghouses. The sessions are also recorded on videos, with sign language inserts, and made available on loan. **TEMPLE ORDINANCES** are also presented in formats understandable by the hearing impaired.

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DOUGLAS L. HIND

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ROBERT A. CLOWARD

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earth, to rise no more,” and the spirits of men would have become devils, subject to Satan for eternity (2 Ne. 9:7–9).

**NATURE OF DEATH.** The scriptures teach that death does not change one’s personality (Alma 34:34). Individual identities are eternal (D&C 18:10; 93:29). Thus all those who have been obedient to God’s commandments in any time of the world can look forward to reunions with loved ones and associations with ancestors and descendants. Latter-day Saints believe that death need not terminate personal awareness or interpersonal relationships. For the righteous, family ties can continue beyond death because of SEALINGS in the temple. Thus, family members who have received the gospel in mortality conduct FAMILY HISTORY research and perform necessary vicarious ordinances in the temple for deceased family members (see TEMPLE ORDINANCES). Many Latter-day Saints feel a closeness to ancestors from generations past because they have studied their lives, and some have served as proxies for them in temple ordinances (see Moses 6:45–46). Grieving parents know that children who die before reaching the age of ACCOUNTABILITY, and others such as the mentally disabled, receive eternal love and salvation through the grace of Christ and are restored to a completeness to continue in familial relationships (Moro. 8:17, 22; D&C 137:10).

Nevertheless, Latter-day Saints do not embrace death willingly, nor do they seek it (see PROLONGING LIFE). SUICIDE is condemned but judgment of it is left with the Lord (Ballard, pp. 6–9). ABORTION also is considered a serious sin under most circumstances and can cause much sorrow.

The best preparation for death is to repent and live righteously. Those who feel that their lives are in jeopardy with sickness may receive BLESSINGS from the ELDERS of the Church, who, holding the priesthood of God, “shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me” (D&C 42:44; see also SICK, BLESSING THE). Those who face extreme suffering in a terminal illness may call upon the Lord for comfort or relief from pain, and rely upon him to prolong or shorten their days upon the earth. To allow a person who is terminally ill to pass away, rather than maintaining a vegetative existence through artificial systems of support, is not the

spiritual equivalent of failing to save the life of a person facing death under other circumstances. The Lord is, however, the ultimate giver and taker of life.

To Latter-day Saints, as to all people, death can be tragic, unexpected, or even a blessed release from suffering. The loss of loved ones is an occasion for mourning. However, in LDS doctrine, death is also an occasion for hope, a birth into the next life, a step in the PLAN OF SALVATION that began in the premortal existence and leads, if one is righteous, to eternal life with God in the CELESTIAL KINGDOM. The grieving of the faithful is appropriately marked by sorrow and hope, not despair and depression. Yet the loss of a loved one is to be taken neither lightly nor coldly. Grief and love are compatible—if not essential—emotions of the faithful. And Latter-day Saints who face death themselves, while experiencing uncertainty and concern for those left behind, can find hope in the plan of salvation and the Lord’s promise that “those that die in me shall not taste of death, for it shall be sweet unto them” (D&C 42:46).

**DEATH OF INFANTS.** Joseph and Emma SMITH struggled with personal losses, including the death of several of their children. Joseph wrote: “I have meditated upon the subject, and asked the question, why it is that infants, innocent children, are taken away from us, especially those that seem to be the most intelligent and interesting. The strongest reasons that present themselves to my mind are these: . . . they were too pure, too lovely, to live on earth . . . [but] we shall soon have them again” (TPJS, pp. 196–97).

**DEATH OF YOUTH.** Joseph Smith commented on the untimely death of youth at the funeral of young Ephraim Marks: “[This occasion] calls to mind the death of my oldest brother, Alvin, who died in New York, and my youngest brother, Don Carlos Smith, who died in Nauvoo. It has been hard for me to live on earth and see these young men upon whom we have leaned for support and comfort taken from us in the midst of their youth. Yes, it has been hard to be reconciled to these things. . . . Yet I know we ought to be still and know it is of God” (TPJS, p. 215). The Prophet also found great comfort in the gospel’s affirmation of the relationship of mortality to eternity: “We have reason to have the greatest hope and consolations for our dead of any people on the earth; for we have seen them walk worthily in our midst, and seen them

sink asleep in the arms of Jesus; and those who have died in the faith are now in the celestial kingdom of God" (*TPJS*, p. 359).

Mourning not only is appropriate; it is also one of the deepest expressions of pure love: "Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die" (D&C 42:45). ALMA<sub>1</sub> taught that as part of the BAPTISMAL COVENANT the saints are "to mourn with those that mourn; yea, and comfort those that stand in need of comfort" (Mosiah 18:9). Mourning can heighten our faith and our hopes. The Prophet Joseph Smith said, "The expectation of seeing my friends in the morning of the resurrection cheers my soul and makes me bear up against the evils of life. It is like their taking a long journey, and on their return we meet them with increased joy" (*TPJS*, p. 296).

**FUNERALS.** LDS FUNERALS are solemn and grieving occasions but also project a spirit of hope based on anticipation of reunion with the deceased after this life. They are usually held in an LDS chapel or a mortuary under the direction of the BISHOP of the ward (Packer, p. 18). Funerals open and close with sacred music and prayer, sometimes involving congregational singing or a choir (Packer, p. 19). Some LDS hymns describe life after death as a return to the presence of God (*Hymns*, p. 292), or as a condition of rest from mortal cares, and often include a reminder of the travails of mortality as temporary: "And should we die before our journey's through, happy day, all is well. We then are free from toil and sorrow too; with the saints we shall dwell" (*Hymns*, p. 30).

The funeral includes reminiscences and eulogies as well as talks about the ATONEMENT, the Resurrection, life after death, and related doctrines that comfort and inspire the bereaved. Some families choose to have members or friends of the family talk about the life of the deceased or sing an appropriate hymn. A prayer on behalf of the family by one of its members before the public service begins is customary.

**GRAVESIDE SERVICES.** Following the funeral, a simple graveside dedication service traditionally is held, attended only by family and intimate friends. One who holds the MELCHIZEDEK PRIESTHOOD, usually a member or close friend of the family, dedicates the grave, asking God to protect it from the elements or other disturbance as a hallowed resting place until the resurrection.

Local law in some countries may dictate CREMATION rather than burial, but in the absence of such a law, burial is preferred because of its doctrinal symbolism (Packer, p. 19). Circumstances also may dictate a memorial service or a graveside service only. Bishops are counseled to show regard for family wishes in keeping with the spiritual and reverent nature of the occasion (Packer, pp. 19–20).

**SUMMARY.** Even as death began with the Fall, it will end with the Atonement, through which all are resurrected and the earth itself becomes immortal (D&C 29:22–29; 1 Cor. 15:19–26; Rev. 21:1–4). The hope engendered in Latter-day Saints by this long-range view of the loving Savior, triumphant over death, was reflected in a letter from Joseph Smith to the Church in 1842: "Now what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy" (D&C 128:19). Although it brings grief to those left behind, death is part of "the merciful plan of the great Creator (2 Ne. 9:6), it is "a mechanism of rescue" (Packer, p. 21)—an essential step in the Lord's "great plan of happiness" (Alma 42:8).

[See also Afterlife; Autopsies; Burial; Cremation.]

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L. KAY GILLESPIE

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## DEATH RATES

See: Vital Statistics

## DEDICATIONS

Dedication is the act of devoting or consecrating something to the Lord, or “setting apart” something for a specific purpose in building the KINGDOM OF GOD. It is a PRIESTHOOD function performed through an official and formal act of prayer.

For members of The Church of Jesus Christ of Latter-day Saints, dedications serve at least two clear functions. First, they call down the powers of heaven to establish a sacred space or time in the furthering of the desired purpose. Second, they consecrate the participants, focusing their souls upon the meaning of the dedicated object or act. In this way the secular is brought into sacred relationships, and the blessings of God are invoked so that the powers of heaven and earth are joined to bring about works of righteousness.

LDS church buildings are always dedicated to the Lord, usually after all indebtedness is removed. In the Bible the first recorded dedicatory prayer is that of the Temple of Solomon (1 Kgs. 8:22–53), at which time the glory of the Lord filled the temple, in divine approval. The first temple dedication in this dispensation was on March 27, 1836, when the Prophet Joseph SMITH dedicated the KIRTLAND TEMPLE as “a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God” (D&C 109:8). Since then many LDS temples and thousands of MEETINGHOUSES around the world have been similarly dedicated to the Lord. Church buildings such as schools, VISITORS CENTERS, storehouses, office buildings, and HISTORICAL SITES are also dedicated to the Lord for their intended uses. Schools may be dedicated as institutions of learning and character development, while bishop’s storehouses are dedicated to provide welfare and physical supplies for the needy.

Lands and countries may be dedicated, sometimes more than once, for divinely appointed purposes. On October 24, 1841, Elder Orson Hyde ascended the Mount of Olives and dedicated the land of Palestine for the return of the Jews and the rearing of a temple. It was rededicated on several other occasions. More than thirty-two countries and entire continents have been dedicated for the preaching of the gospel.

Homes of the SAINTS, whether or not they are free of debt, may be dedicated “as sacred edifices where the Holy Spirit can reside, and as sanctuar-

ies where family members can worship, find safety from the world, grow spiritually, and prepare for eternal family relationships” (*General Handbook of Instructions*, 11–2, 1989). On some occasions it has been deemed appropriate to dedicate business places or enterprises to accomplish righteous and divine purposes. It is customary in the Church to dedicate graves as the final resting place for the deceased, asking that the ground be hallowed and protected until the day of resurrection.

Olive OIL is also consecrated by a dedicatory prayer. It is thus set apart by the power of the priesthood for the divinely prescribed purposes of blessing the sick and anointing in the temple (James 5:14; D&C 109:35; 124:39).

TAD R. CALLISTER

## DEGREES OF GLORY

The Church of Jesus Christ of Latter-day Saints has an optimistic view of the eternal rewards awaiting mankind in the hereafter. Members of the Church believe that there are “many mansions” (John 14:2) and that Christ’s ATONEMENT and RESURRECTION will save all mankind from death, and eventually will reclaim from hell all except the SONS OF PERDITION (D&C 76:43–44). The saved, however, are not placed into a monolithic state called HEAVEN. In the resurrection of the body, they are assigned to different degrees of glory commensurate with the law they have obeyed. There are three kingdoms of glory: the celestial, the terrestrial, and the telestial. The apostle Paul spoke of three glories, differing from one another as the sun, moon, and stars differ in brilliance. He called the first two glories celestial and terrestrial, but the third is not named in the Bible (1 Cor. 15:40–41; cf. D&C 76:70–81, 96–98.) The word “telestial” is an LDS term, first used by the Prophet Joseph SMITH and Sidney RIGDON in reporting a vision they received on February 16, 1832 (D&C 76; *Webster’s Third New International Dictionary* defines telestial glory as “the lowest of three Mormon degrees or kingdoms of glory attainable in heaven”; see also CELESTIAL KINGDOM; TERRESTRIAL KINGDOM; TELESTIAL KINGDOM).

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*Kingdoms*, by Charlotte Warr Anderson (1987, pieced quilt, 95" × 85"). "There is one glory of the sun, and another glory of the moon, and another glory of the stars. . . . So also is the resurrection of the dead" (1 Cor. 15:41–42; cf. D&C 76). Church Museum of History and Art.

lowers will be assigned a kingdom without glory (D&C 76:25–39; 88:24, 32–35).

**LDS SCRIPTURE SOURCES.** Although the Bible contains references to varying levels of resurrection and heaven (1 Cor. 15:39–58; 2 Cor. 12:2), LDS understanding of the subject comes mainly through revelations given to the Prophet Joseph Smith. The first revelation dealing directly with this matter was received February 16, 1832, and is called "The Vision" (D&C 76). Concerning the circumstances of receiving this revelation, Joseph Smith explained:

Upon my return from Amherst [Ohio] conference, I resumed the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points touching the salvation of man, had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body the term "Heaven," as intended for the Saints' eternal home, must include more kingdoms than one. Accordingly . . . while translating St. John's Gospel, myself and Elder Rigdon saw the following vision"

[11C 1:245; see also JOSEPH SMITH TRANSLATION OF THE BIBLE (JST)].

Later revelations, especially Doctrine and Covenants 88, 131, 132, 137, and 138, have added information on this subject.

**THE CELESTIAL GLORY.** The celestial kingdom is reserved for those who receive a testimony of Jesus and fully embrace the gospel; that is, they have faith in Jesus Christ, repent of their sins, are baptized by immersion by one having authority, receive the HOLY GHOST by the LAYING ON OF HANDS, and endure in RIGHTEOUSNESS. All who attain this kingdom "shall dwell in the presence of God and his Christ forever and ever" (D&C 76:62). There are, however, different privileges and powers within this kingdom. "In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood (meaning the new and everlasting covenant of marriage); and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase" (D&C 131:1–4). "Increase" in this instance means the bearing of spirit children after mortal life (see ETERNAL LIVES). Joseph Smith explained, "Except a man and his wife enter into an everlasting covenant and be married for eternity . . . by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection" (TPJS, pp. 300–301). Latter-day Saints believe that those who attain the highest level in the celestial kingdom become gods, receive exaltation, and are joint heirs with Christ of all that the Father has (cf. Rom. 8:14–17; D&C 76:50–70; 84:33–39; 132:19–25).

There is no scriptural explanation of those who go to the two lower categories of the celestial kingdom except that they "are not gods, but are angels of God forever and ever," ministering servants who "remain separately and singly, without exaltation, in their saved condition, to all eternity" (D&C 132:16–17).

**THE TERRESTRIAL GLORY.** The inhabitants of the terrestrial kingdom are described as the honorable people of the earth who received a testimony of Jesus but were not sufficiently valiant in that testimony to obey all the principles and ordinances of the gospel (D&C 76:71–80). Also, those of "the heathen nations" who "died without law," who are



honorable but who do not accept the fulness of the gospel in the postearthly spirit world, are candidates for the terrestrial glory (D&C 45:54; 76:72). In the hereafter, they receive the presence of the Son, but not the fulness of the Father. The glory of the terrestrial kingdom differs from the celestial as the light we see from the moon differs from that of the sun in glory. There is no mention of different degrees or levels in the terrestrial kingdom, but it is reasonable that there, as in the celestial and terrestrial kingdoms, individuals will differ from one another in glory (see D&C 76:97–98).

**THE TELESTIAL GLORY.** Those who on earth are liars, sorcerers, whoremongers, and adulterers, who receive not the gospel, or the testimony of Jesus, or the prophets, go to the telestial kingdom. They are judged unworthy of being resurrected at the SECOND COMING of Christ and are given additional time in “hell” to repent and prepare themselves for a later resurrection and placement into a kingdom of lesser glory. During this period, they learn to abide by laws they once rejected. They bow the knee and confess their dependence on Jesus Christ, but they still do not receive the fulness of the gospel. At the end of the MILLENNIUM, they are brought out of hell and are resurrected to a telestial glory. There “they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end” (D&C 76:112). However, they do receive “of the Holy Spirit through the ministration of the terrestrial” (verse 86). Though differing in glory from the terrestrial and celestial kingdoms as the light we perceive from the stars differs from that from the moon and the sun, the glory of the telestial kingdom still “surpasses all understanding” (verse 89; see D&C 76:81–90, 98–112; 88:100–101).

**OPPORTUNITY FOR ALL.** The Church holds that all mankind, except the sons of perdition, will find a place in one of the kingdoms of glory in the hereafter and that they themselves choose the place by the lives they live here on earth and in the postearthly spirit world. Even the lowest glory surpasses all mortal understanding. Everyone is granted AGENCY (D&C 93:30–32). All have access to the revelatory power of the LIGHT OF CHRIST, which, if followed, will lead them to the truth of the gospel (John 1:1–13; Alma 12:9–11; Moro. 7:14–19; D&C 84:45–48). Everyone will hear the gospel of Jesus Christ, either on earth or in the postearthly spirit world, and have ample opportu-

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LARRY E. DAHL

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## DEIFICATION, EARLY CHRISTIAN

From the second to eighth centuries, the standard Christian term for SALVATION was *theopoesis* or *theosis*, literally, “being made God,” or deification. Such language survived sporadically in the mystical tradition of the West and is still used in Eastern Orthodoxy. LDS doctrines on ETERNAL PROGRESSION and EXALTATION to godhood reflect a similar view of salvation.

In its classical form, particularly in the works of Athanasius (fourth-century bishop of Alexandria), deification was built upon the concept of the incarnation of Christ. The Council of Nicaea (A.D. 325) defined the Son as *homoousios* (of the same substance) with the Father, and thus fully God. By taking upon himself our flesh through birth, Jesus as God united the essence of humanity to the divine nature. Eventually Christ’s divinity overcame the limits of the flesh through RESURRECTION and glorification, transforming and raising his body to the full level of godhood. As Athanasius summarized, “God was made man that we might be made God” (*On the Incarnation of the Logos* 54).

Although the doctrine has been dismissed by later scholars as a mere “physical theory of redemption” focused on the Resurrection, deifica-



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tion is more than a synonym for IMMORTALITY. Church Fathers argued that deification not only restores the image of God that was lost in the Fall, but also enables mankind to transcend human nature so as to possess the attributes of God. "I may become God as far as he became man," declared Gregory of Nazianzus in the late fourth century (*Orations* 29.19). Descriptions of deification included physical incorruptibility, immunity from suffering, perfect virtue, purity, fullness of knowledge and joy, eternal progression, communion with God, inheritance of divine glory, and joint rulership with Christ in the KINGDOM OF GOD in heaven forever.

The roots of the Christian doctrine of deification are primarily biblical. Beginning with the creation of humanity in the image of God (Gen. 1:26–27), the church fathers developed aspects of deification from such concepts as the command to moral perfection and holiness (e.g., Lev. 19:1–2; Matt. 5:48; 1 Jn. 3:2; 1 Cor. 11:1; 2 Pet. 1:3–7), adoption as heirs of God (Rom. 8:15–17; Gal. 4:4–7), unification with God in Christ (John 17:11–23), and partaking in Christ's sufferings in order to be elevated with him in glory (e.g., Rom. 8:16–18; 2 Cor. 3:18; 4:16–18; Philip. 3:20–21; 2 Tim. 2:10–12). They also pointed to examples of humans described as "gods" in scripture (Ex. 4:16; 7:1; Ps. 82:6; John 10:34–36).

Jewish thought, particularly in response to developing CHRISTOLOGY and its perceived threat to monotheism, was more reticent to speak of humans attaining divinity. Nevertheless, Jews shared some of the crucial biblical texts underlying deification. Talmudic Judaism tended to stress humanity's obligation to imitate God's holiness in consequence of being created in the divine image. Moses and other prophets were spoken of as sharing God's glory and becoming "secondary gods" in relation to other mortals (Meeks, pp. 234–35). Philo described Moses' glorification as "a prototype . . . of the ascent to heaven which every disciple hoped to be granted" (Meeks, p. 244).

Due to its incongruity with the doctrine of God in Western Christianity, deification fell out of favor as the preferred way of describing salvation. Catholic theology increasingly stressed the transcendence of God, who alone was self-existent and eternal. All other beings were created ex nihilo, "out of nothing," having only contingent being. This theological development culminated in Augustine. For him, God's absolute oneness and other-

ness was so different from humanity's created status and dependence on divine grace that salvation could not bridge the gap between the eternal Creator and the creatures contingent upon him. Ever since, talk of deification has been suspect or heretical in Western Christianity and has formed a major point of objection among traditional Christians to the teachings of Latter-day Saints on the subject.

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KEITH E. NORMAN

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## DEMOGRAPHICS




See: Vital Statistics

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## DESERET

The word deseret is found in the most ancient book in the Book of Mormon, "And they did also carry with them deseret, which, by interpretation, is a honey bee" (Ether 2:3).

Because the Book of Mormon was written in "reformed Egyptian" (Mormon 9:32), Hugh Nibley has suggested that the etymology of the word deseret is related to the ancient Egyptian

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



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The beehive and the word *deseret* have been used variously throughout the history of the Church. The territory settled by the Mormon PIONEERS was called the State of Deseret. The emblem of the beehive is used in the seal of the State of Utah and is a common decoration in Utah architecture, symbolizing industriousness. Brigham YOUNG's house in Salt Lake City is called the Beehive House. Early Sunday schools were part of the Deseret Sunday School Union. A vital part of the Church Welfare Program carries the name Deseret Industries.

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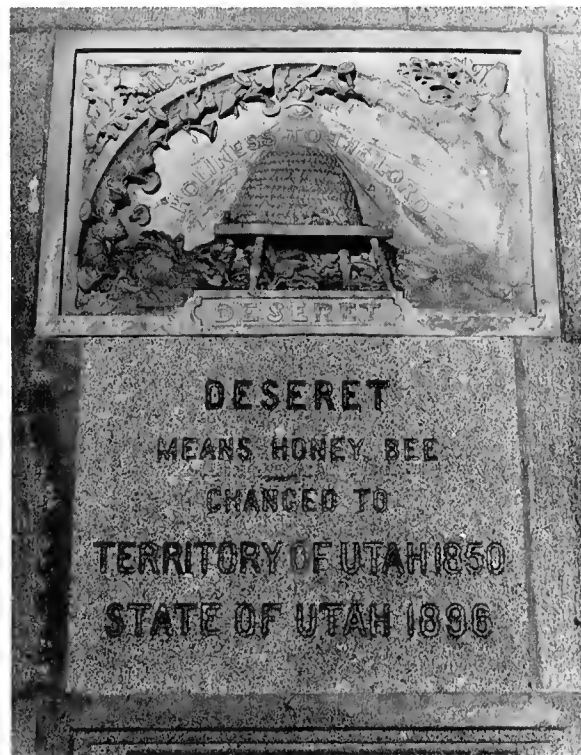
STEPHEN PARKER

## DESERET, STATE OF











On February 2, 1848, by the Treaty of Guadalupe Hidalgo, Mexico ceded to the United States an extensive area that included the Great Basin, where Mormon PIONEERS had begun settlement six months earlier. Even before the treaty was signed, Church leaders began discussing petitioning the U.S. government for recognition as a state or asking for territorial privileges. In July 1849 a committee wrote a constitution. It used as models the U.S. Constitution and the Iowa Constitution of

1846, from which the committee took fifty-seven of the sixty-seven sections of the new constitution. The committee requested that the state be named DESERET and that the boundaries be Oregon on the north, the Green River on the east, Mexico on the south, and the Sierra Nevada on the west, including a portion of the Southern California seacoast. "Deseret," a word from the Book of Mormon, means "honeybee" (Ether 2:3) and is symbolic of work and industry. A slate of officers was approved, with Brigham YOUNG as governor. Almon W. Babbitt, appointed representative to Congress, was instructed to carry the plea for statehood to Washington, D.C.

This effort by Latter-day Saint settlers to organize themselves into a provisional government was much like the attempt made in the 1780s by settlers in Tennessee, who organized the state of Franklin when they felt neglected by North Carolina, and the settlers of Oregon, who established a



The word "Deseret" appears twice on the Utah stone at the Washington Monument (1978; replica of the cornerstone of the Salt Lake Temple, 1853). The interior of the monument contains 190 stones representing individuals, cities, states, and nations. "Deseret" was a name often used in the territory colonized by the Mormon pioneers. Photographer: Robert L. Palmer.

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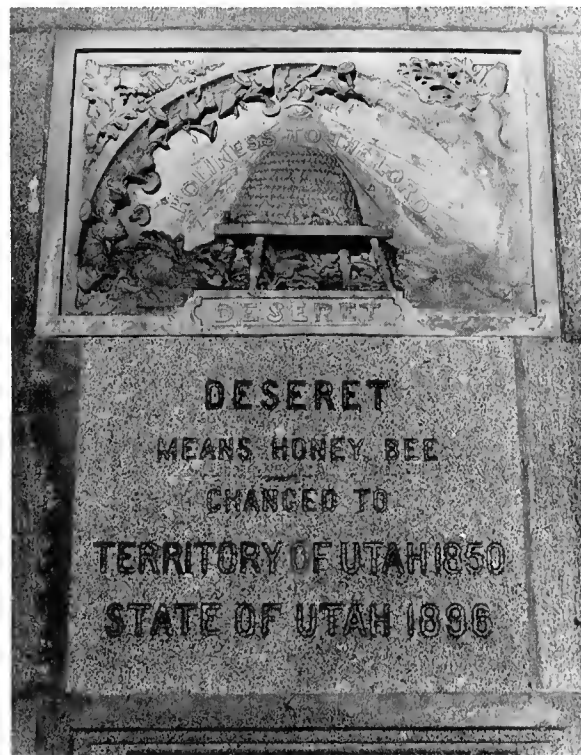
STEPHEN PARKER

## DESERET, STATE OF

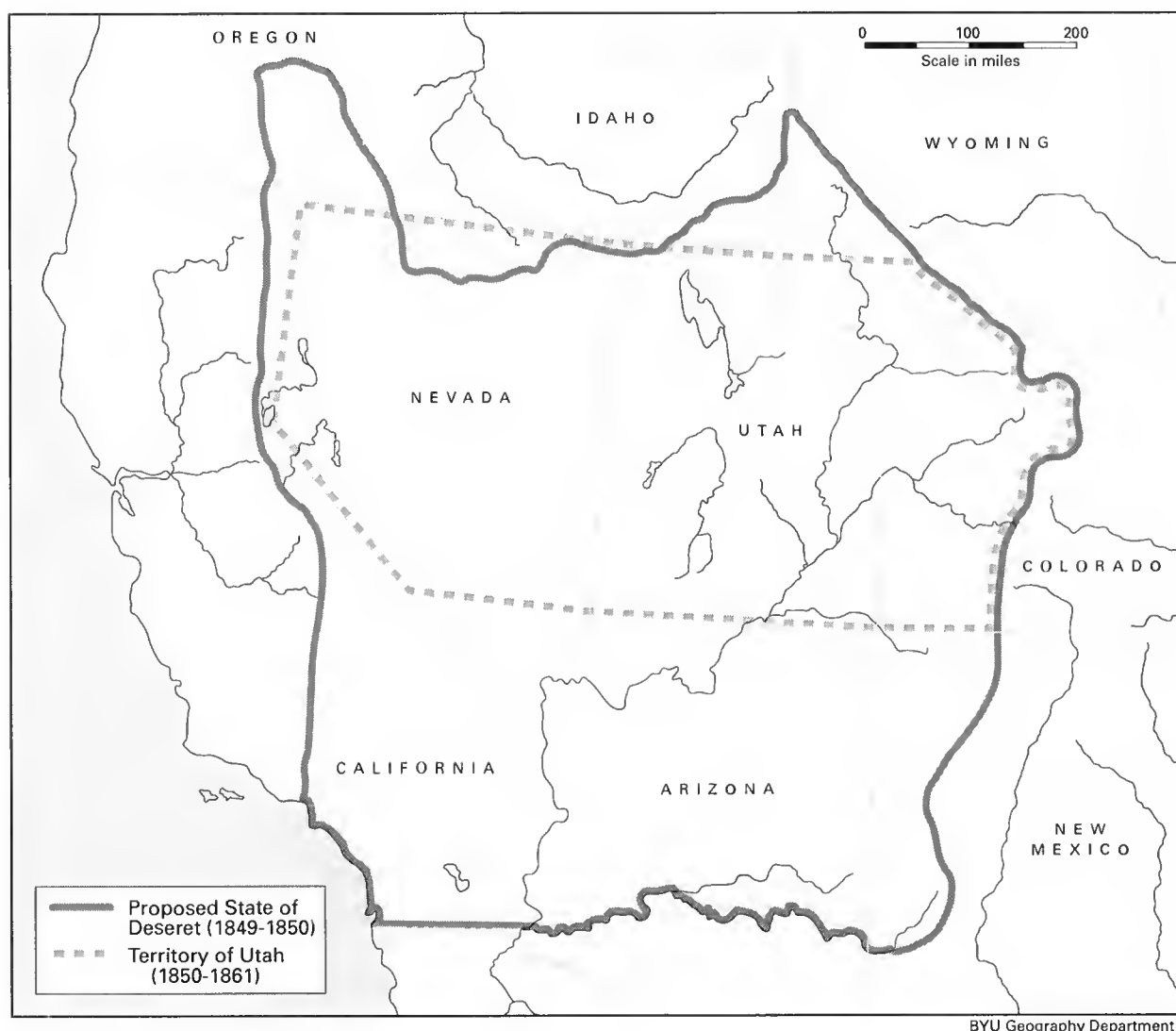
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local government that functioned without recognition from the U.S. government until they were given territorial status in 1848.

The State of Deseret General Assembly met in regular session from December 1849 to March 1850. After special sessions during the summer, the members assembled for their second regular session in December 1850. Earlier, on September 9, U.S. President Millard Fillmore had signed an act to create a much smaller UTAH TERRITORY and appointed Brigham Young the first territorial governor. After word of the creation of the territory reached Utah, the tentative state of Deseret was dissolved on March 28, 1851. The provisional government had lasted only about a year and a half.

The territorial status did not provide the self-government Latter-day Saints desired, and even though Brigham Young was appointed first governor, Church leaders and the territorial legislature continued efforts to obtain statehood. In 1856, delegates met to again write a constitution and propose the state of Deseret, an effort rejected by Congress. As a part of a third effort in 1862, Brigham Young called the State of Deseret General Assembly into session for the first time since 1851. Thereafter it met each year until 1870, each session lasting only a few days and focusing on winning statehood on the basis of the proposed constitution of 1849 with only minor changes.

In the meantime, Brigham Young had been replaced as territorial governor by a series of out-



side appointees, who became progressively more hostile to the meetings of the General Assembly and complained about this “ghost government,” as they called it. In 1872 a constitutional convention drew up a new constitution and dropped the name Deseret from the petition. This petition also failed, and hope for the state of Deseret came to an end.

[See also *History of the Church, 1844–1877; Utah Statehood.*]

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JEFFERY OGDEN JOHNSON

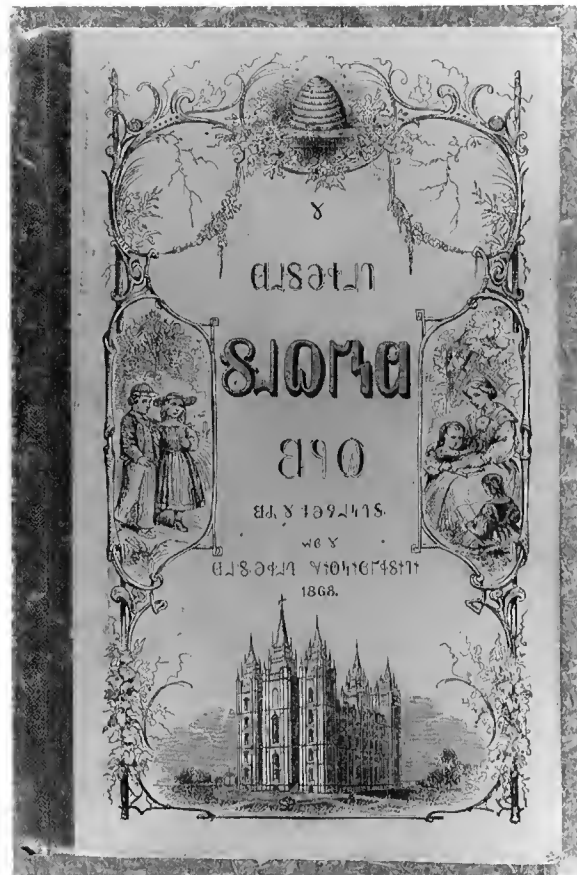
## DESERET ALPHABET

On April 8, 1852, Brigham YOUNG announced that the Board of Regents of the UNIVERSITY OF DESERET was preparing a new method of writing English. The idea was to develop a sort of universal system, especially so that foreign-language-speaking converts could learn to read English more easily.

The final version of the Deseret Alphabet utilized thirty-eight characters corresponding to sounds of English. Like Noah Webster and other early Americans who studied language, Brigham Young objected to sounding the letter *a* differently in the spellings of *mate*, *father*, *fall*, *man*, and many. In this, he was apparently influenced by studying shorthand with his secretary George D. Watt, who had studied systems of shorthand and spelling reform based on phonemes, the significant sounds of English, under Isaac Pitman.

The Regents discussed letter forms and sounds to be represented. The forms finally adopted were unfamiliar and unadaptable to cursive writing. The range of basic English sounds was close to present-day analyses, but the schwa (the unaccented, reduced vowel in *idea*, *trade*, *rat*, *fly*, *biology*, *upon*) was omitted, leading to respellings based upon traditional spelling.

Learning the Deseret phonetic system was easy. A previously illiterate missionary wrote letters home after only six lessons. Hosca Stout, Thales Haskell, and others kept diaries in Deseret.



This reader was published in 1868 in the Deseret alphabet. Its title reads “The Deseret Second Book by the Regents of the Deseret University.” Development of the Deseret Alphabet was begun in October 1853, and a few books, including the Book of Mormon, were published in this phonetic script before 1870. Courtesy Rare Books and Manuscripts, Brigham Young University.

However, since pronunciation, which varies, determined spelling, many words might appear more than one way in the same individual’s usage, resulting in some confusion.

Scriptural passages written in the Deseret Alphabet appeared in the *Deseret News* in 1859. Orson Pratt transcribed further materials that were published in New York City, printed with type designed and cast there, at a total cost of \$18,500. These included first and second school readers in 1868 and the Book of Mormon and a third reader of excerpts from it in 1869. Although few of these books were sold, some SUNDAY SCHOOLS as well as territorial schools used them.

In 1873 Pratt estimated the cost of printing a meager library of 1,000 titles at \$5 million—



side appointees, who became progressively more hostile to the meetings of the General Assembly and complained about this “ghost government,” as they called it. In 1872 a constitutional convention drew up a new constitution and dropped the name Deseret from the petition. This petition also failed, and hope for the state of Deseret came to an end.

[See also *History of the Church, 1844–1877; Utah Statehood.*]

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JEFFERY OGDEN JOHNSON

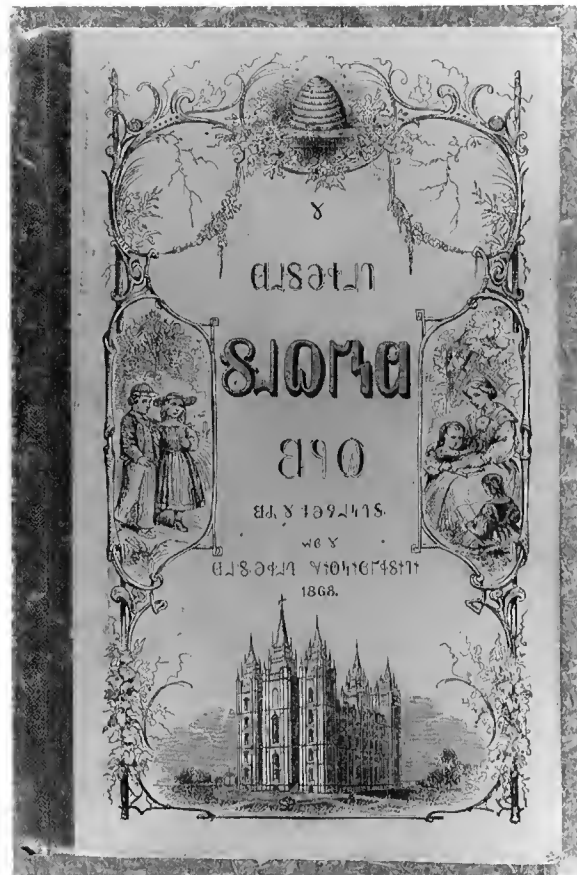
## DESERET ALPHABET

On April 8, 1852, Brigham YOUNG announced that the Board of Regents of the UNIVERSITY OF DESERET was preparing a new method of writing English. The idea was to develop a sort of universal system, especially so that foreign-language-speaking converts could learn to read English more easily.

The final version of the Deseret Alphabet utilized thirty-eight characters corresponding to sounds of English. Like Noah Webster and other early Americans who studied language, Brigham Young objected to sounding the letter *a* differently in the spellings of mate, father, fall, man, and many. In this, he was apparently influenced by studying shorthand with his secretary George D. Watt, who had studied systems of shorthand and spelling reform based on phonemes, the significant sounds of English, under Isaac Pitman.

The Regents discussed letter forms and sounds to be represented. The forms finally adopted were unfamiliar and unadaptable to cursive writing. The range of basic English sounds was close to present-day analyses, but the schwa (the unaccented, reduced vowel in *idea*, *trade*, *rat*, *ly*, *biology*, *upon*) was omitted, leading to respellings based upon traditional spelling.

Learning the Deseret phonetic system was easy. A previously illiterate missionary wrote letters home after only six lessons. Hosca Stout, Thales Haskell, and others kept diaries in Deseret.



This reader was published in 1868 in the Deseret alphabet. Its title reads “The Deseret Second Book by the Regents of the Deseret University.” Development of the Deseret Alphabet was begun in October 1853, and a few books, including the Book of Mormon, were published in this phonetic script before 1870. Courtesy Rare Books and Manuscripts, Brigham Young University.

However, since pronunciation, which varies, determined spelling, many words might appear more than one way in the same individual’s usage, resulting in some confusion.

Scriptural passages written in the Deseret Alphabet appeared in the *Deseret News* in 1859. Orson Pratt transcribed further materials that were published in New York City, printed with type designed and cast there, at a total cost of \$18,500. These included first and second school readers in 1868 and the Book of Mormon and a third reader of excerpts from it in 1869. Although few of these books were sold, some SUNDAY SCHOOLS as well as territorial schools used them.

In 1873 Pratt estimated the cost of printing a meager library of 1,000 titles at \$5 million—

## X 01809111 JUPJ911.

Long Sounds.			Letter.	Name.	Sound.
Letter.	Name.	Sound.			
Ə.....c.....as in.....cat.			7.....	p	
ɛ.....a.....".....ate.			8.....	b	
ə.....ah.....".....art.			9.....	t	
o.....aw.....".....aught.			0.....	d	
o.....o.....".....oat.			C.....	che.as in...cheese.	
o.....oo.....".....ooze.			9.....	g	
			0.....	k	
			0.....	ga...as in...gate.	
Short Sounds of the above.			p.....	f	
ʃ.....as in.....it.			6.....	v	
ɹ.....".....et.			L.....	eth.as in...thigh.	
ɹ.....".....at.			ʃ.....	the " thy.	
ɹ.....".....ot.			8.....	s	
ɹ.....".....ut.			6.....	z	
q.....".....book.			D.....	esh.as in...flesh.	
ʃ.....i.....as in...ice.			S.....	zhe " vision.	
ə.....ow.....".....owl.			ʃ.....	ur " burn.	
ʃ.....woo			ɹ.....	l	
ʃ.....ye			9.....	m	
ʃ.....h			h.....	n	
			H.....	eng.as in...length.	

The thirty-eight symbols used in the Deseret Alphabet and their phonetic values. The top line reads "The Deseret Alphabet."

prohibitively expensive for a sparse population in a subsistence economy. Those already literate had little incentive to learn the Deseret Alphabet, while illiterates would have had very little to read. The death of President Young in 1877 marked the end of efforts on its behalf.

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SAMUEL C. MONSON

## DESERET BOOK COMPANY

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City in 1866. Cannon was an apostle and a counselor in the FIRST PRESIDENCY of The Church of Jesus Christ of Latter-day Saints. After his death in 1901, the company was purchased by the Church's *Deseret News* and renamed the Deseret News Bookstore. Meanwhile, the Church SUNDAY SCHOOL organization began publishing its own lesson manuals and supplementary instructional materials in the early 1870s and later included book publishing and a retail bookstore. The two companies were merged in 1919 and subsequently named the Deseret Book Company.

A subsidiary of the Church's Deseret Management Corporation, the Deseret Book Company has three divisions: retail, publishing, and wholesale. The retail division operates stores in several states in the western United States: Mormon Handicraft, which is a Salt Lake City consignment shop for handmade goods; a book club; an audio- and videotape club; and a mail- and telephone-order shopping service. The publishing division produces books related to family life, history, biography, LDS doctrine and theology, fiction, and inspiration for both children and adults. It also produces audio- and videotapes and compact discs. The wholesale division distributes Deseret Book titles and books from other publishers to retailers throughout the world.

ELEANOR KNOWLES

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With increasing evidence that home care of the sick and injured was no longer adequate, the women of the RELIEF SOCIETY, with the support of the First Presidency, opened Deseret Hospital in Salt Lake City on July 17, 1882. Though Roman Catholics and Episcopalians already sponsored hospitals in Utah, this was the first official endorsement of allopathic medicine by The Church of Jesus Christ of Latter-day Saints (see MEDICAL PRACTICES). A desire to have a place where spiritual ministrations could accompany medical treatment (see SICK, BLESSING THE) was among the motivations for the institution, and staff members were blessed and SET APART by Church leaders for their tasks. The hospital also specialized in obstetrics, both in providing care and in training midwives and others.

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			L.....	eth...as in...thigh.	
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ɹ.....	" ut.				
q.....	" book.				
ɹ.....	i...as in...ice.				
ə.....	ow " owl.				
ʌ.....	woo				
ʏ.....	ye				
ʏ.....	h				

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			p.....	f	
			6.....	v	
			L.....	eth...as in...thigh.	
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			S.....	s	
			6.....	z	
			D.....	esh...as in...flesh.	
			S.....	zhe " vision.	
			ʰ.....	ur " burn.	
			l.....	l	
			3.....	m	
			h.....	n	
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ɹ.....	" ol.				
ɹ.....	" ut.				
q.....	" book.				
ɹ.....	i...as in...ice.				
ə.....	ow " owl.				
ʌ.....	woo				
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Deseret Hospital Board of Directors. Top row: Ellis R. Shipp, MD; Bathsheba W. Smith; Elizabeth Howard; Romania B. Pratt Penrose, MD. Second row: Phebe C. Woodruff; Mary Isabella Horne; Eliza R. Snow; Zina D. H. Young; Marinda N. Hyde. Bottom row: Jane S. Richards; Emmeline B. Wells. Courtesy Utah State Historical Society.

quarters. In July 1884, Deseret Hospital moved to a larger building that could accommodate forty to fifty patients, though it seldom had more than sixteen at a time.

Deseret Hospital featured a homelike atmosphere, the latest surgical equipment from New York, and a staff of dedicated, well-trained, mostly female physicians, including Ellen B. Ferguson, Ellis R. Shipp, and Romania B. Pratt. Long before its doors opened, the women of the Church, led by Eliza R. Snow, raised funds for the hospital. Though these efforts continued, support was never adequate to pay for the treatment of the many "free" patients, and the hospital was forced to close in 1894. The hospital kept its nursing and midwifery schools operating until the opening of the Groves Latter-day Saints Hospital in 1905 (see HOSPITALS).

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SCOTT PARKER

## DESERET INDUSTRIES

Toward the end of the Great Depression, in August 1938, Deseret Industries was established "to help Church members help themselves" through a program of donated household items, volunteer labor, and vocational training.

In a letter to LDS congregations in Utah's Salt Lake Valley dated August 11, 1938, the FIRST PRESIDENCY and PRESIDING BISHOPRIC called for "contributions of clothing, papers, magazines, articles of furniture, electrical fixtures, metal and glassware" from each household. The letter explained that the project would be known as Deseret Industries, and that the organization would make "periodic collections of these materials from homes . . . and employ men and women to sort, process, and repair the articles collected for sale and distribution among those who desire to obtain usable articles . . . at a minimum cost."

Since then, goods have been sold at thrift stores bearing the Deseret Industries name. Local Church congregations continue donation drives, during which volunteer workers collect goods from the homes of members. Anyone can donate items at any Deseret Industries store as well.



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This donation bag from the 1940s features the beehive, symbol of industry for the Church Welfare plan, as well as one of the stated goals of the Deseret Industries, "Help others to help themselves." Photographer: Holger Marius Larsen.

The Deseret Industries program was implemented specifically for the benefit of members who could not obtain employment elsewhere, and its initial work force consisted primarily of the unemployed and elderly. It was operated under the umbrella of the Church Security Plan—now Church WELFARE SERVICES—and continues as an integral part of the Church welfare system. Church leaders use Deseret Industries not only for employment training but as a resource for clothing and household items for needy members.

There were more than a dozen Deseret Industries stores in Salt Lake County and five in the Los Angeles area before World War II. Most of those were closed during the war, and operations were consolidated. By 1948 there were six stores, and growth continued slowly but steadily into the 1950s.

Deseret Industries started a rug-making operation in 1954 and acquired a woolen mill in 1957. The plants not only provided additional jobs but also goods to be distributed to needy Church members through the welfare program. Many el-

derly and handicapped members found work at Deseret Industries, and those who were sufficiently able were trained and moved into private industry.

As the program moved through the 1960s and into the 1970s, the emphasis on rehabilitation increased. Preparing people to enter the private workplace became a forte of Deseret Industries. Stores and equipment were upgraded through the mid-1970s and early 1980s to compare favorably with any of their kind.

Deseret Industries outlets have followed large concentrations of Church members. At the beginning of the 1990s there were forty-six Deseret Industries retail stores in cities of the western United States.

The Deseret Industries program still focuses on those with disabilities and those who have other social, employment, and economic challenges and obstacles to overcome. An estimated 60–70 percent of the people in the program are somewhat limited physically, mentally, emotionally, or socially. In 1980, Deseret Industries placed about 240 people into jobs with private companies. In 1989, it placed more than 700.

People needing training are usually referred to Deseret Industries by a Church leader. A program for each person is written with the individual's supervisors and rehabilitation workers. It incorporates personal and work-related goals and is closely monitored. Local Church members sometimes receive CALLINGS to help with training and rehabilitation.

Most Deseret Industries programs are more closely related to work adjustment than to skills training. Trainees get the experience of entering the workplace every day, being on time, learning to get along with coworkers, and taking directions from supervisors. Deseret Industries is not set up to train people to be journeymen plumbers or electricians, for example, though people may get experience doing these types of things.

Employment or career development is one of six standards of personal and family EMERGENCY PREPAREDNESS outlined by the Church, the others being literacy and education, financial and resource management, home production and storage, physical health, and social-emotional and spiritual strength.

The mission of Deseret Industries parallels the mission of Church Welfare Services. A 1936 statement by the Church's First Presidency explains the philosophy of the welfare program:



Our primary purpose was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. The aim of the Church is to help the people help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership [CR, Oct. 1936].

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## DESERET NEWS

The *Deseret News* began as a weekly newspaper in Salt Lake City on June 15, 1850, just three years after the Mormon pioneers founded the city. Established by the Church under the direction of Brigham YOUNG, the *News* has had uninterrupted publication to the present. It became a daily on November 21, 1867. From the beginning, the *Deseret News* has championed the U.S. Constitution and "truth and liberty." Editorially it has promoted free enterprise, the work ethic, and high moral values.

The early pioneers launched a newspaper against great odds. Because paper had to be brought in from California or Missouri by oxcart, they tried to make their own locally from rags in 1854. The result was a thick, gray paper that was often streaked with colors from the old shirts, pants, and dresses from which it was made.

The first editor of the *Deseret News* was Willard Richards (1850-1854), who was also a counselor in the FIRST PRESIDENCY of the Church. George Q. Cannon was the editor from 1867 to 1873 and from 1877 to 1879. As a youth, he had worked in the *Times and Seasons* printing office in Nauvoo, Illinois, and had edited the *Millennial Star* in Great Britain. He was mentioned by Charles Dickens in *The Uncommercial Traveler* in connection with his work in Church emigration.

As editor from 1880 to 1892 and again from 1899 to 1907, Charles W. Penrose was a tireless editorial defender of the Church. He fought over

many topics, particularly polygamy, and was fond of referring to an opposing editor as "my friend, the enemy." Horace G. (Bud) Whitney, as business manager of the *Deseret News* from 1899 to 1920, increased circulation nearly 500 percent, doubled the number of pages, and left the *News* a substantial financial surplus.

Mark E. Petersen became editor of the *Deseret News* in 1946 after working as a reporter, news editor, and manager. Called to be an apostle in the Church in 1944, he handled both full-time jobs for several years. He wrote editorials for the *Church News*, a weekly supplement, until his death in January 1984.

In 1952 Elder Petersen brought the *Deseret News* into a newspaper agency arrangement with its competitor paper, the *Salt Lake Tribune*.



The Deseret News building, c. 1899, in the background, stood at that time on the corner of Main and South Temple Streets in Salt Lake City, the site of the former Hotel Utah. The Brigham Young Monument in the foreground was designed by Cyrus E. Dallin and dedicated in a five-day celebration, July 20-24, 1897, the fiftieth anniversary of the pioneers' arrival in Salt Lake Valley.

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Under the Federal Newspaper Preservation Act, the two newspapers combined their printing, circulation, and advertising departments but remained independent in editorial and news areas. The *Tribune* was the morning newspaper, and the *News* the evening one. Since the partial merger, both papers have shown an annual profit, and circulation at the *News* was increasing as it entered the 1990s.

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## DEUTERONOMY

Deuteronomy (Greek for “duplication of the law”) is the fifth book of the Old Testament. Latter-day Saints have specific interests in this work. It distinctively teaches that those who inherit a PROMISED LAND do so on condition that they remain faithful to the Lord, pure in heart, generous to the poor, and devoted to God’s Law. In a formula that appears several times, the people are promised that they will receive blessings for obedience to God and punishment for disobedience (Deut. 27–30). Book of Mormon prophets taught similar doctrines, and they also indicated that such principles were divinely given long before Moses. Latter-day scriptures are replete with deuteronomistic teachings. Significantly, Jesus Christ quoted Deuteronomy regularly.

**JESUS’ USE OF DEUTERONOMY.** When Satan tempted Jesus, saying that if he were the Son of God he would turn stones to bread, leap from the temple’s pinnacle to test God’s care, and gain worldly kingdoms and glory by worshiping Satan, the Savior responded with quotations from Deuteronomy (Matt. 4:1–10; cf. Deut. 8:3; 6:16, 13). He cited Deuteronomy regarding the law of witnesses and levirate marriage (John 8:17; Luke 20:28; cf. Deut. 19:15; 25:5). Twice he quoted the law on loving God (Deut. 6:4–5), calling it “the first and great commandment” (Matt. 22:35–38; cf. Luke 10:25–27). Many of Jesus’ teachings admonishing good and warning against evil reiterate the deuteronomistic principle of human action and divine response. Indeed, the Book of Mormon

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**DEUTERONOMIC TEACHINGS IN THE BOOK OF MORMON.** The Jerusalem emigrants who became a BOOK OF MORMON PEOPLE retained a copy of the five books of Moses on plates of brass (1 Ne. 4:38; 5:11–16). They were taught the law of Moses and were promised security and happiness if they obeyed it (e.g., 2 Ne. 1:16–20). Retention of their promised land depended upon continued obedience (e.g., 1 Ne. 2:20–23; 4:14; 7:13; 14:1–2; cf. Deut. 18:9–13). Just as deuteronomistic teachings were a stimulus for righteous commitment in King Josiah’s Jerusalem (2 Kgs. 23:2–8), so were they in the Book of Mormon (e.g., 1 Ne. 17:33–38; 2 Ne. 5:10; Omni 1:2; Mosiah 1:1–7; Alma 8:17). Certain summary statements in the Book of Mormon may also reflect deuteronomistic law (e.g., Alma 58:40; Hel. 3:20; 6:34; 15:5; 3 Ne. 25:4). Further, the prophecy of God’s raising up a prophet in Deuteronomy 18:15–19 is declared by the Book of Mormon to be fulfilled in Jesus Christ (1 Ne. 22:20; 3 Ne. 20:23; cf. John 6:14; Acts 3:22; 7:37).

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The Doctrine and Covenants contains scores

Under the Federal Newspaper Preservation Act, the two newspapers combined their printing, circulation, and advertising departments but remained independent in editorial and news areas. The *Tribune* was the morning newspaper, and the *News* the evening one. Since the partial merger, both papers have shown an annual profit, and circulation at the *News* was increasing as it entered the 1990s.

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ELLIS T. RASMUSSEN

## DEVILS

In LDS discourse, the term "devil" denotes anyone who promotes the cause of EVIL, but it is especially applied to those unembodied spirits who rebelled against God in the PREMORTAL LIFE and were cast down from HEAVEN to this earth. The devil, who leads them, is also known by the personal names of Lucifer in the premortal existence and Satan since being cast down.

The name Lucifer means "light bearer" in Latin and is a translation of the Hebrew *Heyl ben Shakh*, which means "herald son of dawn" or "morning star." In the PREMORTAL LIFE, Lucifer was an ANGEL having authority in the presence of God. He played a prominent role in the COUNCIL IN HEAVEN. After the Father in Heaven offered the plan of righteousness to help his children become as he is, Lucifer countered with an alternative plan.

The Father's plan was to save and exalt all of his obedient children. To be obedient, they must keep his commandments and do good. In the Father's plan, it was foreknown that many would reject exaltation and therefore would receive lesser glories.

Lucifer's plan proposed to "save" all of the Father's children by forcing each to obey the Father's law in all things. Lucifer desired that he be rewarded for this great feat of saving everyone by

having the Father's honor and glory given to him personally. Because mortals can be saved only in their own freely chosen repentance, Lucifer's proposal was rejected. In the ensuing WAR IN HEAVEN, he gained the allegiance of a third of the Father's spirit children. Lucifer and his followers were then cast out of heaven to earth, where he became Satan and they all became devils (Moses 4:1–3; D&C 29:36–37; 76:25–38).

The name Satan comes from a Hebrew root meaning "to oppose, be adverse," hence "to attack or to accuse" (see Rev. 12:10). On this earth the role of Satan and his fellow devils is to attack the working of righteousness and to destroy it wherever possible (Moses 4:4; D&C 10:20–23; 93:39).

Righteousness is the condition or action of accomplishing the greatest possible happiness for all beings affected. The attainment of full righteousness is possible only with the help of an omniscient and omnipotent being. This full righteousness is the special order of the celestial kingdom where the Father dwells. When the Father's will is done and his order is in place, every person and every thing attains, or is attaining, the potential he, she, or it has for development and happiness. This righteousness is the good of "good and evil." It is to be contrasted with those human desires that are contrary to the Father's order and will.

A good (righteous) person is an agentive being who chooses and accomplishes only righteousness. No mortal is intrinsically and perfectly good, nor can a mortal alone rise to that standard (Matt. 19:17). But mortals can do righteous acts and become righteous through the salvation provided by Jesus Christ. Christ is the fountain of all righteousness (Ether 12:28). The children of God can achieve the Father's order of righteousness through Christ if they choose that order in explicit rejection of evil.

Evil is any order of existence that is not righteous. A state of affairs, an act, or a person not in the order of righteousness is thus evil. Letting one's neighbor languish in abject poverty while one has plenty, or stealing, or desiring harm for another person are all evils. Satan promotes evil everywhere he can, to thwart the righteousness of God (see D&C 10:27). Thus, Satan tempts people to do evil instead of the Father's will. Satan himself is not necessary to evil, but he hastens and abets evil wherever he can.

Satan's first targets on earth were Adam and Eve in the GARDEN OF EDEN. Knowing that the Father had commanded Adam and Eve not to par-

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take of the forbidden fruit on penalty of death, Satan sought to destroy the Father's work by enticing Adam and Eve to partake of it anyway. Satan's success marked the beginning of the world (as distinct from the creation of the earth), of Satan's kingdom on this earth (see JST, Matt. 1:55).

By obeying Satan, Adam and Eve opened the way for him to have partial dominion over them, over the earth, and over all of their children (see FALL OF ADAM). Examples of his partial dominion over the earth granted by the Father are his ability to possess the bodies of animals (Matt. 8:28–32) and to use water to destroy people (D&C 61:14–19). Satan gained the power to tempt those who are accountable to do evil (D&C 29:39), to communicate with individuals to teach them things (usually but not always lies), to possess their bodies, to foster illness and disease, and to cause mortal death. He promotes sin, the doing of evil, which brings SPIRITUAL DEATH to the sinner and misery to all those affected. In each of these opportunities, Satan's power is limited: He can do only what he has specific permission from God to do (D&C 121:4; Luke 8:30–33). His power may be taken away by individuals as they hearken to God and as they correctly use the holy priesthood to limit his operations (D&C 50:13–35).

What Satan did not realize in Eden was that what he did in attempting to destroy the Father's work was actually the very thing needed to fulfill the Father's plan (Moses 4:6). People could not demonstrate their love of God and their willingness to do the work of righteousness sufficiently to qualify them for exaltation unless they were subject to, and able to overcome, evil *and* devil adversaries, such as Satan and his hosts (2 Ne. 2:11–22).

On earth Satan is thus the father of deception, lies, and sin—of all evils—for he promotes them with vigor. He may appear as a counterfeit angel of light or as the prince of darkness, but his usual manifestations to mortals come as either evil revelation to one's heart and mind or indirectly through other persons. His mission is to tempt everyone to choose evil so that each accountable human being's choices can serve as an adequate basis for a final judgment.

This earth life is a mortal probation for all those who have the opportunity to accept and live by the new and everlasting covenant while in the mortal flesh. Those who do not have a full opportunity in this earth life will have their probation extended through the SPIRIT WORLD existence that

follows it. By the time of RESURRECTION, each of the Father's children will have made a final choice between good and evil, and each will be rewarded with the good or the evil chosen during the probation (Alma 41:10–15).

When Satan tempts a person to do evil, there are limits to what Satan can accomplish. He can put before a person any kind of evil opportunity, but that evil is enticing only if the person tempted already desires that thing. When people are tempted, it is actually by their own lusts (James 1:12–15).

Satan has power on earth only as individual persons give it to him by succumbing to his TEMPTATIONS (*TPJS*, p. 187). The agency of human beings is to choose righteousness through the Holy Spirit of God or to choose selfishness through the flesh by succumbing to Satan's temptations (2 Ne. 2:26–29). (Human flesh is not evil, but Satan may tempt humans through their flesh.) Individuals who repent in this life are nevertheless tempted by Satan until their death; then Satan has no power over them ever again. Those who die unrepentant are still in Satan's power in the SPIRIT PRISON (Alma 34:34–35). All except the SONS OF PERDITION will eventually accept Christ and obey him, and thereby escape the dominion of Satan (D&C 76:110). Thus is the Father's plan of agency fulfilled.

Satan's three temptations of the Savior may be seen as paradigmatic of all human temptation (see David O. McKay, *Gospel Ideals*, p. 154, Salt Lake City, 1953). The temptation to create bread and eat it when he should not represents the human temptation of the flesh, to sate the senses unrighteously. The temptation to cast himself down from the temple and to be saved by angels when he should not represents the human temptation of social acclaim. The temptation to receive the kingdoms of this world when he should not represents the temptation to have unrighteous dominion or power over others. The Savior did not yield to any of these temptations because his heart was pure and he knew that the way of righteousness lay only in doing the Father's will in all things.

All accountable mortals are tempted, even as our Savior was tempted. As mortals succumb, Satan gains power and earth life becomes a hell. Every person may resist temptation by choosing good over evil. But misinformation, evil cultural traditions (D&C 93:39), despair, and desperate human need all make the choosing of good diffi-



cult, even if the person does not particularly desire a given evil (cf. 2 Ne. 28 for an extensive description of the ploys of Satan).

Through Jesus Christ and the partaking of his new and everlasting covenant, mortals have the opportunity to gain power to choose good over evil unerringly and always. As they do so, they are able to establish the righteousness of God and thus heaven on earth (Moses 7:18; D&C 50:34–35; *see also* ZION).

Human beings resist Satan and evil by controlling their desires—that is, (1) by not desiring the evil that Satan proffers; (2) by gaining more knowledge so that they will be able to see that Satan’s temptations are not what they really want; and (3) by having their hearts purified by Jesus Christ so that they will no longer desire any evil but desire instead to do the Father’s will in all things (Moro. 7:48; cf. the Savior’s answers in Matt. 4:1–10).

The great help in resisting temptation is the HOLY SPIRIT. It is Satan’s business to dwell in and with all individuals who do not have the Holy Spirit with them, sometimes even gaining total possession of a person’s body, so that he or she loses agency for a time. Partial possession may also occur, for whenever a human being becomes angry, he or she is at least partially possessed by Satan (James 1:20).

In his role as the destroyer, Satan can cause illness and death, but only with permission from God. He cannot take people before their time unless they disobey God and thus forfeit their mission (Job 1:6–12).

As the father of lies, Satan has a disinformation campaign. He spreads false notions about himself, about God, about people, about salvation—all for the purpose of defeating acts of faith in Jesus Christ. Mortals believe his lies because the lies are pleasing to the carnal mind and because they promote or support the selfish desires of the individual who believes them. About himself, Satan tells people that there is no devil, that such an idea is wild imagination (2 Ne. 28:22). About God, Satan desires human beings to believe either that he does not exist or that he is some distant, unknowable, or forbidding being. He tells people that they are to conquer in this world according to their strength and that whatever anyone does is no crime (Alma 30:17). Favorite lies about salvation are either that it comes to everyone in spite of anything one does (Alma 21:6) or that it is reserved

only for a special few insiders (Alma 31:17). These erroneous creeds of the fathers, fastened upon their children in the form of false creeds, are called in the scriptures “the chains of hell” (Alma 12:11; D&C 123:7–8).

SECRET COMBINATIONS are another devilish device for spreading misery and obstructing the cause of righteousness (Ether 8:16–26; Hel. 6:16–32). Satan tempts selfish individuals to use others to their own oppressive advantage. Secrecy is essential to prevent retaliation by the victims and just execution of the laws against such combinations. Secret combinations involve personal, economic, educational, political, or military power that controls or enslaves some persons for the pleasure and profit of others.

Satan also has influence over the spirits of wicked persons who have passed from mortality by death and who inhabit the spirit prison (sometimes called Hades). The inhabitants of this prison do not yet suffer cleansing pain, which will later come, but continue to be subject to Satan’s lies and temptations (Alma 40–41). They also have the opportunity to hear the servants of Christ (D&C 138:28–37), and if they did not have the opportunity on earth, they now may repent unto exaltation. If they did have the opportunity on earth but did not use it, the spirit prison opportunity again allows them to reject Satan and his lies and temptations, but with the reward of a lesser glory (D&C 76:71–79).

During the MILLENNIUM, Satan will be bound (Rev. 20:2). He will still be on earth, attempting to tempt every person, as he has since the fall of Adam, but he will be bound because no one will hearken to his temptations (1 Ne. 22:26).

Toward the end of the Millennium, Satan will be loosed (D&C 88:110–15) because people will again hearken to him. But he will be vanquished and sent from this earth to outer darkness, where he and his followers, both spirits and resurrected sons of perdition (Satan is Perdition, “the lost one”), will dwell in the misery and darkness of selfishness and isolation forever.

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For a more complete treatment of the concept of the devil from an LDS point of view, see LaMar E. Garrard, “A Study of the Problem of a Personal Devil and Its Relationship to Latter-day Saint Beliefs” (Master’s thesis, Brigham Young University, 1955). Especially valuable is his compilation of quotations from early General Authorities of the LDS Church concerning the topic. Jeffrey Burton Russell’s four companion works *The*

*Devil: Perceptions of Evil from Antiquity to Primitive Christianity* (Ithaca, N.Y., 1977), *Satan: The Early Christian Tradition* (Ithaca, N.Y., 1981), *Lucifer: The Devil in the Middle Ages* (Ithaca, N.Y., 1984), and *Mephistopheles: The Devil in the Modern World* (Ithaca, N.Y., 1986) constitute a comprehensive history of the concept of the devil traced through literature, art, and philosophy from ancient times to the modern day. The presentation is a thorough and scholarly treatment but does not derive from an LDS frame of thought.

CHAUNCEY C. RIDDLE

## DIPLOMATIC RELATIONS

Joseph SMITH undertook his first diplomatic mission for the Church when he journeyed to Washington, D.C., in 1839 and met with President Martin Van Buren to seek federal intervention on behalf of Church members who had lost their lives or property during the Missouri persecutions. Since then, the diplomatic contacts of the Church with the governments of the world have been aimed mostly at securing legal recognition for the Church and freedom for its members to preach the gospel to others, meet together for religious worship, and live according to their religious precepts.

For a century and a half the Church had no formal diplomatic office; mission presidents or General Authorities on special assignment were responsible for creating a favorable climate for the Church's missionary effort and for resolving problems with host governments. In 1842, Lorenzo SNOW, an apostle, sought to establish a favorable impression of Latter-day Saints by presenting a handsome bound copy of the first British edition of the Book of Mormon to Queen Victoria and Albert, the Prince Consort. As the Church began practicing plural marriage, the task of maintaining a favorable public image became more difficult. That effort was not helped by a note sent by the U.S. government in 1887 to the governments of Great Britain and Scandinavia asking them to curtail immigration of Latter-day Saints to the United States—a move intended to stem the growth of polygamy. Since the Scandinavian countries did little and the note was ridiculed by the British press, the Church found it unnecessary to take any diplomatic initiative.

Fifty years later, a statute adopted by the legislature of Tonga barring entry of LDS missionaries was the subject of a diplomatic protest by the Church to the British government. The matter

landed on the desk of Winston Churchill, who was then colonial secretary. He took no action because the British government could not veto a Tongan statute, and the Foreign Office informed him that the U.S. government would not protest if the statute did not apply retroactively to missionaries in the country but only to those subsequently applying for entry. The Church took no further action, since the mission president was able to convince the Tongan legislature to repeal the measure.

The rather limited extent of the Church's diplomatic relations with the governments of northern Europe, where the Church's missionary effort was concentrated in the nineteenth century, gave way in the twentieth to more extensive contacts as the Church became more ambitious in the reach of its missionary program. In many countries the right to proselytize was limited not only by statute but also by informal practice and tradition, stemming in part from the influence of an established state church with a special legal status. Moreover, the spread of communism had raised ideological barriers to missionary work in general. Still the Church maintained its policy of leaving the conduct of any needed diplomatic relations in the hands of mission presidents or General Authorities either permanently or temporarily in the country. That policy changed after 1975 when Spencer W. KIMBALL became President of the Church. He was determined to increase the Church's missionary effort, including gaining legal recognition in the countries where such recognition had been denied either as a matter of government policy or through the opposition of the established state church. The decision resulted in a policy that required organizational changes at Church headquarters. Such changes had been discussed during the tenure of President Harold B. LEE, but no steps had been taken before his death. N. Eldon Tanner, who served as first counselor to both President Lee and President Kimball, reviewed with President Kimball those previous discussions. They decided to appoint a special representative responsible to the First Presidency who would negotiate with governments outside the United States for removal of restrictive visa policies and for legal recognition of the Church where it had been denied. The special representative would also serve as liaison between the Church and U.S. embassies in foreign countries.

President Kimball appointed David M. Kennedy as the special representative of the First

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CHAUNCEY C. RIDDLE

## DIPLOMATIC RELATIONS

Joseph SMITH undertook his first diplomatic mission for the Church when he journeyed to Washington, D.C., in 1839 and met with President Martin Van Buren to seek federal intervention on behalf of Church members who had lost their lives or property during the Missouri persecutions. Since then, the diplomatic contacts of the Church with the governments of the world have been aimed mostly at securing legal recognition for the Church and freedom for its members to preach the gospel to others, meet together for religious worship, and live according to their religious precepts.

For a century and a half the Church had no formal diplomatic office; mission presidents or General Authorities on special assignment were responsible for creating a favorable climate for the Church's missionary effort and for resolving problems with host governments. In 1842, Lorenzo SNOW, an apostle, sought to establish a favorable impression of Latter-day Saints by presenting a handsome bound copy of the first British edition of the Book of Mormon to Queen Victoria and Albert, the Prince Consort. As the Church began practicing plural marriage, the task of maintaining a favorable public image became more difficult. That effort was not helped by a note sent by the U.S. government in 1887 to the governments of Great Britain and Scandinavia asking them to curtail immigration of Latter-day Saints to the United States—a move intended to stem the growth of polygamy. Since the Scandinavian countries did little and the note was ridiculed by the British press, the Church found it unnecessary to take any diplomatic initiative.

Fifty years later, a statute adopted by the legislature of Tonga barring entry of LDS missionaries was the subject of a diplomatic protest by the Church to the British government. The matter

landed on the desk of Winston Churchill, who was then colonial secretary. He took no action because the British government could not veto a Tongan statute, and the Foreign Office informed him that the U.S. government would not protest if the statute did not apply retroactively to missionaries in the country but only to those subsequently applying for entry. The Church took no further action, since the mission president was able to convince the Tongan legislature to repeal the measure.

The rather limited extent of the Church's diplomatic relations with the governments of northern Europe, where the Church's missionary effort was concentrated in the nineteenth century, gave way in the twentieth to more extensive contacts as the Church became more ambitious in the reach of its missionary program. In many countries the right to proselytize was limited not only by statute but also by informal practice and tradition, stemming in part from the influence of an established state church with a special legal status. Moreover, the spread of communism had raised ideological barriers to missionary work in general. Still the Church maintained its policy of leaving the conduct of any needed diplomatic relations in the hands of mission presidents or General Authorities either permanently or temporarily in the country. That policy changed after 1975 when Spencer W. KIMBALL became President of the Church. He was determined to increase the Church's missionary effort, including gaining legal recognition in the countries where such recognition had been denied either as a matter of government policy or through the opposition of the established state church. The decision resulted in a policy that required organizational changes at Church headquarters. Such changes had been discussed during the tenure of President Harold B. LEE, but no steps had been taken before his death. N. Eldon Tanner, who served as first counselor to both President Lee and President Kimball, reviewed with President Kimball those previous discussions. They decided to appoint a special representative responsible to the First Presidency who would negotiate with governments outside the United States for removal of restrictive visa policies and for legal recognition of the Church where it had been denied. The special representative would also serve as liaison between the Church and U.S. embassies in foreign countries.

President Kimball appointed David M. Kennedy as the special representative of the First

Presidency. Kennedy had extensive experience working with international governments and leaders as an international banker, as U.S. secretary of the treasury under U.S. President Richard M. Nixon, as ambassador-at-large, and as ambassador to the North Atlantic Treaty Organization (NATO).

Since the Church wanted to gain legal recognition as rapidly as possible, the First Presidency and its special representative examined countries one by one, exploring the possibilities each offered. Barriers existed in each country. Some had statutes limiting freedom of religion. There were long-standing religious and cultural barriers in others. In some, legal recognition was possible, but statutes severely limited the right to proselytize. When President Kimball decided that legal recognition should be the first goal, he sent Kennedy to Greece, where recognition had long been withheld despite the vigorous efforts of Church leaders. Kennedy learned from his contacts in the Greek government and the U.S. embassy there that the key to recognition as "a house of prayer" required the approval of the Archbishop of Athens and All Greece, His Beatitude Seraphim. In a crucial interview, Kennedy pointed out that the Greek Orthodox Church enjoyed full freedom of religion in the United States, that the Greek government had honored President David O. MCKAY for the aid the Church had sent to Greece after the devastating earthquake of 1953, and that the Church was fully recognized by most of the other countries of Western Europe. Greece eventually gave legal recognition to the Church. Other countries where recognition would be sought and eventually granted included Yugoslavia, Portugal, and Poland.

When it became known that the Church was seeking recognition from communist countries, representatives of the media began asking how such action could be reconciled with the Church's ideological opposition to communism. Kennedy responded to those queries by referring to the Church's belief in "being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law" (A of F 12). The essential reality, Kennedy emphasized, is that the Church could enter, and prosper in, any country that would "permit us to offer our sacraments, . . . permit us in our homes to have our family organization and live within our religious patterns" (Hickman, p. 340). These minimal freedoms were all Latter-day Saints needed to live consistently with their general beliefs. Kennedy also drew a

distinction between the economic and political systems that Church members preferred as private citizens and those restrictions on individual freedoms that would make it impossible for the Church to exist as an institution or prevent its members from following its fundamental precepts. Through Kennedy, the Church reemphasized that its mission was to preach the restored gospel to all the world and to help its members' lives to be marked by moral and spiritual growth—not to import the American political and economic systems.

In every country visited, the Church's first goal was to gain recognition that included the right to open a mission, entry rights for missionaries, the right to proselytize openly, and the right to hold public worship meetings. The most notable success in reaching these goals was achieved in Portugal, where the 1974 revolution had resulted in the adoption of a statute granting freedom of religion. In other countries, notably Poland, the Church was successful in gaining legal recognition permitting it to own property, to hold religious meetings, and to send Church representatives to the country, but the right to proselytize was refused. Despite that limitation, Church leaders believed that legal recognition was a significant step forward and that the Polish government's offer should be accepted even though it did not contain the right to proselytize. The Church was granted legal recognition in Yugoslavia on essentially the same terms. In each country where the Church undertook negotiations, Kennedy, as special representative of the First Presidency, emphasized that the Church was recognized in many countries of the world and that in the United States members held important positions in government, education, and business. He also stressed that Church members were recognized in the United States for their honesty, reliability, and work ethic.

In recent years there have occurred several changes that have improved the diplomatic relations of the Church. Changes in Eastern Europe have made it easier for the Church to gain recognition than it was in 1975, and restrictions on proselytizing are also being removed. The revelation announced by President Kimball in 1978 granting the priesthood to every worthy male member of the Church has been followed by the establishment of more missions in Africa (*see* AFRICA, THE CHURCH IN; DOCTRINE AND COVENANTS: OFFICIAL DECLARATION-2). Because of these changes, the First Presidency decided that the task assigned to

its special representative had been achieved; hence, in 1990, Kennedy was released from that calling, and no replacement was named. The responsibilities of the special representative were assumed by the AREA presidencies and mission presidents.

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MARTIN B. HICKMAN

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## DISCERNMENT, GIFT OF

The gift of discernment consists of the spiritual quality or skill of being able to see or understand, especially that which is hidden or obscure. This ability is shared in a general way by all of God's children, but "discerning of spirits" is one of the GIFTS OF THE SPIRIT that comes, under certain circumstances, specially from God (1 Cor. 12:10; D&C 46:23). The fuller gift of discerning in all spiritual matters—to know whether their occurrence is of God or not—is given by the Lord to "such as God shall appoint and ordain to watch over the church" (D&C 46:27). To possess this gift is to receive divinely revealed understanding of opposing spirits—the spirit of God and the spirit of the DEVIL. Persons possessing such a gift also correctly perceive the right course of action (D&C 63:41).

Not only can the power of discernment distinguish good from evil (Moro. 7:12–18), the righteous from the wicked (D&C 101:95), and false spirits from divine (D&C 46:23), but its more sensitive operation can also make known even "the thoughts and intents of the heart" of other persons (Heb. 4:12; D&C 33:1). "The gift of discernment [embodies] the power to discriminate . . . between right and wrong . . . [and] arises largely out of an acute sensitivity to . . . spiritual impressions . . . to detect hidden evil, and more importantly to find the good that may be concealed. The highest type of discernment . . . uncovers [in others] . . . their better natures, the good inherent within them" (Richards, p. 371).

Every Latter-day Saint has spiritual leaders who, by virtue of their CALLINGS, are entitled to the gift of discernment to enable them to lead and counsel correctly. "The gift of discernment is essential to the leadership of the Church [of Jesus Christ of Latter-day Saints]. I never ordain a bishop or set apart a president of a stake without invoking upon him this divine blessing, that he may read the lives and hearts of his people and call forth the best within them. The gift and power of discernment . . . [are] essential equipment for every son and daughter of God. . . . The true gift of discernment is often premonitory. A sense of danger should be heeded to be of value" (Richards, p. 371).

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LEON R. HARTSHORN

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## DISCIPLESHIP

Like many other Christians, Latter-day Saints believe that only the transformational discipleship of those who believe in and follow Jesus Christ leads to a fulness of joy and peace in this life and ETERNAL LIFE in the world to come. Hence, true disciples are those who make the resurrected, revealing Christ the center of their lives, as did the faithful referred to in the New Testament who sat at the feet, followed in the footsteps, mourned the death, and rejoiced in the resurrection of Christ.

"Faith in the Lord Jesus Christ"—the first principle of the GOSPEL as stated in the fourth ARTICLE OF FAITH—is the explicit foundation of discipleship. From this principle all other principles and ORDINANCES of the gospel derive their efficacy, power, and harmony.

Through his perfect earthly life and infinite atoning sacrifice, Jesus Christ became not only the model and mentor but also the Savior and Redeemer and mankind's advocate with the Father. The atonement, meaning "at-one-ment," empowered the plan whereby all men and women can eventually become like FATHER IN HEAVEN and MOTHER IN HEAVEN. Through the atonement, Christ took upon himself not only the original transgression of Adam and Eve but also the per-

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sonal sins of mankind, as well as the consequences of weaknesses and mistakes—including those transmitted through the generations—that are manifested in the lives even of individuals trying to follow in his footsteps. As the savior of mankind, Jesus sets the example and lovingly makes the blessings of the atonement and personal guidance available to anyone who comes to him with a broken (teachable) heart and a contrite (repentant) spirit (3 Ne. 9:20–22; 12:19–20).

The commitment to become a disciple of Christ is an unconditional one of “heart, might, mind and strength” (D&C 4:2). It centers a person’s life on Christ, making Jesus the supreme law-giver, the frame of reference through which all else is viewed. Christ’s influence then begins to direct a person’s words, acts, and even thoughts, enabling that individual to become a partaker of the divine nature (2 Pet. 1:4), line upon line, precept upon precept.

While some believe that full discipleship comes about almost instantaneously, Latter-day Saints view the commitment at baptism as the beginning of a lifelong process that involves an upward spiral of learning, committing, and doing on increasingly higher planes. The heart of this process is learning to educate and obey the conscience, the repository of the Spirit of Christ given to every person (John 1:9; Moro. 7:16). As individuals obey the general commandments given through his appointed prophets, they become more attuned to hear the “still small voice” of the Holy Ghost (1 Ne. 17:45) that communicates specific personal direction and leads individuals to full discipleship.

The educated conscience, schooled by prayerful study of the scriptures, selfless service, and the making and keeping of God’s COVENANTS, becomes a growing source of intrinsic security and well-being, the basis for decision making, the essence of personal FREEDOM. “If ye continue in my word,” said Christ, “then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free” (John 8:31–32). As a person begins to see more as the Lord sees, to acquire more of the “mind of Christ” (1 Cor. 2:16), that individual is empowered to become independent of all other influences and to rise above childhood, genetic, and environmental tendencies.

The fruits that naturally grow out of this divine center are described as characteristics of disciples in both ancient and modern scripture. Disci-

ples receive and obey the Lord’s commandments (D&C 41:5); they are “submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon [them]” (Mosiah 3:19); they remember the poor and needy, the sick and afflicted (D&C 52:40); they act as a light to others (3 Ne. 15:12), love others as Christ loves (John 13:34–35), and are willing to forsake all to follow him (Luke 14:33) and to lay down their lives for his sake (D&C 103:28).

The role of The Church of Jesus Christ of Latter-day Saints in the process of discipleship is, as PAUL observed of the former-day Church, “for the perfecting of the saints” (Eph. 4:12), and for helping members bridge the gap between theory and practice in becoming true disciples.

While one can go to church without being active in the gospel, for Latter-day Saints it is not possible to be a full disciple of Christ without being active in his Church. The Church teaches the GOSPEL, administers its ordinances, and provides opportunities to bring both temporal and spiritual blessings to others. The Church is the KINGDOM OF GOD on earth for which the disciple prays and works while seeking to unify it with God’s kingdom in Heaven (Matt. 6:10). Gospel principles and ordinances empower the disciple of Christ, line upon line, to become even as he is.

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## DISCIPLINARY PROCEDURES

To aid the spiritual development of its members, The Church of Jesus Christ of Latter-day Saints has developed a system of counseling, rehabilitation, and, where needed, disciplinary action.

Members are accountable to the Lord for the way they conduct their lives, and personal worthiness is requisite for enjoying the full blessings of Church MEMBERSHIP. The judge of such worthiness is in most cases the BISHOP of the WARD, who is appointed “to be a judge in Israel” (D&C 107:72) and is “to judge his people by the testimony of the

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just, and by the assistance of his counselors, according to the laws of the kingdom which are given by the prophets of God” (D&C 58:18). General Authorities and stake, mission, district, and branch presidents may, in some circumstances, also exercise judicial responsibilities. The term “bishop” in this article usually refers to any Church officer acting in such a judicial role.

Bishops function as judges and also as counselors when they hear voluntary, private confessions from members. They must also determine a member’s worthiness before signing the temple recommend that permits a member to participate in temple ordinances. Moreover, bishops judge worthiness before recommending persons to serve as full-time missionaries, before calling officers or teachers to serve in Church organizations, or before a member enrolls at a Church-owned college or university. Although required standards of worthiness vary somewhat in these different situations, most worthiness interviews focus on conduct-oriented questions concerning personal MORALITY and CHASTITY, payment of tithes, observance of the WORD OF WISDOM, sustaining local and general Church leadership, obedience to gospel commandments, and general activity in the Church.

Because bishops are primarily concerned with the spiritual development of each member, they have wide discretion to make judgments and to give the counsel most likely to assist the member’s spiritual progress and, where needed, the member’s REPENTANCE. A bishop may simply accept a confession from a repentant person without imposing a penalty, may decide not to extend a proposed call for Church service, or may temporarily withhold other privileges of membership. In the most serious cases, bishops may impose disciplinary sanctions ranging from informal, probationary restrictions to formal proceedings that can result in disfellowshipment or EXCOMMUNICATION from the Church.

Church discipline may proceed from any or all of three purposes:

1. To aid the transgressors’ repentance, thereby helping them receive the Savior’s ATONEMENT for personal SINS (see JUSTICE AND MERCY). The Lord has said, “Whosoever transgresseth against me, him shall ye judge according to the sins which he has committed; and if he confess his sins before thee and me, and repenteth in the sincerity of his

heart, him shall ye forgive, and I will forgive him also. . . . And whosoever will not repent of his sins the same shall not be numbered among my people” (Mosiah 26:29, 32; see also D&C 64:12–13). Toward this end, bishops often encourage repentance without the necessity of formal disciplinary proceedings. However, in certain cases, unless a bishop invokes formal discipline, a transgressor may be unable to experience the change of heart and behavior necessary to achieve complete repentance.

2. To identify unrepentant predators and hostile apostates and thereby protect innocent persons from harm they might inflict. “But if he repent not he shall not be numbered among my people, that he may not destroy my people” (3 Ne. 18:31).

3. To safeguard the integrity of the Church.

Standard guidelines for conducting disciplinary proceedings are provided to Church officers in the GENERAL HANDBOOK OF INSTRUCTIONS. Disciplinary councils are not normally convened to resolve civil disputes among members (see D&C 134:10), nor are they convened simply because a member does not attend Church meetings or is similarly neglectful. Furthermore, members who request to have their names removed from Church membership records for reasons of personal choice unrelated to serious misconduct need not appear before a disciplinary council to have their request honored.

When there has been transgression, bishops must decide each case according to its unique circumstances, including the extent of the member’s repentance. Therefore, the Church does not impose rigid requirements on bishops; rather, they are instructed to weigh all relevant factors and to seek spiritual guidance to accomplish the purposes of Church discipline as the individual case requires. When a bishop imposes discipline informally, the proceedings are strictly confidential and no official Church record is made.

Formal proceedings may involve a three-member ward BISHOPRIC or a fifteen-member STAKE PRESIDENCY and high council. Formal disciplinary councils are typically convened only for such extraordinary behavior as murder or other serious crimes, incest, open and harmful APOSTASY, and flagrant or highly visible transgressions against the law of chastity. Members for whom a formal disciplinary council is convened are

given advance notice of the reasons for the council and an opportunity for a hearing. Although legal procedures do not govern the proceedings, the Church observes basic standards of fairness. The proceedings are officially recorded by written minutes. Both the hearing and the formal record are treated as confidential information, and disciplinary penalties are announced only to those Church officers who have a need to know, except when the offender poses serious risks to uninformed Church members. Those subjected to disciplinary sanctions have a right of appeal.

A formal disciplinary council can result in four possible outcomes: (1) no action; (2) a formal probation involving restricted privileges; (3) disfellowshipment; or (4) excommunication. Disfellowshipment is a temporary suspension of membership privileges. A disfellowshipped person remains a Church member but may not enter Church temples, hold Church callings, exercise the priesthood, partake of the sacrament, or participate openly in public meetings. An excommunicated person is no longer a member of the Church, and all priesthood ordinances and temple blessings previously received are suspended. Excommunicants may not pay tithing and, if previously endowed in a temple, may not wear temple garments. They may attend Church meetings. Excommunicants may later qualify for REBAPTISM after lengthy and full repentance and still later may apply for a formal restoration of their original priesthood and temple blessings.

Authorization to reinstate disfellowshipped persons or to rebaptize excommunicated persons must be given by a disciplinary council in the area where the applicant resides. In some cases, clearance by the FIRST PRESIDENCY is required. The ordinance of restoration of temple blessings may be authorized only by the First Presidency.

The isolation of the Latter-day Saints during the settlement era in the Great Basin gave a broader jurisdiction to Church judicial courts than is presently the case, in part because of the absence of a developed state court system. In addition, Church policy has in recent years given greater protection to the confidentiality of disciplinary decisions. For example, until the 1970s, decisions of excommunication and disfellowshipment were announced openly in ward Melchizedek Priesthood meetings, although the nature of the transgression was usually not announced.

Because the fundamental purpose of Church discipline has always been to save souls rather than only to punish, formal disciplinary councils are considered “courts of love,” marking the first step back to full harmony with the Lord and his Church, rather than the last step on the way out of the Church.

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BRUCE C. HAFEN

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## DISFELLOWSHIPMENT

See: Disciplinary Procedures

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## DISPENSATION OF THE FULNESS OF TIMES

The Dispensation of the Fulness of Times is the final dispensation for this earth. Dispensations are periods of time in which the gospel of Jesus Christ is administered by holy PROPHETS called and ordained by God to deliver his message to the inhabitants of the world. The central work of the “dispensation of the fulness of times” consists of bringing together all gospel ordinances and truths of past dispensations and some items unique to the last days. Paul spoke of a future time when all things that are in heaven and on earth would at last be gathered together, and he called it the “dispensation of the fulness of times” (Eph. 1:10).

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David W. PATTEN, a member of the QUORUM OF THE TWELVE APOSTLES, said in 1838: "The dispensation of the fullness of times is made up of all the dispensations that ever have been since the world began, until this time. . . . All [the prophets] received in their time a dispensation by revelation from God, to accomplish the great scheme of restoration, . . . the end of which is the dispensation of the fulness of times, in the which all things shall be fulfilled that have been spoken of since the earth was made" (HC 3:51).

Revelation and restoration characterize the fulness of times. Priesthood, keys (authorization to act), ordinances, covenants, and teachings of past dispensations have been, or will yet be, restored, and this can occur only by revelation. Heavenly messengers ministered to Joseph Smith and Oliver COWDERY, giving them authority, keys, doctrines, and ordinances of past dispensations that had been lost to the world because of fragmentation, abuse, and APOSTASY. The Doctrine and Covenants records several instances in which these two men saw, talked with, and received authority from resurrected ancient prophets. On May 15, 1829, John the Baptist ordained them to the AARONIC PRIESTHOOD (D&C 13). Shortly thereafter, Peter, James, and John, three of Christ's original APOSTLES, conferred the MELCHIZEDEK PRIESTHOOD on them (D&C 27:12). On April 3, 1836, in the KIRTLAND TEMPLE, Moses gave them "the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north" (D&C 110:11); ELIAS committed the keys of the dispensation of the GOSPEL OF ABRAHAM (D&C 110:12); and ELIJAH fulfilled the promise of Malachi 4:5–6 by bestowing on them the SEALING power to "turn the hearts of the . . . children to the fathers" and make available the saving gospel ordinances to all who have lived on earth (D&C 110:13–15). As part of the restoration, the Book of Mormon, a scriptural witness of Jesus

Christ and his dealings with ancient people of the Western Hemisphere, was translated by Joseph Smith by divine power. These events were part of the gathering "together in one all things in Christ" (Eph. 1:10; D&C 27:7–13; *see also* RESTORATION OF ALL THINGS). The priesthood has been revealed "for the last time," and those who now hold the keys do so "in connection with all those who have received a dispensation at any time from the beginning of the creation" (D&C 112:30–31).

Of things unique to the Dispensation of the Fulness of Times, the Prophet Joseph Smith wrote, "Those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of times" (D&C 128:18). Although the PLAN OF SALVATION is the same in every dispensation, the fulness of times will see the accomplishment of specific and unique events, including the rebuilding of the old Jerusalem; building the NEW JERUSALEM; preaching the gospel to every nation, kindred, tongue, and people; the gathering of Israel; and the SECOND COMING of Jesus Christ. Everything necessary to usher in the MILLENNIUM comes under the purview of the dispensation of the fulness of times, which will continue until Christ has subdued all his enemies and has perfected his work (D&C 76:106; *TPJS*, pp. 231–32).

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## DISPENSATIONS OF THE GOSPEL

The term "dispensation" is translated in the New Testament from the Greek *oikonomia*, denoting an idea of STEWARDSHIP and of ordering affairs of a household. "Dispensations" are also time periods in which the Lord placed on the earth the necessary knowledge, PRIESTHOOD, and KEYS of authority to implement his PLAN OF SALVATION for his children. This plan, along with priesthood, was first given to ADAM (Moses 5:4–12; 6:62–68; D&C 84:16–18; *TPJS*, pp. 157, 167), but as a conse-

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quence of later APOSTASY and fragmentation among his descendants, it did not remain constantly upon the earth. Hence, from time to time the Lord called new prophets and again revealed the plan and bestowed the necessary priesthood authority, creating a new dispensation.

Each new dispensation, or period of restored truth, presents men and women with a divine stewardship in performing the Lord's work on earth. The recipients become custodians and co-workers with God in bringing to pass his purposes. They work according to his orderly and revealed design: His plan takes into account human weaknesses and provides for times of renewal following apostasy, just as it provides for a redemption from individual failings through repentance and obedience (D&C 121:31–32). The concepts of stewardship and orderliness are important themes in LDS theology.

Prophets are stewards who preach and organize the work of redemption in each dispensation. It has become traditional in some unofficial LDS commentaries to refer to seven major dispensations named after the principal prophet of each: Adam, Enoch, Noah, Abraham, Moses, Jesus Christ (who led the dispensation of the MERIDIAN OF TIME), and Joseph SMITH (who introduced the DISPENSATION OF THE FULNESS OF TIMES; see Acts 3:21.) However, this list does not take into account other dispensations, such as those among the Jaredites, the Nephites, and the ten lost tribes of Israel.

Rarely have gospel dispensations been universal, reaching all nations, although that is the ideal (e.g., Abr. 2:11). More often, one people has been responsive, while other nations have languished in ignorance and unbelief. However, the Adamic dispensation would at first have been communicated to the entire family of Adam early in his time (see Moses 5:12), and again in the final dispensation, the fulness of times, the gospel "shall be preached unto every nation, and kindred, and tongue, and people" (see D&C 133:37; cf. 90:9–11). The meridian of time was given the same mandate (Matt. 28:19–20), but we have no record that the gospel reached every nation in that period.

Several fundamentals are common to all dispensations: priesthood authority, BAPTISM by immersion and the LAYING ON OF HANDS for the GIFT OF THE HOLY GHOST, the SEALING power (D&C 128:9–11), and TEMPLE worship. Basic gospel doctrines, including the FALL OF ADAM, faith

in Jesus Christ, repentance, and the need for an infinite ATONEMENT, were taught in each era from Adam's day onward whenever there were living prophets selected by the Lord (Moses 5:4–12; D&C 112:29–32).

Some prophets have been given keys and responsibility over specific aspects of God's plan for this earth. In the sense of dispensation or stewardship, each of these assignments could with propriety be called a special dispensation. Joseph Smith taught that Adam, as "the father of all living," stands as the head of the patriarchal order of priesthood for this earth under Christ (*TPJS*, p. 158; D&C 78:16) and holds the keys from generation to generation. Whenever the gospel is revealed anew, it is under the direction of Adam. Noah, the "father of all living" after Adam, is also known as Gabriel and stands next to Adam in priesthood authority (*TPJS*, pp. 157, 167). Moses holds keys of the gathering of Israel (D&C 110:11); and Elijah, of sealing the generations (D&C 2; 110:13–16; JS—11 1:38–39). John the Baptist had a special role of messianic preparation (JST Matt. 11:13–15; 17:10–14). Peter, James, and John received the keys of the MELCHIZEDEK PRIESTHOOD (*TPJS*, p. 158) from Jesus, Moses, and Elias (Elijah). Moroni holds responsibility for the Book of Mormon (D&C 27:5). Each of these prophets has received a dispensation of keys for which he holds a stewardship and will give an account to the Lord (D&C 27:5–13). In a future gathering, all who hold keys will give a stewardship report to Adam, and he, to Christ (*TPJS*, p. 157; cf. JST Luke 3:8–9).

In establishing the final dispensation, the Lord prepared Joseph Smith by sending prophets from previous dispensations to confer their keys upon him (see D&C 110; 112:32; 128:20–21). Thus, in the dispensation of the fulness of times, all things will be "gathered together into one" (Eph. 1:10; D&C 27:13). Since the final dispensation is a culmination of all that has come before, Joseph Smith is revered as a preeminent figure under Jesus Christ (D&C 128:18; 135:3).

Every dispensation, beginning with Adam's, has been a dispensation of the gospel of salvation through Jesus Christ. That is, in each dispensation the same plan of redemption through the Savior and the necessary holy priesthood have been revealed by God in a similar and consistent manner.

The general consistency of the plan does not preclude differences in revealed counsel and direction appropriate to the diversity in times and cul-

tures of different dispensations. CIRCUMCISION, for example, important in previous dispensations as a sign of a covenant, was not essential in later dispensations. Blood SACRIFICES required in Old Testament times to anticipate the Atonement were fulfilled in Christ, with new redemptive emblems of bread and wine being prescribed by Jesus. Latter-day Saints have a strong recognition of change and progress in sacred history. Personal growth and its implications for the development of a perfected Zion society are essential in LDS eschatology (see ETERNAL PROGRESSION). This view of progress is evidenced in the concept that the final dispensation builds upon previous ones and achieves the goals of all of them with the celestialization of the earth. The earth then will become a glorious residence for those of all dispensations who have been resurrected and perfected in Christ (D&C 88:17–26).

A definite priesthood line of authority is an essential component of the LDS understanding of dispensations. Thus, Moses and Elijah visited Peter, James, and John at the MOUNT OF TRANSFIGURATION to restore certain keys of authority, and as already noted, these and many other ancient prophets visited Joseph Smith to give him the same authority (see RESTORATION OF THE GOSPEL).

Although the Lord's Church in successive dispensations ceased to function on earth because of apostasy, the work of the Lord in each dispensation is open-ended, leading to the final dispensation. The Lord's work that was not completed in an earlier dispensation will continue into the final dispensation, which is appropriately called "the fulness of times." In this last dispensation, some ideals never before reached on the earth will be accomplished (i.e., GATHERING of Israel, the SECOND COMING OF JESUS CHRIST, and the MILLENNIUM).

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## DISTRIBUTION CENTERS

In order to make standardized administrative and teaching materials available to its members, The Church of Jesus Christ of Latter-day Saints has developed a system of distribution centers around the world. These distribute authorized Church literature and CURRICULUM materials to Church units, members, and officers in approximately one hundred languages. Such materials include scriptures, lesson manuals, teaching aids, handbooks, forms, reports, supplies, and video and cassette tapes.

The item in greatest demand is the Book of Mormon, with over four million copies distributed annually. Since 1989 the majority of these copies are in languages other than English. Some centers also coordinate local printing and distribution of Church magazines in their areas. Each center offers services geared to the particular proselytizing, teaching, and administrative needs of Church programs in its area. Some centers are equipped to print many of the materials they distribute, thus reducing the expense of shipping from Salt Lake City. Materials required in large quantities and hardbound books are often produced by commercial vendors. Wherever printed and regardless of language, all materials are uniform in their content.

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JOHN E. CARR

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## DISTRICT, DISTRICT PRESIDENT

A "district" is an ecclesiastical unit similar in function to a STAKE. Districts are found within missions in developing areas of the Church mostly outside the United States and Canada. Districts are meant to be transitional. Once membership in a district has grown to an average of 250–300 members per BRANCH, with 10 percent or more of these members holding the MELCHIZEDEK PRIESTHOOD, the district will normally be made into a stake and the qualifying branches within the district made into WARDS. Insofar as possible and practical, all

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A definite priesthood line of authority is an essential component of the LDS understanding of dispensations. Thus, Moses and Elijah visited Peter, James, and John at the MOUNT OF TRANSFIGURATION to restore certain keys of authority, and as already noted, these and many other ancient prophets visited Joseph Smith to give him the same authority (see RESTORATION OF THE GOSPEL).

Although the Lord's Church in successive dispensations ceased to function on earth because of apostasy, the work of the Lord in each dispensation is open-ended, leading to the final dispensation. The Lord's work that was not completed in an earlier dispensation will continue into the final dispensation, which is appropriately called "the fulness of times." In this last dispensation, some ideals never before reached on the earth will be accomplished (i.e., GATHERING of Israel, the SECOND COMING OF JESUS CHRIST, and the MILLENNIUM).

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COURTNEY J. LASSETTER

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## DISTRIBUTION CENTERS

In order to make standardized administrative and teaching materials available to its members, The Church of Jesus Christ of Latter-day Saints has developed a system of distribution centers around the world. These distribute authorized Church literature and CURRICULUM materials to Church units, members, and officers in approximately one hundred languages. Such materials include scriptures, lesson manuals, teaching aids, handbooks, forms, reports, supplies, and video and cassette tapes.

The item in greatest demand is the Book of Mormon, with over four million copies distributed annually. Since 1989 the majority of these copies are in languages other than English. Some centers also coordinate local printing and distribution of Church magazines in their areas. Each center offers services geared to the particular proselytizing, teaching, and administrative needs of Church programs in its area. Some centers are equipped to print many of the materials they distribute, thus reducing the expense of shipping from Salt Lake City. Materials required in large quantities and hardbound books are often produced by commercial vendors. Wherever printed and regardless of language, all materials are uniform in their content.

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JOHN E. CARR

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## DISTRICT, DISTRICT PRESIDENT

A "district" is an ecclesiastical unit similar in function to a STAKE. Districts are found within missions in developing areas of the Church mostly outside the United States and Canada. Districts are meant to be transitional. Once membership in a district has grown to an average of 250–300 members per BRANCH, with 10 percent or more of these members holding the MELCHIZEDEK PRIESTHOOD, the district will normally be made into a stake and the qualifying branches within the district made into WARDS. Insofar as possible and practical, all

Church programs are made available to members living within districts.

Until recent years, there were more districts in the Church than stakes. But Church growth from 1965 to 1990 has changed that ratio. As of January 1, 1991, there were 1,784 stakes and 482 districts in the Church (457 of these districts were outside the United States and Canada).

A district is presided over by a district president, who must hold the Melchizedek Priesthood (either elder or high priest). The district president is nominated by the mission president, approved by the AREA PRESIDENCY, called and set apart by the mission president, and sustained by a vote at district conference or district general priesthood meeting. He serves with two counselors and generally serves with a district council of twelve Melchizedek Priesthood holders.

The word "district" is also used to describe certain other Church geographical divisions. For example, a temple district is made up of a number of stakes and/or missions whose members are encouraged to perform their TEMPLE ORDINANCES in a designated temple.

WILLIAM S. EVANS

## DIVORCE

The Church of Jesus Christ of Latter-day Saints officially disapproves of divorce but does permit both divorce (the legal dissolution of a marriage bond) and annulment (a decree that a marriage was illegal or invalid) in civil marriages and "cancellation of sealing" in temple marriages.

Latter-day Saints believe that God intended marriage to be an eternal union when he commanded that a man and woman "shall be one flesh" (Gen. 2:24). However, under Jewish interpretation of the LAW OF MOSES, a man had the right to divorce his wife if she found disfavor in his eyes or for "uncleaness" (adultery or other reasons). The man was required to give his wife a written bill of divorcement, which freed her to remarry (Deut. 24:1–2), although in some cases he was not allowed to "put away" his wife (Deut. 22:29).

Jesus Christ condemned divorce under most circumstances, saying, "What therefore God hath joined together, let not man put asunder" (Matt. 19:6). He explained that Moses had permitted divorce only "because of the hardness of your hearts" and because the people could not live the higher

law of eternal marriage, "but from the beginning it was not so" (Matt. 19:8). To this he added, speaking in the Sermon on the Mount to those who would strive to be the light of the world and the children of God, "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery" (Luke 16:18; Matt. 5:31–32; 3 Ne. 12:31–32).

The Doctrine and Covenants reiterates the teaching that marriage is ordained of God (D&C 49:15–16). The Church distinguishes between (1) civil marriages, which are valid for "time" (until divorce or the death of one spouse), and (2) temple marriages, or sealings, solemnized by proper ecclesiastical authority, which are binding for "time and all eternity" if the participants are obedient to the gospel (*see* MARRIAGE: ETERNAL). Legal annulments and divorces free the individuals married civilly for remarriage. Only the President of the Church can authorize a "cancellation of sealing" in temple marriages to free a worthy member to remarry in the temple. Without a cancellation of sealing, divorced members may remarry for time only (*see* SEALING: CANCELLATION OF).

For nineteenth-century Latter-day Saints, feelings about divorce were mixed. President Brigham Young did not approve of men divorcing their wives, but women were relatively free to dissolve an unhappy marriage, especially a polygamous union (*see* PLURAL MARRIAGE). Such divorces were handled in ecclesiastical COURTS because polygamous marriages were not considered legal by the government. Records of the number of divorces granted between 1847 and 1877 show a relatively high rate of divorce for polygamous marriages. This rate was high, not so much because polygamy was difficult, but because LDS society had not developed clear rules and expectations for the practice or the participants (Campbell and Campbell, p. 22).

Early Utah laws reflected general LDS beliefs and may have influenced the incidence of divorce. An 1851 territorial divorce law had lenient residency requirements and allowed divorce when it was clear "that the parties cannot live in peace and union together, and that their welfare requires a separation" (First Legislative Assembly of the Territory of Utah, 1851, p. 83).

Current Church statistics on divorces among Latter-day Saints show somewhat fewer divorces among U.S. Mormons than among the general U.S. population. Data from a 1981 Church mem-

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Current Church statistics on divorces among Latter-day Saints show somewhat fewer divorces among U.S. Mormons than among the general U.S. population. Data from a 1981 Church mem-

bership survey in the United States show that 16 percent of members (as compared to 23 percent of U.S. whites, statistically the most comparable group) had been divorced (Goodman and Heaton, p. 93). Latter-day Saints in Canada, Great Britain, Mexico, and Japan were more likely than their respective national populations to be divorced. However, converts who had divorced before joining the Church contributed to the relatively high proportion of divorced members outside the United States.

Recent U.S. data from the National Survey of Families and Households indicate that about 26 percent of both Latter-day Saints and non-LDS have experienced a divorce (Heaton et al., Table 2). If these trends continue, researchers project that about one-third of recent U.S. LDS marriages may end in divorce (Goodman and Heaton, p. 92). Nationally, experts predict that 50–60 percent of recent marriages will end in divorce or separation (Cherlin, p. 148).

Societal pressures and individual characteristics affect the likelihood of divorce. There will be a higher incidence of divorce among Latter-day Saints if they marry younger than age twenty or older than age thirty, have less than a college education, or marry outside the faith. These factors correlate with factors influencing divorce among U.S. citizens generally. In addition, divorce is more common when Latter-day Saints marry within the faith but do not have the marriage sealed in the temple. Goodman and Heaton found that such marriages are five times more likely to end in divorce than are temple marriages (p. 94). Those who choose a temple marriage usually are more committed to the Church and are required to comply with strict behavioral standards of chastity and fidelity to qualify for the temple marriage.

Severe personal and economic consequences usually accompany divorce among Latter-day Saints. LDS women are often not well prepared to support themselves and their children, and men may pay little in child support or alimony. About one-third of female-headed LDS households, a majority of which were the result of divorce, are living in poverty, despite a high rate of employment among single mothers (Goodman and Heaton, pp. 101, 104).

Divorced Latter-day Saints have lower religious participation than married members. They attend Church less often, and they pray, pay tithing, and hold Church callings less frequently than

married members. These may be symptomatic of both the causes and the consequences of divorce.

Divorced Latter-day Saints are also more likely to remarry than the general divorced U.S. population. More than three-fourths of divorced Mormons probably will remarry (Goodman and Heaton).

After the divorce of their parents, most LDS children live with their mothers. They attend Church less frequently than children in two-parent households, even when the custodial parent attends regularly. Church researchers estimate that one-third of LDS children in the United States will live with a single or remarried parent.

Twentieth-century Church leaders speak of divorce as a threat to the family. In the April 1969 general conference, President David O. MCKAY declared, "Christ's ideal pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of his divine teachings. Except in cases of infidelity or other extreme conditions, the Church frowns upon divorce" (*IE* 72 [June 1969]:2–5). President Spencer W. KIMBALL said that relatively few divorces are justifiable. He also told members that divorce frequently results from selfishness and other sins of one or both spouses (Kimball, 1975, p. 6). Other Church leaders also emphasize selfishness and mention additional causes of divorce, such as poor choice of a marriage partner, infidelity, lack of understanding of the divine nature of marriage, poor financial management, and lack of continued marital enrichment. "The current philosophy—get a divorce if it doesn't work out—handicaps a marriage from the beginning" (Haight, p. 12).

Church leaders urge members to prepare for marriage, marry within the faith, marry in the temple, live righteously and nurture their marriage relationships, pray for guidance, and counsel with each other and with priesthood leaders to resolve differences and deter divorce. Priesthood leaders are advised to help members strengthen their marriages but, when necessary, to permit divorce and to determine whether disciplinary action should be taken against any spouse guilty of moral transgression, such as infidelity or abuse. Priesthood leaders are to "cast out" (i.e., excommunicate) unrepentant adulterers from among the Saints, but to accept the victims of divorce (*D&C* 42:74–77).

Church members who are divorced and the children of divorced parents sometimes report feelings of isolation or lack of acceptance because of



the strong orientation toward two-parent families in the Church (Hulse, p. 17). Church leaders admonish all members to be sensitive to the needs of people in difficult circumstances and to offer help and appropriate encouragement and compassionate service wherever possible.

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KRISTEN L. GOODMAN

## DOCTRINE

[This entry consists of five articles:

- Meaning, Source, and History of Doctrine
- Distinctive Teachings
- LDS Doctrine Compared with Other Christian Doctrines
- Harmonization of Paradox
- Treatises on Doctrine

For related articles, see, generally, Articles of Faith; Gospel; Jesus Christ; and Plan of Salvation. See also Intellectual History and Smith, Joseph: Teachings of. For articles of a philosophical nature, see Epistemology; Ethics; Knowledge; Metaphysics; Philosophy; Reason and Revelation; Theology; and Truth, among others.]

## MEANING, SOURCE, AND HISTORY OF DOCTRINE

**MEANING OF DOCTRINE.** The word "doctrine" in the scriptures means "a teaching" as well as "that which is taught." Most often in the Church it refers to the teachings or doctrine of Jesus Christ, understood in a rather specific sense. Scripturally, then, the term "doctrine" means the core message of Jesus Christ—that Jesus is the Messiah, the Redeemer. All other teachings are subordinate to those by which all people "know how to come unto Christ and be saved"—that is, to the "points of doctrine," such as faith, repentance, baptism, and receiving the gift of the Holy Ghost. At one time, stressing the preeminence and foundational nature of this message, Jesus taught, "And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock" (3 Ne. 11:40).

In the King James Version (KJV) of the Old Testament, the word "doctrine" occurs six times (Deut. 32:2; Job 11:4; Prov. 4:2; Isa. 28:9, 29:24; Jer. 10:8), usually as a translation of the Hebrew word *leqakh*, meaning "instruction" or, more literally, "what is to be received." In the KJV New Testament it is used some fifty times, most often in reference to the teaching or instruction of Jesus Christ, less frequently to the teachings of others.

The "doctrine of Jesus Christ," which the Savior's listeners found "astonishing" (Matt. 7:28) and "new" (Mark 1:27) and which he attributed to the Father (John 7:16–19), is synonymous with his central message, the GOSPEL OF JESUS CHRIST. In Paul's words, it was the good news that the kingdom of God is at hand and that God "hath reconciled us to himself by Jesus Christ" (2 Cor. 5:18).

The apostles, following the death and resurrection of the Savior, continued to teach this essential message (Acts 13:12; 1 Tim. 6:1). They used the word "doctrine" most often in reference to what a person must believe and do in order to be saved (Acts 2:41–47; 1 Tim. 4:16; Heb. 6:1–3).

Most occurrences of the term "doctrine" in the New Testament are in the singular and refer to the "doctrine of Jesus Christ." The plural "doctrines" usually refers to the teachings of men and devils, false and vain teachings contrary to or denying the Savior's "doctrine." Jesus' message comes from the Father and has its content in Jesus Christ, the Messiah and Redeemer, the way of salvation. The "doctrine" of Jesus Christ is the foundation

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upon which all other teachings, principles, and practices rest.

The Book of Mormon and the Doctrine and Covenants use the word “doctrine” in the same way. In the singular it always refers to the “doctrine of Jesus Christ” or to the “points of his doctrine” and means “that which will ensure the salvation of those who accept and act upon it.” In the plural, it refers to the false teachings of devils or others (2 Ne. 3:12; 28:9; D&C 46:7). The Book of Mormon uses “doctrine” in this special sense as the “doctrine of Jesus Christ” or the gospel (twenty-eight times). Jesus attributed his teaching to the Father: “This is my doctrine, . . . that the Father commandeth all men, everywhere, to repent and believe in me. And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God” (3 Ne. 11:32–33). Later he declared, “This is the gospel which I have given unto you—that I came into the world to do the will of the Father, . . . and my Father sent me that I might be lifted up upon the cross; . . . that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before the Father at that day when I shall stand to judge the world” (3 Ne. 27:13–16; cf. D&C 76:40–42).

Thus, the “doctrine of Jesus Christ” is the only teaching that can properly be called “doctrine.” It is fixed and unchanging. It cannot be modified or contradicted, but merely amplified as additional truths that deepen understanding and appreciation of its meaning are revealed. It is the basis on which the test of faith is made, and the rock or foundation of all other revealed teachings, principles, and practices.

Some of these other teachings comprise what is sometimes referred to as the PLAN OF SALVATION, which is understood as the larger historical setting in which the “doctrine of Jesus Christ” is situated and hence best understood. This is the plan worked out by the Father from the beginning, centering on the ATONEMENT of Jesus Christ as the necessary means by which all individuals are saved and exalted. All other revealed teachings are either aspects of the doctrine of Jesus Christ or extensions, elaborations, or appendages of it. The Prophet Joseph SMITH taught, “The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose

again the third day, and ascended unto heaven; and all other things which pertain to our religion are only appendages to it” (*TPJS*, p. 121).

Some of the “appendages” that are explicitly identified in the scriptures as part of the doctrine of Jesus Christ are (1) faith in the Lord Jesus Christ, the Son of God; (2) repentance of all sins; (3) baptism by immersion for the remission of sins; (4) the gift of the Holy Ghost by the laying-on of hands by those in AUTHORITY; (5) enduring in righteousness to the end; and (6) the resurrection of all human beings to be judged by Christ (3 Ne. 9:1–16; 11:23–39; 19:7–28; 27:13–21; D&C 10:62–69; 33:10–15; 39:5–6; 76:40–43). Additional teachings, or “things we know” (D&C 20:17), that are closely associated with this foundation include knowledge about the nature of GOD, the CREATION and the FALL OF ADAM, AGENCY, continuing REVELATION, an open CANON and the continual search for the truth of all things, PREMORTAL LIFE, the CATHERING OF ISRAEL, the role of a COVENANT people, sharing the gospel, HOPE and CHARITY, the establishment of ZION, the second coming of Christ, Christ’s reign on earth for a thousand years, TEMPLE ORDINANCES for the living and the dead, the preaching of the gospel in the postearth SPIRIT WORLD, the need for PRIESTHOOD, degrees of glory in the hereafter, ETERNAL MARRIAGE, and the concept of ultimate EXALTATION in the presence of God to share his glory and life.

In addition to its scriptural use, the word “doctrine” has a broad meaning in Mormon vernacular, where it is used to mean virtually everything that is, or has been, taught or believed by the Latter-day Saints. In this sense, doctrinal teachings answer a host of questions. Some relate closely to the core message of the gospel of Jesus Christ; others are farther removed and unsystematically lap over into such disciplines as history, psychology, philosophy, science, politics, business, and economics. Some of these beliefs qualify as official doctrine and are given to the Saints as counsel, exhortation, reproof, and instruction (2 Tim. 3:16). Continual effort is made to harmonize and implement these principles and doctrine into a righteous life. Other teachings, ones that lack official or authoritative standing, may also be widespread among Church members at any given time.

**SOURCE OF DOCTRINE.** God is the source of doctrine. It is not devised or developed by man. It is

based on eternal truth and is revealed by God to man. It can be properly understood only by revelation through the Spirit of God (1 Cor. 2:11–14; Jacob 4:8).

God dispenses eternal truths “line upon line, precept upon precept” (2 Ne. 28:30). At times, he has revealed the fulness of the gospel, and those who have accepted and lived it were received into his presence. When people have ignored or rejected his gospel, God has on occasion withheld his Spirit, and people have had to live in a state of spiritual darkness (*see* APOSTASY).

God reveals as much light as humankind is willing to abide. Hence, varying amounts of true doctrine have existed on the earth at different periods of time, and people on earth during the same era have enjoyed differing amounts of truth. In this sense, there can be said to be a history of doctrine—that is, an account of how, over time, humankind has either grown or declined in the knowledge of the things of God, man, and the world. Joseph Smith taught, “This is the principle on which the government of heaven is conducted—by revelation adapted to the circumstances in which the children of the kingdom are placed” (*TPJS*, p. 256).

Many factors influence how much God reveals, to whom, and under what circumstances. These include (1) who takes the opportunity to ask the Father in the name of Christ; (2) how much faith those seeking knowledge have; (3) what they ask for; (4) what is good for them to receive (D&C 18:18); (5) how willing they are to obey what is given (Alma 12:9–11); (6) what the will and wisdom of God require, for he gives “all that he seeth fit that they should have” (Alma 29:8); (7) whether the faith of people needs to be tested (Mormon was about to write more, but “the Lord forbade it, saying: I will try the faith of my people” [3 Ne. 26:8–11]); and (8) how spiritually prepared people are to receive the revelation (for example, Jesus taught through PARABLES in order to protect those who were not ready to understand [Luke 8:10; D&C 19:22]). The eternal truths constituting the gospel do not change, and eventually all who are exalted in the kingdom of God will understand them and apply them fully. However, mankind’s knowledge and understanding of these truths change, as do the policies and practices appropriate to concurrent levels of understanding and obedience.

Inasmuch as God’s house “is a house of order . . . and not a house of confusion” (D&C 132:8), there must be one who can speak for God for the

whole Church and also settle differences. In The Church of Jesus Christ of Latter-day Saints, the living prophet is the only one authorized to “receive revelations and commandments” binding on the entire Church (D&C 28:1–7; 43:1–7; 128:11). From the time the Church was organized, there has been—and always will be—“a prophet, recognized of God and his people, who will continue to interpret the mind and will of the Lord” (Spencer W. Kimball, *Ensign* 7 [May 1977]:78). Ordinarily, the prophet acts in concert with his counselors in the FIRST PRESIDENCY and the QUORUM OF THE TWELVE APOSTLES—those who hold, with the Prophet, the “keys of the kingdom” (D&C 81:2; 112:30)—with the principle of quorum unanimity and COMMON CONSENT of the members of the Church giving power and validity to their decisions (D&C 26:2; 107:27–31). Acting collectively and under the inspiration of God, these leaders are authorized to determine the position of the Church at any given time on matters of doctrine, policy, and practice. This is the proper channel through which changes come. Latter-day Saints believe that God “will yet reveal many great and important things pertaining to the Kingdom of God” (A of F 9). It is expected that such revelations will involve an expanded understanding of doctrine.

Many individuals write or preach their views. Some, by study and obedience, may learn truths that go beyond the stated position of the Church, but this does not authorize them to speak officially for the Church or to present their views as binding on the Church. There are many subjects about which the scriptures are not clear and about which the Church has made no official pronouncements. In such matters, one can find differences of opinion among Church members and leaders. Until the truth of these matters is made known by revelation, there is room for different levels of understanding and interpretation of unsettled issues.

**HISTORY OF DOCTRINE.** The doctrine of the Church was revealed principally through the Prophet Joseph Smith, though subsequent additions and clarifications have been made. These truths are part of the fulness of the gospel of Jesus Christ, known on earth in earlier times but now lost, necessitating a restoration by revelation.

The Prophet Joseph Smith received and shared his doctrinal understanding line upon line, from the time of his FIRST VISION in 1820 to his death in 1844. In many instances, his own under-

standing was progressively enhanced. In other matters, he learned certain principles early but only taught them as his followers were able and willing to accept them. Concerning the hereafter, for example, he said, “I could explain a hundred fold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted, and were the people prepared to receive them” (*TPJS*, p. 305).

There is no simple pattern or predictable sequence in the growth of Joseph Smith’s knowledge. Much of his doctrinal understanding gradually unfolded through revelations that he received in response to various contemporary issues and circumstances facing the infant but quickly expanding Church. Other teachings emerged quite spontaneously. His perceptions grew in completeness and detail, but they did not lose their historical footing in past dispensations or their undeviating goal of bringing people to Christ.

One important catalyst in this process was Joseph Smith’s systematic examination of the Bible (see JOSEPH SMITH TRANSLATION OF THE BIBLE [JST]), which yielded inspired biblical interpretations and textual restorations. Also, many sections of the Doctrine and Covenants are revelations answering questions that arose in this process (e.g., D&C 76, 91, 132).

Joseph’s teachings about the Godhead illustrate the previous points. At first, he simply taught that God the Father and the Son were separate personages, without mentioning explicitly the nature of their bodies, even though 3 Nephi 11:15 (translated in 1829) made it clear that Jesus’ resurrected body was tangible. Later, in Nauvoo, Joseph declared that “there is no other God in heaven but that God who has flesh and bones” (*TPJS*, p. 181, a comment made in 1841 on the biblical text in John 5:26), and that both the Father and the Son have bodies of “flesh and bones as tangible as man’s” (D&C 130:22). Two months before his death, Joseph, for the first time in a recorded public sermon—indeed, in his crowning sermon about the nature of God, the KING FOLLETT DISCOURSE—taught that God is an exalted man. And two weeks before his death he spoke of a “plurality of Gods,” expanding one’s understanding in Genesis 1 of the Hebrew plural *elohim*, or “gods” (Joseph had studied Hebrew in 1835), explaining that “there are Gods many and Lords many, but to us only one, and we are to be in subjection to that one,” and declaring that for

fifteen years he had always preached “the plurality of Gods” (*TPJS*, pp. 370-71; cf. 1 Cor. 8:5-6).

Similarly, Joseph’s teachings relating to such things as the nature of man, his premortal existence, his agency, and his eternal potential of GODHOOD also gradually unfolded to him and to those around him. He learned in December 1830 that “all the children of men” were created “spiritually, before they were naturally upon the face of the earth” (Moses 3:5). A revelation in 1833 indicated that a component of each individual existed before his or her spiritual creation, a component called INTELLIGENCE, which “was not created or made, neither indeed can be” (D&C 93:29). During the period 1835-1842, while translating the book of Abraham, Joseph Smith learned that Abraham had seen into the premortal world and beheld myriads of “intelligences that were organized before the world was,” in the presence of God (Abr. 3:22). Many were “noble and great” and chose to follow Christ. To this was added in 1841 that “at the first organization in heaven we were all present, and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it” (*TPJS*, p. 181).

The Prophet’s teachings on the atonement of Jesus Christ, creation, foreordination, salvation for the dead, priesthood, temple ordinances, eternal marriage, exaltation, and many other subjects can all be shown to have followed similar courses of development during his ministry (Cannon, Dahl, and Welch).

By 1844, the basic doctrinal structure of the Church was in place. Since that time, however, there have been official pronouncements clarifying doctrinal understanding or adapting doctrinal applications to particular circumstances. Some are now included in the Doctrine and Covenants; others are published as official messages of the First Presidency (cf. *MFP*). Over the years, various procedures and practices have received greater or lesser emphasis as changes have occurred in economic conditions (see CONSECRATION; TITHING; UNITED ORDER; WELFARE), political circumstances (see CHURCH AND STATE; POLITICS; WAR AND PEACE), intellectual atmosphere (see INTELLECTUAL HISTORY), Church growth (see ORGANIZATION), and many other areas. The essential doctrine of the Church, however, has remained constant amid such change.

Certain Church leaders have written extensively of their understanding of the doctrines of the

Church and, as a consequence, have had a significant influence on what many members believe (see TREATISES ON DOCTRINE below). These have included Parley P. Pratt, Orson Pratt, James E. Talmage, John A. Widtsoe, B. H. Roberts, Joseph Fielding Smith, and Bruce R. McConkie. Their writings evidence some differences of opinion on unsettled issues, just as different schools of thought exist among Church members in general on certain issues. Examples include efforts to reconcile current scientific teachings and revealed truths, to ponder the nature of uncreated intelligence, and to define eternal progression. Latter-day Saints have faith that answers will eventually be revealed, and are urged, in the meantime, to seek knowledge by all available means and to show tolerance toward those espousing differing opinions on such subjects.

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#### DISTINCTIVE TEACHINGS

Few religious doctrines are unique in the strict sense, but many are rare enough to be considered distinctive features of this or that religion or denomination. Several doctrines of the Latter-day Saints are distinctive in this sense, although in most cases other Christians have at some time held identical or similar beliefs. Latter-day Saints insist that their distinctive doctrines were revealed by God in earlier DISPENSATIONS headed by Adam, Enoch, Noah, and so forth down to the time of Christ. Thus, while they may be distinct among modern denominations, these newly revealed doctrines were shared with the one true Church of Jesus Christ in ancient times.

Unique to LDS theology in modern times is a view of the GODHEAD as consisting of three separate beings, two possessing bodies of flesh and bone and one possessing a spirit body. An official declaration concerning the Godhead states: "The

Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit" (D&C 130:22). Latter-day Saints take the Bible, both Old and New Testaments, in a literal, anthropomorphic sense, attributing to God both a human form and emotions. They accept both a "oneness" and "threeness" of the Godhead as taught in the Bible. However, they reject the traditional doctrine of the Trinity, and believe instead that the Godhead is one in mind, purpose, and testimony, but three in number. Thus, they believe that God is spirit in the sense that he is infused with spirit, and in the sense that the Holy Ghost is a spirit, but they do not limit the Father or the Son to incorporeality.

Latter-day Saints identify Jehovah, the God of the Old Testament, specifically as Jesus Christ. They believe that the God of Abraham, Isaac, and Jacob, the God who walked with Enoch and who talked with Moses on Mount Sinai, was the pre-mortal Jesus Christ, or God the Son, acting as the agent of his Father.

Latter-day Saints also have distinct doctrines about the nature of the universe and how it began. Because they believe that spirit and matter are actually the same thing in different degrees of refinement (see D&C 131:2), Latter-day Saints perceive the universe in terms of two realms, the physical and the spiritual, but these are not antithetical. They deny the spirit/matter dichotomy and insist that both spirit and matter make up a single eternal universe.

Moreover, Latter-day Saints understand "in the beginning" to mean "in the beginning of our part of the story," or in the premortal state "when God began to create our world." They do not believe in an absolute beginning, for in LDS theology spirit, matter, and element are all eternal. Creations may progress from lower to higher orders, and it is God's work and glory to bring this development about (Moses 1:39), but there never was a time when matter did not exist. Latter-day Saints reject the common idea of an *ex nihilo* creation—that God made everything that exists out of nonexistence. They teach instead that God created everything out of pre-existing but unorganized materials. He organized pre-existing elements to create worlds, and he organized pre-existing intelligence to beget spirits. The spirits of all human beings existed as God's spirit children before their mortal birth on earth.



LDS eschatology also offers several distinct doctrines. For example, Latter-day Saints believe in a temporary state between DEATH and RESURRECTION that the scriptures call the spirit world. This temporary spirit world includes Paradise, where the spirits of the righteous await their glorious resurrection, and Hell, where the spirits of the wicked suffer for their sins while they await resurrection to a lesser degree of glory (Alma 40:11–14; cf. Luke 16:22–23). LDS doctrine teaches that every human being will be resurrected. Many were resurrected soon after Jesus' resurrection; the remaining righteous will be resurrected at the second coming of Christ, and the wicked at the end of Christ's one-thousand-year reign on earth. Hell is a temporary condition, which will yield up its captive spirits at the Resurrection, just as death will yield up its bodies (2 Ne. 9:10–14; cf. Rev. 20:13–14). In the Resurrection all suffering comes to an end (D&C 76:84, 88–89), and all human beings except the sons of perdition will be saved in one of three kingdoms, or degrees of glory: the celestial, the terrestrial, or the telestial (D&C 76:1–19; 88:29–32; cf. 1 Cor. 15:4–42).

Distinctive LDS doctrines concerning the nature of the Church include the belief that the Church of Jesus Christ has been on earth many times, beginning with father Adam, in much the same form it has now and with the same doctrines. The Church and gospel of Jesus Christ are eternal. They were revealed to the people of Adam, Enoch, Noah, Abraham, Moses, Jared, Lehi, and others. Adam knew the gospel, was baptized by immersion in the name of Jesus Christ, and received the gift of the Holy Ghost, just as the Saints in all other dispensations. At times humanity has rejected or distorted the gospel and fallen into apostasy. But eventually the gospel has been restored to its original purity through prophets called to begin a new dispensation. Most recently this same eternal gospel has been restored through the modern Prophet Joseph SMITH. Thus the establishment of The Church of Jesus Christ of Latter-day Saints was not the result of a long religious evolution, nor was it merely the restoration of primitive Christianity, but it was the final restoration to earth of an eternal gospel of Jesus Christ revealed to humanity many times since the beginning.

What distinguishes “the true and living Church” from all other churches is possession of the priesthood keys of the kingdom of heaven (see

Matt. 16:19). The belief that possession of the apostolic keys is necessary in the true Church is not unique to Latter-day Saints, but the insistence that one of those keys necessarily bestows the gifts of prophecy and revelation is. To hold the keys of the kingdom as Peter did is to be a prophet, seer, and revelator like Peter. And in order to be “true and living” a church must receive these apostolic keys as exercised and transmitted through the hands of its living prophets. As a tree is alive only when its branches are connected to its trunk and roots, so a church is alive only when it is connected by an open channel of revelation to its divine source. Where ecclesiastical leaders have no such prophetic link with the heavens, a church may even teach true doctrines, but it can not be “true and living” (see D&C 1:30; 27:12–13), for it lacks the necessary communication with its own divine roots.

With such emphasis placed on the need for living prophets, it follows that the word of God is primarily the word as spoken to and communicated by the prophets. The written words, the scriptures, are always important as historical precedent and as a record of what the Lord has said to his people in the past, but they are supplemental and secondary to what he may say now through his living prophet. Since Latter-day Saints believe in the genuine gift of prophecy, it follows that the revelations received by modern prophets should be esteemed as highly as those received by ancient ones. Hence, the LDS canon of scripture can never be closed: “We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God” (A of F 9).

The Latter-day Saints are also unique in several aspects of their concept of salvation. While most of the LDS doctrines would be familiar to other Christians—for example, the doctrines of the Atonement, justification, sanctification, and grace—there are several distinct features found among the Latter-day Saints. They make a distinction between generic “salvation,” which to them means that through the atonement of Christ one is delivered from the grave and from the power of Satan and hell to enter a degree of glory, and “exaltation,” which means that through the atonement of Christ and personal obedience to the principles and ordinances of the gospel of Jesus Christ one is



raised to the highest degree of glory to share the powers and privileges of God, to sit on his throne and reign in eternity (see D&C 76:1–119; 88:22–23; cf. Rev. 1:6; 3:21). To be exalted is to become like God (see DEIFICATION).

Faithful Latter-day Saints receive in the LDS temples the ordinances and knowledge necessary for celestial exaltation. One part of these sacred rites is called the temple ENDOWMENT because it constitutes a major part of the overwhelming gift extended to humanity through the atonement of Christ. Another temple ordinance is the SEALING of husbands and wives, parents and children into families that will endure for time and for eternity. The celestial kingdom will consist of God's heavenly family linked together in love as husbands and wives, parents and children, and brothers and sisters forever. As single individuals, human beings may be saved in lesser degrees of glory, but only families can be exalted.

Not everyone has had the opportunity in mortal life to hear the gospel of Christ and receive all the ordinances of exaltation. Latter-day Saints teach that God has provided for all to hear the gospel so they can accept or reject its blessings. Those who do not have that opportunity in mortality will receive it in the spirit world. The New Testament teaches that Jesus himself visited the spirit world after his death on the cross and preached to the spirits there: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison" (1 Pet. 3:18–19). The purpose of his preaching ministry to the spirits is revealed in the next chapter: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (1 Pet. 4:6). This doctrine has been amplified and explained in latter-day revelation (D&C 137, 138; see SALVATION FOR THE DEAD).

Other areas in which the views of the Latter-day Saints differ noticeably from those of the contemporary religious world are the concepts of TIME AND ETERNITY, the LIGHT OF CHRIST, the GIFT OF THE HOLY GHOST, the positive estimate of the CREATION and of the physical EARTH, the eternal necessity of ORDINANCES, the centrality of the ABRAHAMIC COVENANT for modern Christians, and

the concept of heaven as a CELESTIAL KINGDOM located upon this renewed and glorified earth.

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#### LDS DOCTRINE COMPARED WITH OTHER CHRISTIAN DOCTRINES

As biblical scholar W. D. Davies once pointed out, LDS doctrine can be described as biblical Christianity separated from hellenized Christianity, a conjunction of first-century Judaism and Christianity. Latter-day Saints accept the BIBLE and its apostolic teachings as God's word, but reject many later interpretations of the Bible that express Greek philosophical concerns—they accept John and Paul but reject Augustine. For example, Latter-day Saints accept both the threeness of God and the oneness of God as biblical teachings. The Father, Son, and Holy Spirit are three divine personages who together constitute one GODHEAD. But Mormons reject the attempts of postbiblical, nonapostolic Christianity to define how the oneness and the threeness of God are related. They accept the biblical doctrine of the Trinity, but reject the philosophical doctrine of the Trinity as defined at the Council of Nicea and later. In short, Latter-day Saints reject the AUTHORITY and conclusions of theologians and philosophers to define or interpret what the Bible, apostles, or prophets have not. They accept biblical Christianity, but not its extension in extrabiblical CREEDS and traditions.

To those Christians who have welded the Bible to its later interpretation and cannot separate Plato and Augustine from Peter and Paul, and cannot think of "true" Christianity in first-century categories, LDS doctrine may seem inelastic in separating biblical texts from their later "traditional" interpretation. Nevertheless, Latter-day Saints feel that New Testament Saints would have

been just as uncomfortable with the philosophical creeds of later Christianity as they themselves are.

LDS rejection of much postbiblical Christianity is based on belief in an ancient APOSTASY that is both predicted and chronicled in the New Testament (e.g., 2 Thes. 2:1–5; 3 Jn. 9–10). Apostolic authority ceased just after the New Testament period, and without apostolic leadership and authority the Church was soon overwhelmed by alien intellectual and cultural pressures. The simple affirmations of biblical faith were turned into the complex propositions of THEOLOGY. Though subsequent churches were still “Christian,” in the LDS view they no longer possessed the *fulness* of the GOSPEL OF JESUS CHRIST or apostolic authority. Latter-day Saints would agree with Catholics and “high church” Protestants that apostolic authority is essential in the true church but would also agree with other Protestants that apostolic authority was lacking in medieval orthodoxy. A close parallel is presented by Protestant rejection of Roman Catholic claims to binding apostolic authority. While Latter-day Saints trace the Apostasy to roughly the second century and reject subsequent orthodoxy, most Protestants would place it somewhere nearer the fifteenth century and then reject subsequent Catholicism.

Protestants who denied the necessity of apostolic succession, or who did not believe its links were severed by the Reformation, generally held that the fulness of the gospel could be achieved by reforming the Roman Church. Latter-day Saints, who insist on the necessity of apostolic succession but believe its links were severed early, see a reformation as inadequate for recovering the fulness of the gospel and reestablishing original Christianity. Only a total restoration of apostolic doctrines and authority could reestablish the pure Christianity of the first century. The Church of Jesus Christ of Latter-day Saints sees itself as constituting this Restoration.

LDS rejection of hellenistic philosophy in matters of doctrine accounts for many characteristic differences between Latter-day Saints and other Christians. For example, Latter-day Saints reject the Platonic spirit–matter dichotomy, which holds that spirit and matter are opposed and inimical to each other. They believe instead that spirit is refined matter and that both spirit and matter are eternal, being neither created nor destroyed. The Prophet Joseph SMITH taught that “there is no such thing as immaterial matter. All spirit is mat-

ter, but it is more fine or pure, and can only be discerned by purer eyes” (D&C 131:7).

Thus, for Latter-day Saints there is no ultimate incompatibility between spirit and matter or between the spiritual and the physical realms. In LDS theology, the physical elements are coeternal with God. The idea that physical matter is transitory, corrupt, or incompatible with spiritual or eternal life is rejected. Latter-day Saints usually define “spiritual” as “infused with spirit” rather than as “nonphysical.” This unitary understanding of spirit and matter allows them to accept the Father and the Son as the concrete, anthropomorphic beings represented in scripture and reject the definition of God as the abstract, “totally other” non-being of philosophical theology. For Latter-day Saints, God *exists* in the normal sense in association with time and space, rather than in the abstract Platonic sense of beyond time and space. The traditional disparagement of matter and of the physical state of being is not well grounded biblically, and Latter-day Saints believe it is a product of hellenistic thought. They also think the concept of a God “without body, parts or passions” dismisses too much of the biblical data or allegorizes it excessively.

Since Mormons believe that the elements are eternal, it follows that they deny the *ex nihilo* creation. Rather, the universe was created (organized) out of preexisting elements that God organized by imposing physical laws. The Prophet Joseph Smith also taught that intelligence is also eternal and uncreated: “The intelligence of spirits had no beginning, neither will it have an end. . . . Intelligence is eternal and exists upon a self-existent principle” (TPJS, pp. 353–54).

Just as God organized preexisting matter to create the universe, so he organized preexisting intelligence to create the spirits that eventually became human beings. Consequently, Latter-day Saints do not view God as the *total* cause of what human beings are. Human intelligence is uncreated by God, and therefore independent of his control. Thus Mormons insist that human beings are free agents in the fullest sense, and deny both the doctrines of prevenient and irresistible grace, which make God’s choice determinative for SALVATION or damnation. God will not coerce independent, self-existent wills. Though he desires the exaltation of all, and offers it equally to all, its achievement requires individual cooperation, a covenant relationship. In this way, LDS theology

escapes the classical dilemma of predestination and theodicy imposed by believing that God created all things from nothing and is therefore solely responsible for the final products. Their radical doctrine of individual free agency also allows the Latter-day Saints to deny the theory of human depravity. The fall of Adam did not totally incapacitate humans from doing any good thing—they remain able to choose and to perform either good or evil. Moreover, Latter-day Saints accept the concept of the “fortunate Fall” (*mea culpa*). The Fall was a necessary step in the progress of humanity: “Adam fell that men might be; and men are, that they might have joy” (2 Ne. 2:25).

A positive view of the physical universe and of man also allows Latter-day Saints to anticipate a physical afterlife, the CELESTIAL KINGDOM, a community of physically resurrected beings transformed and perfected. Unlike many ancient church fathers, they do not long to escape the realm of the flesh, but rather to sanctify it. Hence, in the LDS view, even the physical relationships of FAMILY and MARRIAGE can continue in the eternities in a sanctified state. Thus there is little asceticism and no CELIBACY in LDS theology, which sees in both of these tendencies a denial of the goodness of God’s physical creation (Gen. 1:31); and LDS theology avoids the traditional disparagement of the human body and the contempt for human SEXUALITY that are largely due to the neoplatonism of late antiquity.

While common ground for Latter-day Saints and other Christians is an acceptance of the Bible and its teachings, issues of interpretation aside, Mormonism agrees with “high church” orthodoxy against conservative Protestantism on the doctrine of the sufficiency of scripture. Though they accept the Bible, Latter-day Saints, like Roman Catholics and the Eastern Orthodox, for example, do not believe that the biblical text alone is sufficient for salvation. Biblical teaching, while true and accepted, has been imperfectly preserved and can be fully reconstituted only through supplemental REVELATION. This is not because New Testament Christianity was defective, but because New Testament Christianity is only partially preserved in the modern Bible. Those doctrines that were not preserved must be *restored*; consequently, Mormons deny both biblical inerrancy and sufficiency. Since the apostles and prophets of earliest Christianity received direct revelation from God (see, e.g., Acts 10:9–16, 28), Latter-day Saints believe that

any church claiming the fulness of the gospel must also enjoy this gift.

This crucial principle of continuing revelation is illustrated in the experience of the Prophet Joseph Smith, whose visions and revelations form the foundation of LDS doctrine. As the *magisterium* of the church is fundamental for Roman Catholics, and the scriptures are the *fontes* for Protestants, for Latter-day Saints the highest authority in religious matters is continuing revelation from God given through the living APOSTLES and prophets of his Church, beginning with Joseph Smith and continuing to the present leadership.

Latter-day Saints insist that both the CANON of SCRIPTURE and the structure of theology are always open-ended, and can always be added upon by God through revelation to his PROPHETS (A of F 9). Through this means they have received clarification of biblical doctrines that are disputed in other denominations, for example, Christ’s ministry to the dead in 1 Peter 3:18 and 4:6 (see D&C 128; 137; 138). Also through modern revelation Latter-day Saints have received some distinctive doctrines that are not explicitly found in the Bible. In these cases modern revelation has not rehabilitated a doctrine that is unclear, but has restored a doctrine that was entirely lost.

Latter-day Saints share with most Christians the conviction that salvation comes only through the ATONEMENT of Jesus Christ, which is representative, exemplary, and substitutionary in nature. Christ is the mediator of humanity to the Father instead of fallen Adam; he sets an example for humans to emulate; and he takes mankind’s place in suffering for sins.

Latter-day Saints are monophysite in their CHRISTOLOGY; that is, they believe Christ has only one nature, which is simultaneously both human and divine. This is possible because the human and the divine are not mutually exclusive categories in LDS thought, as in the duophysite christology of much orthodoxy. As Lorenzo SNOW said, “As man now is, God once was: As God now is, man may be” (Snow, p. 46). Most Christians would agree with the first half of this couplet as applied to the person of Christ, but Latter-day Saints apply it also to the Father. The second half of the couplet is more orthodox in the denominational sense than either Protestants or Catholics, for Latter-day Saints share the ancient biblical doctrine of DEIFICATION (*apotheosis*) with Eastern Orthodoxy. Several of early Christianity’s theologians

said essentially the same thing as Lorenzo Snow. Irenaeus said, "If the word became a man, it was so men may become gods" (Against Heresies, 4. Pref), and Athanasius maintained that "[Christ] became man that we might be made divine" (On the Incarnation, 54). Yet Latter-day Saints combine both halves of the couplet to reach what they feel is the only possible conclusion—human and divine are not mutually exclusive categories. Mormons insist that the two categories are one: Humans are of the lineage of the gods. Latter-day Saints would agree entirely with C. S. Lewis in *Mere Christianity*:

He said (in the Bible) that we were "gods" and He is going to make good His words. If we let Him—for we can prevent Him, if we choose—He will make the feeblest and filthiest of us into a god or goddess, dazzling, radiant, immortal creature, pulsating all through with such energy and joy and wisdom and love as we cannot now imagine [p. 175].

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#### HARMONIZATION OF PARADOX

Because Latter-day Saints reject the influences of Neoplatonism on original Christian theology, they are not on the horns of the dilemmas posed by some of the paradoxes in traditional Christian theology. This is not to say, however, that LDS ethical life and religious thought are free of paradox. LDS perspective tends to harmonize many paradoxes through its views that opposition is necessary in all things and that God and mankind are in the same order of reality but at different stages of knowledge and progression.

As used in ordinary discourse, "paradox" usually refers to a statement that on its face is unbelievable because it is apparently self-contradictory

or is contrary to well-established facts, common sense, or generally received belief. While many paradoxes are no doubt false, not all necessarily are. Indeed, in the history of human thought, many brash paradoxes have overthrown a generally received but false belief, eventually to become widely accepted themselves—"some time a paradox, but now time gives it proof" (*Hamlet* 3.1.115).

Classical Christian theology is in many ways paradoxical. This is often the result of the unstable theological blending that occurred in the early centuries of Christianity when (a) insights that came from personal Judeo-Christian revelation were (b) interpretatively recast within an impersonal Neoplatonic view of reality. To mention a few:

1. (a) The loving God who is profoundly touched by the feelings of our infirmities is (b) without passions or outside influences.
2. (a) The God who acts in human history and responds to personal prayers is (b) timeless and unchangeable.
3. (b) The God without body or parts became (a) embodied in the person of Jesus of Nazareth.
4. The God who is (b) absolutely unlimited and good, and who created all things out of nothing (a) created a world abounding with evils.
5. (a) The Godhead consists of three perfect and separate persons who (b) collectively constitute one metaphysical substance.

Latter-day Saint doctrine, while affirming (a) the Judeo-Christian dimensions of the foregoing propositions regarding God, rejects (b) the Neoplatonic framework and metaphysic within which Judeo-Christian revelation has historically been interpreted. Accordingly, LDS understanding of Christian doctrine does not manifest those paradoxes that are generated by the union of these two incompatible sets of beliefs.

Latter-day Saint thought builds bridges between entities and quantities that are normally thought to be incongruous (see METAPHYSICS). Reality is not seen as a dichotomy but as a graded continuum: Thus, SPIRIT is understood to be a form of MATTER, but a highly refined form; and TIME is part of eternity. A corporeal God is omnipresent through the light that emanates from him and that is in and through all things (D&C 88: 12–13).

In ethical discourse, the axiomatic and eternal principle of AGENCY demands that there be "an

opposition in all things" (2 Ne. 2:11) to ensure that meaningful choices can be made—not only between good and evil but also from among an array of righteous alternatives (see ETHICS; EVIL; SUFFERING IN THE WORLD; THEODICY). Weakness exists that it may bring strength (Ether 12:27). Thus, Latter-day Saint moral life ranges between options that are often paradoxical: the imperatives of improving oneself or serving other people; spending time at home or rendering Church service; favoring individuality or institutionality; obtaining wealth or giving to the poor; finding one's life by losing it in service to others (Matt. 10:39).

Such tensions, however, do not impede LDS action, nor are they transcended through mysticism, irony, or resignation (whether optimistically or pessimistically). They are embraced in a series of interrelated gospel principles that guide LDS life, including

- personal revelation (by the Holy Ghost each individual can tell what leads to Christ [Moro. 7:12–13; 10:5–6])
- the mandate to act (knowledge of what is right comes by doing it [John 7:17])
- the making of voluntary covenants (people obligate themselves by what they agree to do)
- an extended concept of self (helping others is tantamount to helping oneself)
- the atonement of Jesus Christ (his judgment will encompass both divine grace and human works, retributive justice and compassionate mercy)
- the eternal relativity of kingdoms and progression (with all their differences, all people are on the same pathway to perfection).

For Latter-day Saints, the paradoxes of knowledge are generally resolved under the concept of "continuing revelation" (see EPISTEMOLOGY; REVELATION). While Latter-day Saints are inclined to hold that each truth is self-consistent and coherent with all other truth, they also acknowledge the imperfection of human understanding. Mortal attempts to comprehend or express divine truths are inherently liable to error for at least two reasons: (1) the linguistic-conceptual frameworks within which such facts are expressed and interpreted are culturally conditioned and manifestly inadequate; and (2) mankind's awareness of the facts is fragmentary and incomplete, "for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your

thoughts" (Isa. 55:8–9), and in mortality "man doth not comprehend all the things which the Lord can comprehend" (Mosiah 4:9). But by revelation, human knowledge may increase: "No man knoweth of [God's] ways save it be revealed unto him" (Jacob 4:8). "The natural man receiveth not the things of the Spirit of God, . . . neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

Thus where definitively clear revelation appears to contradict generally received opinion, common sense, or well-established facts, Latter-day Saints give priority to revelation and trust that time will give proof to what now seems paradoxical or that within God's more complete comprehension of things there may be mediating principles by which two apparently conflicting partial truths may be reconciled. This trust and hope for further revelation quiet such unsearchable paradoxes as how God's complete knowledge can be reconciled with mankind's agency, how scriptural and scientific accounts of creation can be harmonized, or how, in general, study and faith, REASON AND REVELATION, symbolic vision and practical literal-mindedness can all be accommodated concurrently. LDS doctrine is resistant to extremes: Its authoritative-ness has not been transformed into abstractions or absolutes; nor have its revelations wandered into mysticism or vagueness. In such ways, the doctrines of the eternal gospel maintain their own set of tensions in a mortal world.

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DAVID L. PAULSEN

#### TREATISES ON DOCTRINE

Doctrinal works—that is, periodicals, tracts, and books—have been numerous in the LDS tradition, reflecting the lay character of the ministry, the large corpus of scripture, and continuing concern with right belief as well as right conduct.

Official letters, including doctrinal expositions, of the First Presidency are published in *Messages of the First Presidency*, ed. James R. Clark, 6 vols. (Salt Lake City, 1965–1975). Influential tracts and pamphlets have been compiled in *Handbook of the Restoration* and in *Scrapbook of Mormon*

*Literature*, comp. Ben E. Rich, 2 vols. (Chicago, n.d.).

In addition to volumes on Joseph Smith's teachings (TPJS, WJS), there are doctrinal statements in *Journal of Discourses* (1980). Compilations of discourses of the Presidents of the Church, all published in Salt Lake City, include Brigham Young, *Discourses of Brigham Young*, ed. John A. Widtsoe (1954); John Taylor, *The Gospel Kingdom*, ed. G. Homer Durham (1987); *Discourses of Wilford Woodruff*, ed. G. Homer Durham (1946); *Teachings of Lorenzo Snow*, comp. Clyde J. Williams (1984); Joseph F. Smith, *Gospel Doctrine* (1939); Heber J. Grant, *Gospel Standards* (1941); George Albert Smith, *Sharing the Gospel with Others* (1948); David O. McKay, *Gospel Ideals* (1953); Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. (1954–1956); Harold B. Lee, *Stand Ye in Holy Places and Ye Are the Light of the World* (1974); *Teachings of Spencer W. Kimball*, ed. Edward L. Kimball (1982); and *Teachings of Ezra Taft Benson* (1988).

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Hunter, *The Gospel Through the Ages* (1945); Daniel H. Ludlow, ed., *Latter-day Prophets Speak* (1948); J. Reuben Clark, Jr., *On the Way to Immortality and Eternal Life* (1949); *Writings of Parley P. Pratt*, ed. Parker P. Robison (1952); Bruce R. McConkie, *Mormon Doctrine* (1958, rev. 1966); Spencer W. Kimball, *The Miracle of Forgiveness* (1969); and George Q. Cannon, *Gospel Truth*, ed. Jerreld Newquist, 2 vols. (1972, 1974).

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ELEANOR KNOWLES

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## DOCTRINE AND COVENANTS

[This entry consists of twenty articles:

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Official Declaration—2

*The first article is an introduction to the Latter-day Saint scripture known as the Doctrine and Covenants, its meaning, significance, and use in The Church of Jesus Christ of Latter-day Saints. The second article summarizes the main contents of this collection of revelations and official statements of the Church. A series of individual articles follows on selected sections of the Doctrine and Covenants, summarizing their contents and importance. For Official Declaration—1, see MANIFESTO. Commentaries on, editions of, and literary features of the Doctrine and Covenants are also discussed in the separate articles.]*

## OVERVIEW

The Doctrine and Covenants is a compilation of REVELATIONS, most of which were received by the Prophet Joseph SMITH for the establishment and governance of the KINGDOM OF GOD in the latter days. It is a STANDARD WORK of the Church and functions as its open, ever-expanding, ecclesiastical constitution. Its main focus is to build up the Church of Jesus Christ and to bring people into harmony with Christ's kingdom. It is viewed as the capstone of the Church; its companion volume, the Book of Mormon, is seen as the keystone (Benson, pp. 83–85). The Book of Mormon was written to convince all individuals that Jesus is the Christ (see BOOK OF MORMON: OVERVIEW); the Doctrine and Covenants was given to organize and orient them according to God's mind and kingdom.

Of the 138 sections and 2 declarations presently in this collection, 133 were received principally through Joseph SMITH, the first prophet and President of the Church. The seven remaining sections were received or written by or under the direction of Oliver COWDERY (sections 102 and 134), John TAYLOR (section 135), Brigham YOUNG (section 136), Joseph F. SMITH (section 138), Wilford WOODRUFF (Official Declaration—1), and Spencer W. KIMBALL (Official Declaration—2).

While most passages in the Doctrine and Covenants have a specific historical setting, virtually every verse is one of wisdom, general instruction, religious principle, or doctrine. Most of the revelations were received in answer to specific prayerful requests. Although many were given for the benefit of particular individuals, by and large their guidance has universal application, making these revelations as relevant today as when first received.

They were given to the servants of the Lord “in their weakness, after the manner of their language, that they might come to understanding” (1:24). They are recognized by Latter-day Saints as “the will of the Lord, . . . the mind of the Lord, . . . the word of the Lord, . . . the voice of the Lord, and the power of God unto salvation” (68:4).

The revelations in the Doctrine and Covenants were received by various methods. Some were received by INSPIRATION, the mind being enlightened by the Holy Spirit (e.g., sections 20–22); others came from an ANGEL (sections 2, 13, 27, 110); in VISIONS, or sight-knowledge, usually through the spiritual eyes of the prophet (sections 76, 137–138); by the still small voice, a voice that comes into the mind (section 85); or by an audible voice (section 130:12–13). At times, other people were present and shared the spiritual manifestations (see VISIONS OF JOSEPH SMITH).

The sections are of many types, containing various kinds of materials and historical docu-

## THEOLOGY. LECTURE FIRST ON THE DOCTRINE OF THE CHURCH OF THE LATTER DAY SAINTS. Of Faith. SECTION I.

1 FAITH being the first principle in revealed religion, and the foundation of all righteousness, necessarily claims the first place in a course of lectures which are designed to unfold to the understanding the doctrine of Jesus Christ.

2 In presenting the subject of faith, we shall observe the following order:

3 First, Faith itself—what it is;

4 Secondly, The object on which it rests; and

5 Thirdly, The effects which flow from it.

6 Agreeably to this order we have first to show what faith is.

7 The author of the epistle to the Hebrews, in the eleventh chapter of that epistle, and first verse, gives the following definition of the word faith:

8 Now faith is the substance [assurance] of things hoped for, the evidence of things not seen.

9 From this we learn, that faith is the assurance which men have of the existence of things which they have not seen; and the principle of action in all intelligent beings.

10 If men were duly to consider themselves, and turn their thoughts and reflections to the operations of

After a short preface, this was the first page in the 1835 edition of the Doctrine and Covenants. It is the first of seventy pages of lectures on the doctrine of the Church, the origin of the word “doctrine” in the title of this book of scripture.

ments. For example, section 102 contains the minutes of a high council meeting; section 113 answers questions on the writings of Isaiah; sections 121–23 are part of a letter written by Joseph Smith in relation to persecution; sections 127–28 are epistles on baptisms for the dead; section 134 is an article on government and laws; and section 135 reports the martyrdom of Joseph and Hyrum Smith. Section 7 is a translation of a record written and hidden up by the Apostle John; sections 65 and 109 are prayers; other sections are items of instruction (sections 130–31) and prophecies (sections 87 and 121). Section 1 is the Lord’s Preface to the other revelations. Section 133 is known as the Appendix; it was given two days after the Preface and contains eschatological information. Both sections 1 and 133 were provided in preparation for the publication of the revelations.

The first compilation of the revelations given to Joseph Smith was printed in 1833 and was known as *A Book of Commandments, for the Government of the Church of Christ* (see BOOK OF COMMANDMENTS). It contained sixty-five chapters. This collection was submitted to a priesthood conference of the Church on November 1, 1831, for approval prior to publication. Because of the unpolished language of the revelations, one member doubted their authenticity. A revelation, section 67 in modern editions, challenged any person to write a revelation; when the doubter confessed that he was unable to do so, the compilation was approved by those assembled. Because the printing office of the Church in Independence, Missouri, was destroyed by a mob in July 1833 while the book was in production, only a few copies of this first compilation have survived.

Over the years after the first printing, other revelations were received and some earlier materials were deleted. An 1835 edition, published in Kirtland, Ohio, was entitled *Doctrine and Covenants of the Church of the Latter Day Saints* and contained 103 sections. In subsequent editions, more sections were added (see DOCTRINE AND COVENANTS EDITIONS). The most recent additions were sections 137 (1836) and 138 (1918) on salvation of the dead, and the Official Declaration—2 announcing the PRIESTHOOD available to every worthy male member of the Church (1978). An article on marriage written by Oliver Cowdery in 1835 was deleted from the 1876 edition. Beginning with the 1921 edition, a set of lessons called the LECTURES ON FAITH have not been included.

**PART SECOND.**  
**COVENANTS AND COMMANDMENTS**  
**OF THE LORD,**  
**to his servants of the church of the**  
**LATTER DAY SAINTS.**  
**SECTION I.**

1 Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house-tops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

2 Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you O inhabitants of the earth; wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these things unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

3 Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: prepare ye, prepare ye

The beginning of the second part of the 1835 edition of the Doctrine and Covenants, containing the “Covenants and Commandments of the Lord to his servants.”

One hundred of the revelations were received before 1834, during the early, formative years of the Church. Many of them were addressed to specific individuals who sought wisdom from the Prophet. Gospel doctrines were often not revealed in their fulness at first, but were received progressively from time to time. As the Church grew and relocated, questions regarding Church administration, duties of officers, guidance for the members of the Church, and events of the future became the subjects of further revelations.

Not all the revelations received by Joseph Smith are included in the Doctrine and Covenants (see UNPUBLISHED REVELATIONS). Some are contained in the *History of the Church*, giving counsel and instruction to individuals (HC 1:229), concerning the Saints being driven to the Rocky Mountains (HC 5:85), and a prophecy about Stephen A. Douglas (HC 5:393–94).

Deciding which revelations to include in the Doctrine and Covenants is a prerogative of the FIRST PRESIDENCY and the QUORUM OF THE

TWELVE APOSTLES. The selection is then affirmed by the COMMON CONSENT of Church members.

The Doctrine and Covenants is directed to the people of this generation. To the Latter-day Saints it is the voice of the Lord Jesus Christ confirming and revealing the way of salvation and instruction for the government of his Church. It warns individuals and nations of impending destruction if they do not repent. It witnesses to the reality of life beyond the grave.

Prominent among its teachings are the specific principles, covenants, and ordinances that lead to eternal life. It prescribes priesthood ordinances from baptism to marriage sealed for eternity. Salvation of the dead also is made known by revelations concerning baptism for the dead and visions of preaching to the spirits who are awaiting resurrection.

Its emphasis upon the spiritual nature of temporal matters heightens one's appreciation of and respect for this life. For example, its code of health, known as the WORD OF WISDOM, promises both spiritual and physical health to those who obey it (section 89).

The Doctrine and Covenants contains numerous teachings and pithy sayings that powerfully influence the daily lives and feelings of Latter-day Saints, which set the tone of Church service and instill vitality into the work. Among its frequently quoted lines are the following maxims and words of counsel and divine assurance: "If ye are prepared ye shall not fear" (D&C 38:30); "Seek not for riches but for wisdom" (11:7); "He who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come" (59:23); "Seek ye out of the best books words of wisdom; seek learning, even by study and also by faith" (88:118); "Without faith you can do nothing" (8:10); "Of you it is required to forgive all men" (64:10); "Men should be anxiously engaged in a good cause, and do many things of their own free will" (58:27); "All these things shall give thee experience, and shall be for thy good" (122:7); "For I will raise up unto myself a pure people, that will serve me in righteousness" (100:16); "Be not weary in well-doing" (64:32); "Search diligently, pray always, and be believing, and all things shall work together for your good" (90:24); and "Now what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy" (128:19).

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ROY W. DOXEY

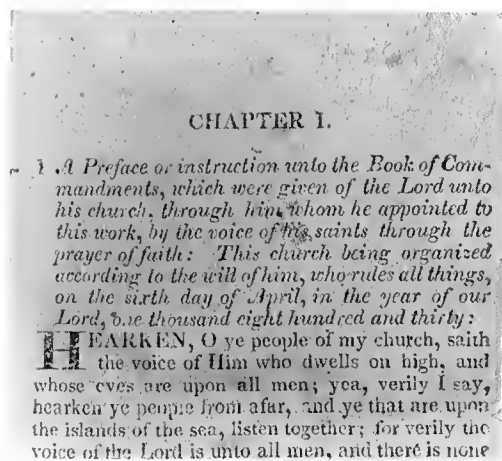
## CONTENTS

The revelations compiled in the Doctrine and Covenants contain directions and doctrine needed to inspire, organize, and administer the affairs of the Church. They were not received or written as a textbook, treatise, or organized curriculum of lesson plans, but were received intermittently when the Prophet Joseph SMITH and others sought divine guidance in various circumstances.

Despite the fact that many of these revelations are personally directed to certain individuals or groups in nineteenth-century times and places, they contain principles that have eternal application and thus current value. The revelations include warnings of divine judgments upon the wicked; teachings about the progression of human souls toward exaltation and eternal life through the gospel of Jesus Christ; information about scripture, including the coming forth of the Book of Mormon and the translation of the Bible by Joseph Smith; instructions about the priesthood, its restoration, functions, offices, and ordinances; commandments and instructions to people of the Church regarding personal behavior, education, lands and property, buildings, and caring for the poor; and callings and counsel to preach and live the gospel.

Section I is the Preface, given at a conference of the Church on November 1, 1831. It came in response to Joseph Smith's request for authority from the Lord to publish some of the revelations that he had previously received. In it, the Lord authorized the request and issued the following challenge and declaration to all who would read it: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled" (D&C 1:37).

Sections 2-19 are revelations received prior to the organization of the Church in 1830. In them,



The first page of the Book of Commandments (1833), predecessor to the Doctrine and Covenants. "A Preface or instruction" to the commandments "given of the Lord unto his church." Courtesy Rare Books and Manuscripts, Brigham Young University.

the Lord instructed Joseph Smith and his companions on many subjects, especially the translation, publication, and value of the Book of Mormon, and the need to trust completely in the Lord and to safeguard sacred things (sections 3, 5, 10, 17, 20). Joseph SMITH, Sr.; Hyrum SMITH; Joseph Knight, Sr.; John, Peter, and David WHITMER; Oliver COWDERY; and Martin HARRIS were taught how they might be a part of the work that was about to come forth and were instructed about its sacredness (sections 4, 6, 8–9, 11–12, 14–19). They were also counseled to become worthy to receive the Lord's Spirit so that they might recognize God's revelations and carry out his will (sections 6, 8–9, 11).

Also during this time, the authority to act in the name of the Lord was restored (*see* PRIESTHOOD), and the purpose and scope of that authority were explained (sections 13, 18, 20; cf. 27). The Lord gave counsel concerning the value of individual souls and encouraged his servants to labor for one another's salvation by teaching the restored gospel and bringing people to repentance (section 18). The value of and need for the ATONEMENT OF JESUS CHRIST were revealed, and people were directed to come to him for forgiveness and spiritual strength (section 19).

Sections 20–40 gave instructions in 1830 to the newly organized Church in New York. The basic doctrines of the Church as contained in the

Bible and the Book of Mormon and the criteria for establishing COVENANTS with the Lord were summarized, and the responsibilities of members and priesthood holders in the Church were established (section 20).

The Lord gave a revelation concerning the relationship of the Prophet to the Lord and of Church members to the word of the Lord through his Prophet (section 21). This is a major topic in the Doctrine and Covenants and provides the basis for understanding the process of continuing revelation through the PRESIDENT OF THE CHURCH (section 28; cf. 43, 68, 81, 90, 124).

Further revelations were received for the benefit of various individuals and for the Church in general, in which many doctrinal insights were provided on such subjects as BAPTISM (section 22); following counsel (sections 23–24, 31); music, and counsel to the Prophet's wife, Emma SMITH (section 25); COMMON CONSENT (section 26); the SACRAMENT (section 27); the HOLY SPIRIT (sections 29–30, 34, cf. 46, 50, 75, 79); preaching to the American Indians, or Lamanites (section 30, 32); proclaiming the gospel to all the world in the last days (sections 29, 33, 35, 38; cf. 43, 45, 86–87, 90, 101, 116, 133); and Joseph Smith's work on translating the Bible and other records (sections 35, 37; cf. 41–42, 45, 73–74, 76–77, 86, 91, 93–94, 124:89). It was through this translation activity that many of the doctrines of the Church were revealed to Joseph Smith (*see* Matthews).

The Lord directed members of the Church to gather to Ohio, where he promised that he would give them his law, establish Zion, and endow them with power from on high (sections 37–38, 42). The making and keeping of covenants are identified as the basis for individuals becoming God's people or his disciples (sections 39–41).

Sections 41–123 were given during the Ohio and Missouri periods of the Church (1831–1839) and contain various instructions concerning the affairs of the Church. During these years many doctrines and principles of the gospel were revealed that helped to build a vital doctrinal framework for the Church. The first revelation recorded by Joseph Smith in Ohio called Edward Partridge to serve as the first BISHOP of the Church (section 41). As promised, the Saints were given the Lord's laws by which members of the Church are governed, including the law of teaching (sections 42, 68, 88, 93, 100); moral laws (sections 42, 58–59); the law of CONSECRATION (sections 42, 51, 54, 70, 78, 82–83,

104); the law of labor (sections 42, 60, 68, 75; *see* WORK); instructions concerning administration to the sick (sections 42, 46, 63); laws of remuneration for goods and services (sections 42, 43, 70, 106); and laws pertaining to transgressors (sections 42, 58, 102, 107). Joseph Smith also received instruction concerning the importance of marriage and the family (section 49; cf. 131–32), and the Lord revealed information by which counterfeit and evil practices might be detected and avoided (sections 43, 46, 50, 52; cf. 129).

A major theme of the Doctrine and Covenants is the establishment and building of ZION, both as a place (*see* NEW JERUSALEM) and as a condition of the people (the pure in heart; D&C 97:21). Joseph Smith was instructed to go to Missouri, where the site for the city of Zion would be made known (section 52). While there, he received guidance from the Lord concerning the establishment of Zion and its people (sections 57–59). The Saints began to gather in Missouri to fulfill the Lord's requirements, and additional revelations were received pertaining to their various responsibilities (sections 63–64). They were taught the necessity of building and having a TEMPLE, or house of the Lord, in connection with becoming a people of Zion (sections 57, 84, 88, 97, 101, 109–110; cf. 124). Since some members did not reach levels of consecrated faith and obedience reflective of a Zion society, they failed to establish Zion at that time. They were expelled from Missouri, and the building of Zion in that place was temporarily suspended (sections 101, 103, 105).

During this same time and later, other insightful revelations were provided concerning health rules (sections 49, 89); the life, light, spirit, and power of Christ (sections 50, 84, 88, 93); missionary work (sections 75, 79–80, 84, 99); the SABBATH (section 59); obedience and sacrifice (sections 58–59, 82, 97, 117–18); obtaining and extending forgiveness (sections 58, 64, 82, 98); the PLAN OF SALVATION for all humankind (sections 76, 93; cf. 131, 137–38); priesthood functions and quorums (sections 81, 84, 90, 107, 112, 121; cf. 124; and Official Declaration—2 of 1978); impending wars (section 87); biblical texts (sections 74, 77, 113); and TRYING (sections 119–20).

Sections 124–135 were recorded in Nauvoo during the last years of Joseph Smith's life (1839–1844). They include directions to the Church regarding the NAUVOO TEMPLE, the first full-ordination temple (section 124); ordinances and

SALVATION FOR THE DEAD (sections 124, 127–128); the nature of the GODHEAD and exalted beings (sections 130, 132); eternal and PLURAL MARRIAGE (sections 131–32; *see also* Official Declaration—1); political laws and governments (section 134); and a statement of the contributions of Joseph Smith and of his testimony at the time of his martyrdom (sections 135–36).

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C. MAX CALDWELL

#### SECTION 1

Section 1 of the Doctrine and Covenants is called the "Preface." It was a revelation received by Joseph SMITH between sessions of a conference in Hiram, Ohio, on November 1, 1831. The conference had been convened to consider publishing sixty-three of the revelations Joseph Smith had received (*see* BOOK OF COMMANDMENTS). The conference voted unanimously to publish them as the word of the Lord. In accordance with the Lord's declaration, this section was published as "my preface unto the book of my commandments" (D&C 1:6). It sets an urgent tone for the entire Doctrine and Covenants.

Like the revelations it introduces, section 1 is written predominantly in the first person as the word of the Lord: "What I the Lord have spoken, I have spoken" (verse 38). It proclaims to the world

that through the RESTORATION of his Church, God has set his hand the last time to redeem his children and prepare the earth for the Savior's return.

Section 1 is a bold declaration that God sees all things and speaks to all people, that his words will go to all nations through his chosen disciples, that every person eventually will hear the gospel in his or her own language so that each may understand, and that weak things of the world will break down the mighty and strong and the Church will be brought out of obscurity by the power of God (see also the revelation given two days later, D&C 133).

Section 1 balances judgment and relief. It is a voice of warning of impending judgments: "Prepare ye, prepare ye" (verse 12). It warns that those who do not repent will suffer much sorrow, for worldwide sin has kindled the "anger of the Lord" and people "have strayed from [his] ordinances and have broken [his] everlasting covenant" (verses 13–15). Those who hearken, however, are promised instruction, chastening, correction, knowledge, and blessings from God.

The section ends with the certification of the Lord that all his prophecies and promises, though given to men in their weakness, are true and will be fulfilled.

GEORGE W. PACE

## SECTIONS 20–22

Sections 20–22 of the Doctrine and Covenants are fundamental, formative documents in early Church history. They continue to serve as a definitive statement of beliefs and PRIESTHOOD functions. Originally sections 20 and 22 were published together as "Articles and Covenants of the Church of Christ." They were first published in the *Painesville* (Ohio) *Telegraph* in April 1831 and later on the first page of the first issue of *The Evening and the Morning Star* in June 1832. The earliest known version of section 20 is dated June 1829. Many early copies were made of a draft in Oliver COWDERY's hand.

Sections 20–22 were officially adopted as doctrinal revelations by the Church at its first conference on June 9, 1830, and were the first sections of the Doctrine and Covenants to be thus approved. Later, missionaries often would read manuscript copies of these "Articles" at public meetings and conferences because they had been instructed to include the "Church Articles" in their teachings



Section 20 was known originally as the Articles and Covenants of the Church, setting forth basic beliefs and duties. Pictured here is an 1835 letter, or license, indicating that Edward Partridge was the authorized bishop of the Church (cf. D&C 20:63–64, 84). It is signed by Joseph Smith, Oliver Cowdery, W. W. Phelps, John Whitmer, and Sidney Rigdon.

(D&C 42:13). Section 20 was Chapter II in the 1835 edition of the Doctrine and Covenants, right after the revealed Preface. The present order was established in the 1876 edition.

Section 20 is a composite text that divides into a historical prologue (verses 1–16), a statement of beliefs (verses 17–36), and a collection of policies and procedures (verses 37–84). While its principles continue to guide Latter-day Saints today, its provisions also provide glimpses of Church life in its initial years. The prologue contains the earliest published references to the ordination of Joseph Smith and Oliver Cowdery as APOSTLES (verses 2–3) and to Joseph Smith's FIRST VISION: "It was truly manifested unto this first elder that he had received a remission of his sins" (verse 5). The personal dimension of this account is consistent with Joseph's 1832 and 1835 accounts of his First Vision.

Section 20 also contains the Church's earliest known declaration of faith. It affirms basic Christian doctrines, following the sequence common to most Protestant confessions, beginning with the nature of God (verse 17), the Creation (verses 18–19), the Fall (verse 20), Jesus Christ, the Atonement, and the plan of salvation (verses 21–28).

Additional comments discuss the possibility of “falling from grace” and the nature of sanctification, which were lively issues in the 1820s. Sensitivity to the surrounding Christian world is shown in verse 35, which assures that these articles are “neither adding to, nor diminishing from the prophecy of [John’s] book, the holy scriptures, or the revelations of God that will come hereafter.”

Most of section 20 gives guidelines for Church government. Drawing partly upon texts from the Book of Mormon, it explains the ordinances of BAPTISM and the SACRAMENT, and the duties of baptized members. Originally, priests, teachers, and deacons were local adult priesthood leaders, which explains the significant pastoral charge given them (verses 46–59) and their role in signing certificates of worthiness for members moving from one branch of the Church to another (verse 84). The AARONIC PRIESTHOOD had a public ministry to “preach, teach, expound, exhort” (verse 46) and needed to be properly “licensed” (verse 64).

Received on the day the Church was incorporated, section 21 defines Joseph Smith’s leadership of the new Church as “a seer, a translator, a prophet, an apostle of Jesus Christ” (verse 1), with Oliver Cowdery as an elder “under his hand” (verse 11). Church members are counseled to keep records and to receive Joseph’s words “as if from mine own mouth” (verses 1, 5).

Section 22, received the same month, requires all people, even those previously baptized, to be baptized into “a new and an everlasting covenant” (verse 1).

Together, these three sections provide a firm organizational foundation for the restored Church of Christ.

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GRANT UNDERWOOD

#### SECTION 25

This revelation was given in HARMONY, PENNSYLVANIA, in July 1830, three months after the organization of the Church. It was first printed in the BOOK OF COMMANDMENTS in 1833 as Chapter

XXVI. It is addressed to Emma SMITH, wife of the Prophet Joseph Smith. In the earliest version, Emma Smith is addressed as “my daughter in Zion.” Joseph Smith later expanded this verse to add, “All those who receive my Gospel are sons and daughters in my kingdom.”

The section has five main components:

1. Emma is designated as an “elect lady” (verse 3). Later, on March 17, 1842, when Emma Smith became the first president of the RELIEF SOCIETY and the women were organized in the order of the priesthood, Joseph explained that this was the office of her “elect” calling. The benevolent organization that she led had grown to more than 3 million women by 1990.

2. Emma is admonished to unity with her husband to “be unto him for a scribe” and to “go with him at the time of his going” (verse 6). She accepted these callings, though she was later required to abandon home and security.

3. Emma is called to “be ordained under [Joseph’s] hand to expound scriptures, and exhort the church,” as “given thee by my Spirit” (verse 7). She is also commanded to study and devote her time “to writing, and to learning much” (verse 8). In the course of her life, she taught, expounded, exhorted, presided, and served in many Church organizations. The mandate has remained with LDS women: to master the scriptures, thus the more powerfully to lead, teach, minister, and serve.

4. Emma is charged to select sacred hymns, and a manifesto is given of the spiritual power of music: “The song of the righteous is a prayer unto me” (verse 12). Her hymnal was first published in 1836 (although 1835 appears on the title page). This collection utilizes many classical Christian words and melodies but also embodies songs related to most of the unique events and teachings of the RESTORATION (see HYMNS AND HYMNODY; MUSIC).

5. Emma is counseled against murmuring, putting her public ministry before her role as companion of her husband, seeking “the things of this world” (verse 10), and pride. “Let thy soul delight in thy husband” (verse 14). She is to glorify her husband while involved in a public ministry. Emma fulfilled each of these callings, endured the loss of five children, and stood by Joseph until his martyrdom.



This inclusion of women in leading roles of the Church, presiding in some organizations and over certain sacred functions, was a marked departure from nineteenth-century patterns. Church leaders, both men and women, continue to cite passages from this inspired calling of Emma to exemplify some of the potentials of women and facilitate their full participation in all spiritual callings and blessings of the Gospel.

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#### KLIS HALE VOLKENING

#### SECTION 42

This section is called the "law of Christ" and the "law of the Church," and receiving it fulfilled a promise made on January 2, 1831, in Doctrine and Covenants 38:32, that the law would be given to the Church in Ohio. As a precondition (see D&C 41:2–3), the ELDERS were to unite in the prayer of faith. The first seventy verses of section 42 were given February 9, 1831, while twelve elders were, as the record states, "united in mighty prayer." Verses 71–93 were received two weeks later in similar circumstances. The revelation was first published in *The Evening and The Morning Star*, in July and October 1832, and was included as chapters 44 and 47 of the BOOK OF COMMANDMENTS in 1833.

High requirements were here imposed on the infant Church, with a small and scattered membership and little instruction and experience. They can be divided into six main segments:

1. A missionary commission to travel to the West (verses 1–17). Its members were to go two by two, under proper ordination and authority, to teach the principles of the gospel from the Bible and Book of Mormon and to teach only "by the Spirit."
2. A reaffirmation of the TEN COMMANDMENTS (verses 18–29). The ancient decalogue of Moses stressed the laws of behavior. The New Testament, especially the SERMON ON THE MOUNT, and a similar sermon in 3 Nephi emphasize both the act and the inner condition, letter and spirit. Section 42 also affirms the more inclusive expectations and aspirations of the NEW AND EVERLASTING COVENANT. Additions include "Thou shalt not lie . . . [nor] speak evil of thy neighbor, nor do him any

harm" and "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." Violators, it is said, "shall not have the Spirit" and shall fear.

3. A statement on the laws of STEWARDSHIP and CONSECRATION (verses 30–39). Properties were to be consecrated by a covenant "which cannot be broken," for support of the poor, each person acting as a steward over his own property, and a HIGH COUNCIL and BISHOP as stewards over the Church storehouse. The storehouse, replenished by "residues," would administer to the poor and needy. "Inasmuch as ye do it unto the least of these, ye do it unto me." Through these principles, the Church was to procure land, build houses of worship, and eventually establish the NEW JERUSALEM.

4. Warnings against pride of heart, ostentation, idleness, and uncleanness (verses 40–42).

5. Admonitions to compassionate care for the sick who are without the gift of faith unto HEALING (verses 43–52). Signs, including healing, will follow specific gifts of faith, but the highest form of faith is to "have power to become my sons." Reassurance is given those who die unto the Lord, for their death "shall be sweet unto them" (verse 46).

6. Instructions on Church procedures regarding transgressors, trials, witnesses, Church discipline in relation to the laws of the land, and patterns of confession and reconciliation (verses 53–93).

[See also DISCIPLINARY COUNCILS.]

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VICTOR L. BROWN, SR.

#### SECTION 45

This revelation of the Doctrine and Covenants was received in early March 1831, a time when "many false reports, lies, and foolish stories, were published in the newspapers, and circulated in every direction, to prevent people from investigating the work, or embracing the faith" (HIC 1:158). In it the Lord called the Saints to hearken to his voice, and noted that he was pleading unto the Father for them (D&C 45:1–7). He then told them he would "prophesy, as unto men in days of old," and gave them what he had given his disciples in Jerusalem

concerning events that would take place in that day, in the last days, and at his second coming.

Three events would take place during the time of the Savior's own generation: (1) the temple in Jerusalem would be destroyed (verses 18–20); (2) the Jewish nation would be desolated and destroyed (verse 21); and (3) the Jews would be scattered among all nations (verse 24). History shows that these prophecies were fulfilled. Before the end of first century, Roman conquests brought about a literal and exact fulfillment of all that Jesus had described. Some who heard him prophesy lived to witness those events.

Many events would happen in the last days preceding the Lord's second coming:

1. The Jews shall be gathered to Jerusalem (verse 25).
2. There shall be wars and rumors of wars (verse 26).
3. Men's hearts shall fail them (verse 26).
4. There shall be claims of a delay in Christ's coming (verse 26).
5. The love of men shall wax cold (verse 27).
6. Iniquity shall abound (verse 27).
7. The fulness of the gospel shall be restored (verse 28).
8. Times of the Gentiles shall be fulfilled (verse 30).
9. There shall be an overflowing scourge and desolating sickness (verse 31).
10. The wicked shall curse God (verse 32).
11. There shall be earthquakes and many desolations (verse 33).
12. There shall be displays of heavenly phenomena—sun, moon, stars (verses 40–44).

The Times of the Gentiles referred to in item 8 began with the taking of the gospel to the Gentiles by the apostles after the death of Christ. The second opportunity for the Gentiles came with the restoration of the gospel through Joseph Smith, to be preached first to the Gentiles and then to the Jews.

When the Savior comes a second time, he will make at least three general appearances:

1. He will appear to the Saints or covenant members of his church (verses 45–46, 56–57). The Savior likened those faithful members to the five wise virgins who had taken the Holy Spirit to be their guide (cf. Matt. 25:1–13).

2. He will appear to the Jews at Jerusalem (verses 47–53). When the Jews are engaged in a battle for survival, the Savior will appear and intervene in their behalf and they will recognize him as their Messiah.

3. He will appear to the world (verses 74–75). This appearance will not be to a select group, but rather will be of such magnitude that the wicked will be destroyed, leaving only the righteous to enjoy the millennial reign of the Savior. The second coming of the Savior will coincide with the resurrection of faithful covenant members of his Church who shall be caught up to meet him when he comes in his glory (verse 45). And the heathen who lived without the law will be resurrected, and also "they that knew no law" (verse 54).

The revelation known as section 45 then focuses on Joseph Smith's work on the Bible translation (verses 60–62), and also mentions wars abroad and at home (verse 63). The last verses call the Saints to gather "with one heart and with one mind . . . [to build] the New Jerusalem, a land of peace, a city of refuge, a place of safety" (verses 65–66).

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C. MAX CALDWELL

#### SECTION 76

Section 76 presents a vision about the PLAN OF SALVATION, particularly the nature of the three kingdoms or heavens of glory that mankind may inherit following the Resurrection, depending on their personal faithfulness (see DEGREES OF GLORY).

As Joseph SMITH and Sidney RIGDON were working on the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST) on February 16, 1832, they came to John 5:29, concerning the resurrection of the just and the unjust. Of that experience, Joseph explained, "It appeared self-evident that . . . if God rewarded every one according to the deeds done in the body, the term 'Heaven,' as intended for the Saints' eternal home must include more

kingdoms than one. . . . While translating St. John's Gospel, myself and Elder Rigdon saw the following vision" (HC 1:245). At least ten people were in the room when this revelation was received. One of them, Philo Dibble, sixty years later recalled how Joseph and Sidney, almost motionless for about one hour, would alternately relate and confirm to each other what they were concurrently seeing in the vision (Cannon, pp. 303–304).

The revelation contains a series of six visions: They see the Son of God on the right hand of God (verses 1–24); they see how the devil and his followers rebelled and were cast down (25–49); they see the CELESTIAL KINGDOM (50–70), TERRESTRIAL KINGDOM (71–80), and TELESTIAL KINGDOM (81–90), and those who will inherit each of these degrees of glory; and they see the three kingdoms of glory compared (91–119). The text was first published in *The Evening and the Morning Star* in July 1832 and was included as section 91 in the 1835 edition of the Doctrine and Covenants.

Because this section, called "The Vision," departed significantly from the mainstream Christian view of one heaven and one hell, it was not easily received by some at first. Brigham YOUNG said, "My traditions were such, that when the Vision came first to me, it was so directly contrary and opposed to my former education, I said, wait a little; I did not reject it, but I could not understand it" (*Deseret News, Extra*, September 14, 1852, p. 24). Entire BRANCHES of the Church had the same problem. John Murdock and Orson Pratt, serving missions in Ohio at the time, struggled to help Church members there accept these new outlooks on eternity. Soon, however, most members believed and understood the concepts, and came to revere this vision as one of the most beautiful and awe-inspiring ever given.

Joseph Smith himself rejoiced in "the light which burst upon the world through the foregoing vision" (PJS 1:372), which he said was "a transcript from the records of the eternal world. The sublimity of the ideas; the purity of the language; the scope for action; the continued duration for completion, in order that the heirs of salvation may confess the Lord and bow the knee; the rewards for faithfulness, and the punishments for sins; are so much beyond the narrow-mindedness of men, that every man is constrained to exclaim: 'It came from God'" (TPJS, p. 11).

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DONALD Q. CANNON

#### SECTION 84

Given on September 22–23, 1832, at KIRTLAND, OHIO, section 84 was first published as Chapter IV in the 1835 edition of the Doctrine and Covenants. It is called a revelation on priesthood and was given in the presence of six ELDERS who had just returned from their MISSIONS to the eastern states. The revelation has four main themes.

**ZION.** Earlier, the establishment of ZION and the need for a TEMPLE as its center had been revealed (D&C 57:1–3). Section 84 makes the Church responsible for assembling the Saints and building the NEW JERUSALEM (Zion), beginning with the temple. Both undertakings are to be completed in a "generation." Zion is to be established through the power and authority of the MELCHIZEDEK PRIESTHOOD (verses 1–5).

**PRIESTHOOD.** Priesthood is the power and authority delegated to man to act for God in saving souls, and it cannot be assumed, but must be passed on from one who already has it. Section 84 clearly distinguishes two priesthoods, namely, the Melchizedek and Aaronic. Moses, for example, received the Melchizedek Priesthood from Jethro, who received it through rightful heirs back to "Adam, who was the first man" (verses 6–17). The Melchizedek Priesthood administers the GOSPEL and holds the KEYS of the mysteries of the kingdom and knowledge of God. Through the ORDINANCES administered by this priesthood, men and women partake of the powers of godliness. Only thus may they behold his face and endure his presence (verses 19–22).

The AARONIC PRIESTHOOD holds the keys of the ministering of ANGELS and the preparatory gospel. It continued in an unbroken line from Aaron and was the priesthood of the law of Moses. It was also the priesthood held by John the Baptist. This preparatory gospel includes FAITH, REPENTANCE, and BAPTISM, and leads to the Mel-

chizedek Priesthood and its ordinances (verses 26–27).

**OATH AND COVENANT OF THE PRIESTHOOD.** When worthy men receive the Melchizedek Priesthood, they enter into a covenant relationship with the Lord. They covenant that in faithfulness and OBEDIENCE they will magnify their priesthood CALLINGS—that is, wholeheartedly honor and fulfill their stewardships. By keeping this covenant, the priesthood holder receives the oath of the Father, which leads to receiving the Father’s kingdom and “all that [the] Father hath” (verse 38). Those who violate or break this covenant and altogether turn from it “shall not have forgiveness of sins in this world nor in the world to come” (verse 41; *see also* OATH AND COVENANT OF THE PRIESTHOOD).

The elders of the Church are told that because of “vanity and unbelief” they and all the children of Zion have been spiritually darkened and are under condemnation before the Lord. They are to repent and remember the “new covenant,” even the Book of Mormon. Through obeying this counsel, they will be forgiven their sins and bring forth fruit worthy for the kingdom (verses 54–61).

**MISSIONARY COUNSEL.** Section 84 gives instruction and promises to those who are emissaries of Jesus Christ. Under their direction, the gospel is to be taken to all the world. Those who desire to enter into the kingdom of Christ are to be baptized and receive the GIFT OF THE HOLY GHOST. Signs will follow those who believe. The missionaries are promised protection as well as necessities of life (verses 62–119, cf. Matt. 10).

In summary, priesthood bearers are counseled to learn their duties and faithfully function in their offices and callings. Each calling is essential within the kingdom of Christ (verses 109–110).

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LEAM G. OTTEN

#### SECTION 88

Section 88 was given through Joseph Smith in the “translating room” of the WHITNEY STORE in

KIRTLAND, OHIO. Verses 1–126 were given on December 27 and 28, 1832, and verses 127–141 on January 3, 1833. The revelation was recorded in the Kirtland Council Minute Book, and portions of it were published in *The Evening and the Morning Star* in February and March 1833. It was printed as section 7 in the 1835 edition of the Doctrine and Covenants.

On Christmas Day 1832, Joseph Smith received what has become known as the prophecy on war (D&C 87), which predicted “the death and misery of many souls.” His brethren were troubled at this. They united in FASTING AND PRAYER before the Lord, seeking his will concerning the upbuilding of Zion. The Prophet designated the subsequent revelation (D&C 88) the “olive leaf” and “the Lord’s message of peace to us” (HC 1:316).

The section opens with an intimate promise “even upon you my friends,” which is given of God through Jesus Christ, his Son (D&C 88:3–5) and is comparable with the promise of John 14 of the Comforter and the HOLY SPIRIT OF PROMISE.

Passages follow on the pervasive immanence of divine light: THE LIGHT OF CHRIST enlightens the eyes and quickens the understanding (*see* LIGHT AND DARKNESS). It is in and through all things, the very light of the sun, moon, and stars. It “proceedeth forth from the presence of God to fill the immensity of space” (verse 12). It is equated with the life, the law, and the power of God.

In this context the following doctrines are clarified:

The SPIRIT and BODY are the SOUL of man. There are three DEGREES OF GLORY and three orders of glorified bodies. One receives a resurrected body according to the law by which one abides while in this world: “Your glory shall be that glory by which your bodies are quickened” (verse 28). In the resurrection one receives in full what in this world one has had only in part. A fourth order of resurrected bodies pertains to the Sons of Perdition, who, though resurrected, receive no glory (verses 32–33).

The earth itself is alive. It will die and be glorified, and the bodies who are quickened by a celestial spirit will inherit; “for this intent was it made and created, and for this intent are they sanctified” (verse 20).

There are multiple worlds, multiple creations, all governed by law. “Unto every kingdom is given a law; and unto every law there are certain bounds

also and conditions” (verse 38). Law includes appointed cosmic times, seasons, and orders, as well as the divine attributes and powers of mercy, justice, and judgment. “All beings who abide not in those conditions are not justified” (verse 39; *see* JUSTIFICATION). Those who seek to become a law unto themselves will not, and cannot, be sanctified.

A parable of laborers in a field teaches the magnitude of the Lord’s creations (verses 46–61), that glorification comes only in appointed time and sequence, “every man in his own order” (verse 60).

The call is given to build a TEMPLE and hold a SOLEMN ASSEMBLY. The temple is to become a house of God: of prayer, fasting, faith, learning, glory, and order. All incomings, outgoings, and salutations will be in the name of the Lord. The Saints are commanded to “organize yourselves, and prepare yourselves, and sanctify yourselves” (verse 74) through solemnity and sober study, to be ready for the temple experience. (*See* KIRTLAND TEMPLE; TEMPLE DEDICATIONS.)

A comprehensive curriculum for the SCHOOL OF THE PROPHETS is introduced. It includes languages, history, and a study of “the wars and the perplexities of the nations, . . . and a knowledge also of countries and of kingdoms” (verse 79).

Prophecies are reiterated concerning the changes, earthquakes, tempests, and commotion in the earth and the heavens that will precede the second coming of Christ. Six periods or epochs of one thousand years each are designated. These are to culminate in the seventh or millennial era. An angel and an angelic trumpet symbolize each period.

The revelation concludes with specific instructions on the conduct of meetings, the duties of the presidency, admission into the School of the Prophets, and WASHING OF FEET, in the pattern of John 13, as an initiatory and purifying ordinance for members of the school.

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BARBARA R. CARTER

#### SECTION 89

This section, known as the WORD OF WISDOM from its first words, was received at a meeting of the SCHOOL OF THE PROPHETS in the upper level of

the Whitney store on February 27, 1833, in Kirtland, Ohio. According to Zebedee Coltrin, one of twenty-two Church leaders in attendance, Joseph Smith received the revelation in an adjoining room in the presence of two or three brethren, walked in with the document in hand, and read the contents to the assembled school members. The revelation was first printed in December 1833 or January 1834 on a broadsheet and was included in the 1835 edition of the Doctrine and Covenants.

The Word of Wisdom was given “in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days” (verse 4). As some of these designs pertain to what people eat and drink, the Word of Wisdom gives basic directions on what is good and not good, and posits a strong relationship between what individuals take into their bodies and their physical and spiritual well-being. The revelation prohibits three things: tobacco, strong drinks, and hot drinks (verses 5–9). “Strong drinks” were understood as alcoholic beverages; “hot drinks” were defined by early Church leaders as tea and coffee. Church leaders have traditionally confined relevant worthiness requirements to the prohibited items. The revelation also recommends the prudent use of herbs and fruits, the sparing consumption of meat, and the use of “all grain,” but especially “wheat for man” (verses 10–17). Saints who obey the admonitions are promised health and strength, wisdom and knowledge, and protection from the destroying angel (verses 18–21).

The Word of Wisdom was an inspired response to specific problems or paradoxes within the Church and to pressing social issues in contemporary American society. Brigham Young recalled in 1868 that Joseph Smith was bothered by the seeming incongruity of discussing spiritual matters in a cloud of tobacco smoke and that Joseph’s wife, Emma Smith, was bothered at having to clean the quid-littered floor. It is also probable that the Prophet was sensitive to, and supportive of, the widespread temperance sentiment of the 1830s. As was his custom, the Prophet went to the Lord for instructions, and section 89 is distinctive in the sense that it is a divinely approved code of health.

Interpretations and applications of the Word of Wisdom have gradually changed through the years. In part, this change is consistent with the Church’s belief in continuing revelation through living PROPHETS. With regard to this particular section, the varied interpretations also reflect

some ambiguity in verse 2, which states that the revelation was given “not by commandment or constraint.” Since verses 1–4 were part of the introduction to this section in the 1835 edition of the Doctrine and Covenants, through the years there have been differences of opinion as to whether the Word of Wisdom is a commandment in the sense that observance is obligatory to enjoy full Church fellowship as well as whether observance implies abstinence or merely moderation.

In the mid-1830s, many Church members felt that abstinence from alcohol, tobacco, tea, and coffee was a criterion for fellowship. The one possible exception to this otherwise strict interpretation was wine, which some early Church leaders may not have considered “strong drink.” This early emphasis on abstinence or near abstinence failed to gain Church-wide or official acceptance, although Joseph Smith said no member “is worthy to hold an office” who has been taught the word of wisdom and fails “to comply with and obey it” (*TPJS*, p.117, fn.). Even so, the early statement gradually gave way to an emphasis on moderation. President Joseph F. Smith later taught that the Lord did not insist on strict compliance in these early years in order to allow a generation addicted to noxious substances some years to discard bad habits. This early pattern of moderation, observable by the 1840s, continued throughout the nineteenth century. President John TAYLOR initiated a reform in the early 1880s in which he stressed that all Church officers should abstain from the prohibited items, but his efforts were cut short by the social disruption caused by federal antipolygamy raids. While Church leaders did not require abstinence in the nineteenth century, they stressed moderation, counseled strongly against drunkenness, and opposed or carefully regulated the establishment of distilleries and grog shops. The numerous observations by visitors in UTAH TERRITORY attest to the prevailing orderliness and sobriety of Mormon communities and evidence the effectiveness of such preaching.

The path leading to the present position on the Word of Wisdom began with the presidency of Joseph F. Smith (1901–1918) and culminated in the administration of Heber J. Grant (1918–1945), who, more than any other Church leader, preached strict compliance with frequency and fervor. By the early 1930s, abstinence from alcohol, tobacco, tea, and coffee had become an established test of Church fellowship. There was no known

specific revelation that brought this about. It resulted from Church leaders’ long-term concern over the deleterious physical and spiritual effects of alcohol, tobacco, tea, and coffee on both individuals and communities. National and local agitation over prohibition and the mounting scientific evidence attesting to the harmful effects of certain substances intensified that concern.

The Word of Wisdom has resulted in, among other things, better physical health among LDS people (see *VITAL STATISTICS*) and physical affirmations of truths received through revelation. It has also brought about a distinguishing separateness that reminds Latter-day Saints of their religious commitments and responsibilities.

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PAUL H. PETERSON

#### SECTION 93

Section 93 is a revelation received through the Prophet Joseph SMITH on May 6, 1833, during a conference of high priests at KIRTLAND, OHIO. It was first printed as chapter 82 of the 1835 edition of the Doctrine and Covenants. The insights of this revelation pervade LDS understanding of the nature and relationship of God and man.

It begins with the divine promise that every soul who forsakes sin, comes unto Christ, calls upon his name, obeys his voice, and keeps his commandments shall see his face “and know that I am, and that I am the true light that lighteth every man that cometh into the world” (verses 1–2).

The next verses refer to sayings from a record of John yet to be revealed in full. They are reminiscent of the prologue to John’s Gospel, but they also witness to Jesus’ baptism by John the Baptist.

Christ is called the Father and is one with the Father because “he gave me of his fulness” (verse 4). He is called the Word because he is the “messenger of salvation” (verse 8). In him is “the life of men and the light of men” (verse 9). “The worlds were made by him; men were made by him; all things were made by him, and through him, and of him” (verse 10).

In contrast with theologies of static being, several verses affirm Christ’s becoming. Three times

they reiterate that Christ did not receive a fulness at the beginning but continued “from grace to grace” until he received a fulness of the glory of the Father (verses 12, 13, 14; cf. Luke 2:40; Heb. 5:8–9). Christ became like the Father in the exalted sense only after his resurrection and glorification (cf. Rev. 5:12–13). An understanding of this process is the foundation of authentic worship.

The revelation denies the notion of *ex nihilo* creation. The intelligence of man, “the light of truth,” (verse 29), is not created but is self-existent. Man, like Christ himself, “was . . . in the beginning with God” (verse 29). Furthermore, “The elements are eternal” (verse 33).

Truth is “knowledge of things as they are, and as they were, and as they are to come” (verse 24). Truth and intelligence are independent in the spheres in which God has placed them (verse 30). The spirit of man is native to the spirit of truth, which is “plainly manifest” from the beginning (verse 31). This is the basis of AGENCY and ACCOUNTABILITY. “Every man whose spirit receiveth not the light is under condemnation” (verse 32).

Christ is the exemplar in all things. All may “come unto the Father in my name” (verse 19) and, in due time, “be glorified in me as I am in the Father” (verse 20). Man is a temple and a defiled temple will be destroyed. “Spirit and element” inseparably connected (resurrected) can receive a fulness of joy. “The glory of God is intelligence” defined as “light and truth.” One who receives light and truth forsakes the evil one (verse 37).

“Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God” (verse 38). Through disobedience men become sinful, “light and truth” taken as they embrace the “traditions of their fathers” (verse 39).

The revelation closes with admonitions to the assembled high priests to set their houses in order by teaching the gospel more fully to their families (verses 42–50). Sidney Rigdon is to proclaim “the gospel of salvation” (verse 51) and the brethren are to “hasten to translate my scriptures” (Bible) and “to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man,” all “for the salvation of Zion” (verse 53).

DAN J. WORKMAN

## SECTION 107

Section 107 is one of the most important statements in latter-day scripture on the divisions, offices, quorums, and councils of the PRIESTHOOD. Section 107 establishes an orderly arrangement of lay priesthood responsibilities at several levels. It was first published as Chapter III in the 1835 edition of the Doctrine and Covenants and was entitled “On Priesthood.” Over the years it has been accepted as a major document and has been viewed as a wise and effective charter on priesthood keys and offices. It is the foundation of the priesthood administration of the Church (*see ORGANIZATION*).

On March 28, 1835, in Kirtland, Ohio, the recently organized QUORUM OF THE TWELVE APOSTLES met in preparation for their mission to the eastern United States. Feeling a sense of inadequacy in their new callings as special witnesses for Christ, the quorum drafted a letter to the Prophet Joseph SMITH requesting a revelation on their behalf: “The time when we are about to separate is near; and when we shall meet again, God only knows; we therefore feel to ask of him whom we have acknowledged to be our Prophet and Seer, that he inquire of God for us, and obtain a revelation, (if consistent) that we may look upon it when we are separated, that our hearts may be comforted” (HC 2:209–210).

Joseph “inquired of the Lord” and received section 107:1–57. The document distinguishes the MELCHIZEDEK PRIESTHOOD from the AARONIC PRIESTHOOD and defines which offices fall under each: The FIRST PRESIDENCY, and under it the twelve apostles, HIGH PRIESTS, and ELDERS, officiate in the Melchizedek Priesthood and function in all “spiritual things” (verses 1–12, 18–19, 21–26); the BISHOP, with his counselors, serves in the Aaronic Priesthood, which administers the “outward ordinances” of the Church, including baptism (verses 13–17, 20). The First Presidency presides over the Church; the Twelve are “special witnesses of the name of Christ in all the world” (verse 23); and the SEVENTY are called to preach the gospel abroad (verse 25).

The principles of priesthood organization established by this revelation combine democratic and hierarchic elements. “Of necessity there are presidents” over the several offices (verse 21), but every decision of one of the three governing quorums of the Church “must be by the unanimous voice of the same” (verse 27), made “in all



righteousness, in holiness, and lowliness of heart” (verse 30). These quorums—the First Presidency, the Quorum of the Twelve, and the quorums of the Seventy—are “equal in authority” but function under the priesthood keys of the First Presidency, or of the Quorum of the Twelve when the presidency is dissolved on the death of the President (verses 22–26). The revelation also traces the lineage of the patriarchal priesthood in ancient times from Adam to Noah (verses 39–57).

With few exceptions, verses 58–100 were excerpted from an earlier revelation and vision that Joseph Smith had received. It declared that the President of the High Priesthood is “to preside over the whole Church, . . . like unto Moses” (verse 91), and defined the duties, presidencies, and membership limits for quorums of elders, priests, teachers, and deacons. It also specified the duties of the bishop as a judge in Zion and gave the procedures for trying the conduct of a general officer of the Church.

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WALTER D. BOWEN

#### SECTIONS 109–110

Section 109 is the dedicatory prayer for the KIRTLAND TEMPLE. Joseph Smith records that he received this prayer under the spirit of revelation (HC 2:420). The prayer contains some temple language repeated from Doctrine and Covenants 88 (see verses 119–21), and some passages in it pertaining to the redemption of Jerusalem are paralleled in the Orson Hyde prayer given on the Mount of Olives five years later.

Section 109 is Hebraic in tone and reminiscent of the Solomonic dedication of the first temple and the temple-related benedictions of Jewish tradition (cf. 1 Kgs. 8).

It begins with thanksgiving, “Thanks be to thy name, O Lord God of Israel, who keepest covenant and showest mercy”; seeks divine acceptance and visible manifestation of divine glory upon the temple and the faithful; petitions that God accept what has been done in the spirit of sacrifice; designates the building as a house of God, of prayer, fasting, faith, learning, glory, and order (verse 8; cf. verse 16), where the divine name may be put upon his

servants; asks forgiveness and the blotting out of sin; pleads for emissaries of truth to go forth in power and seal their witness with power; pleads for protection from enemies and deliverance from the calamities in Missouri; and prays for mercy on the nations of the earth, for expansion of stakes, for the gathering of scattered Jacob and Judah, for the redemption of Jerusalem “from this hour” (verse 62), and finally for blessings on the homes and families of the leaders of the Church. It ends with “O hear, O hear, O hear us, O Lord . . . that we may mingle our voices with those bright, shining seraphs around thy throne” and an “Amen, and Amen” (verses 78, 80).

Section 110 is the record of events following the temple dedication on April 3, 1836. The account (not canonical in the RLDS church) was recorded by Joseph’s scribe Warren Cowdery, and first published one week after the events it describes in the *Messenger and Advocate*, and later was included in the 1876 edition of the Doctrine and Covenants (see headnote). After partaking of the sacrament and bowing in “solemn and silent prayer,” Joseph Smith and Oliver Cowdery received a shared vision. The Savior appeared and accepted the temple, saying, “My name shall be here; and I will manifest myself to my people in mercy in this house” (verse 7). MOSES next appeared to restore the “keys of the gathering of Israel from the four parts of the earth” (verse 11) preparatory to the renewal of temples and temple worship (see ISRAEL: GATHERING OF ISRAEL; TEMPLE ORDINANCES). Elias “committed the dispensation of the Gospel of Abraham” (verse 12) to restore the covenant promise made to Abraham that through him and his seed all generations would be blessed (see COVENANT OF ABRAHAM; GOSPEL OF ABRAHAM). Finally Elijah appeared and bestowed the keys of SEALING for all priesthood ordinances, including the sealing of families, and announced the imminence of the second coming of the Messiah (verses 13–16). This was in keeping with the final prophecy of Malachi that Elijah would come to turn the hearts of the children to the fathers before the great and dreadful day of the Lord (Mal. 4:5–6; see ELIJAH, SPIRIT OF).

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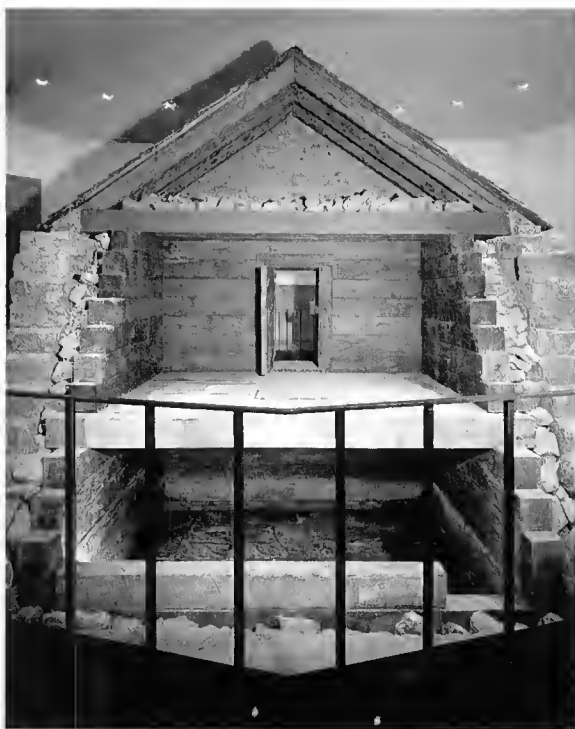
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S. MICHAEL WILCOX

## SECTIONS 121–123

These sections are selections from a long letter written by Joseph Smith in LIBERTY JAIL, Missouri, on March 20, 1839, addressed “To the Church of Latter-day Saints at Quincy, Illinois and scattered abroad and to Bishop Partridge in particular” (HC 3:289). The power and richness of the letter, both its doctrinal content and its literary images, may have resulted from the Prophet’s personal suffering.

Section 121 begins with a prayer, a cry of “O God, where art thou?” a plea that God will recognize the sufferings of the Saints, punish their enemies, and avenge their wrongs (verses 1–6). In the next verse, the Prophet hears the consoling voice of inspiration saying, “My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment” (verse 7). He is reminded “Thy friends do stand by thee,” and promised “They shall hail thee again with warm hearts and friendly hands” (verse 9). “Thou art not yet as Job” (verse 10). The righteousness of the Saints’ actions



Interior of the Liberty Jail, restored. Joseph Smith and his companions were held in the dark, low-ceilinged basement of this building from December 1838 to April 1839. D&C 121–123 were written in March, beginning with the prayer, “O God, where art thou?”

is confirmed; in the Lord’s time those who have afflicted the Saints will be punished (verses 11–25).

Verses 26–33 promise blessings of knowledge that will soon be poured out upon the Latter-day Saints by the Holy Spirit, including a knowledge of all God’s dominions and the laws by which they operate. The last part of section 121 includes some of the most sensitive and powerful verses in LDS scripture. Here the Prophet teaches against all forms of unrighteous dominion. True authority, he writes, is always linked to love. “No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned” (verse 41).

Section 122 is a revelation directed specifically to Joseph Smith, to help him understand the trials he is suffering. It assures him that he will be known for good among the noble and virtuous of the earth, and that his own people will never be turned against him by “the testimony of traitors” (verse 3). The verses graphically name perils and betrayals he has suffered or has yet to suffer, and then continues “Know thou, my son, that all these things shall give thee experience, and shall be for thy good” (verse 7). The section ends by reminding the young prophet that “the Son of Man hath descended below them all” (verse 8).

Section 123 instructs the Saints in the steps they should take to seek redress for their persecution and losses in Missouri. They are admonished to compile lists of property damages and character and personal injuries, to take affidavits, and to gather libelous publications so that they may present their case before government officials. This course of action is explained as the last duty they owe to God, to their families, and to the rising generation. The section ends by assuring the Saints that these efforts, although they may not understand their value, will be important to the Church in the future (verse 15).

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SUSAN HOWE

## SECTION 124

Section 124, given January 19, 1841, to the Prophet Joseph SMITH, is the longest revelation in the Doctrine and Covenants. It was the first section received at NAUVOO, Illinois, and was first printed in the 1844 edition of the Doctrine and Covenants as number 103.

Church members had fled from Missouri to Illinois in 1839 to escape the EXTERMINATION ORDER of Governor Lilburn W. Boggs. The eastern banks of the Mississippi River became a place of refuge and the Church headquarters. By 1841, Nauvoo had been established there and the village had grown to approximately 3,000 inhabitants. In that setting, section 124 served as an important inaugural, a kind of constitution for further development of Nauvoo and the Church. It provided instruction on temporal, doctrinal, and organizational matters, and gave assignments and counsel to fifty-five individuals.

Section 124 includes the following:

- A charge to Joseph Smith to “make a solemn proclamation” of the gospel to rulers of all nations (verses 2–14, 16–17, 107).
- Directions to build the NAUVOO HOUSE, a hotel where “the weary traveler may find health and safety” while contemplating the word of the Lord (verses 22–24, 56–82).
- A commandment to members to assist in building the NAUVOO TEMPLE, begun three months earlier. It was to be a place for the Lord to restore the fulness of the PRIESTHOOD and reveal “things which have been kept hid from before the foundation of the world” pertaining to the DISPENSATION OF THE FULNESS OF TIMES (verses 25–28, 40–44; *see also* TEMPLE ORDINANCES).
- A promise that if members would hearken unto the voice of God and his servants, “they shall not be moved out of their place” (verses 45–46).
- A clarification on BAPTISM FOR THE DEAD, defined as a temple ordinance. The revelation said Moses had received a similar charge to build a tabernacle for ordinance work (verses 25–48).
- A declaration that efforts of the Saints to establish a city and temple in Missouri were accepted by the Lord, even though persecutions prevented their establishment at that time (verses 49–54).

- Callings and confirmations of various positions in the Church, including a listing of some new officers and a reiteration of some previous callings. For example, Hyrum SMITH was named as PATRIARCH, replacing his father, who had died September 14, 1840. Joseph Smith, Sidney RIGDON, and William Law were appointed to the FIRST PRESIDENCY. Brigham YOUNG was re-named President of the QUORUM OF THE TWELVE APOSTLES (he had been sustained in this position on April 14, 1840), and assignments were made to that quorum. Twelve members were named for a stake HIGH COUNCIL, and others were called to serve in the presidencies of the high priests, elders, seventies, two bishoprics, and priests. Teachers, deacons, and stake organizations were mentioned, but no leadership assignments in these were made (verses 20–21, 123–42).

PAUL C. RICHARDS

## SECTIONS 127–128

Sections 127 and 128 constitute two doctrinal letters dictated by the Prophet Joseph SMITH while “in exile” near Nauvoo, Illinois, during the first week of September 1842. His scribe was William Clayton. The sections were first published in the TIMES AND SEASONS on September 14 and October 1, 1842, and first appeared in the Doctrine and Covenants in 1844 as numbers 105 and 106.

These documents clarified and formalized the LDS doctrine and practice of BAPTISM FOR THE DEAD, a practice attested to in the first century at Corinth (1 Cor. 15:29). Two years earlier, while speaking at a funeral on August 15, 1840, Joseph Smith first publicly announced the privilege and the responsibility of Church members to perform baptisms for the dead (*TPJS*, p. 179). “It presents the Gospel of Christ in probably a more enlarged scale than some have imagined it” (*TPJS*, p. 180). Immediately thereafter, Church members began performing proxy baptisms in the Mississippi River. A year later, Joseph Smith declared, “There shall be no more baptism for the dead, until the ordinance can be attended to in the Lord’s House” (*IHC* 4:426). When the baptismal font in the Nauvoo Temple was completed November 21, 1841, baptisms for the dead were performed there (*IHC* 4:454).

Sections 127 and 128 stress the requirement for eyewitnesses and a recorder at all such baptisms.

mal services. Without authenticated records on earth and in heaven, a baptism is not deemed valid (D&C 127:6–9; 128:3–10).

In Section 128, the Prophet expounded on Malachi 4:5–6 and explained that baptism for the dead is “a welding link” between parents and children (D&C 128:18). He further explained that unless children are sealed by temple ordinances to their deceased forebears, who are in turn sealed to each other in God’s family, neither can be fully saved and exalted (verses 14, 15, 18). “They without us cannot be made perfect—neither can we without our dead be made perfect” (verse 15; cf. Hebrews 11:40).

Baptisms and other temple ordinances for the dead continue as a vital part of Church doctrine and practice.

GEORGE D. DURRANT

#### SECTIONS 131–132

These sections discuss the principle of eternal marriage as a requirement for obtaining the highest degree of glory in the celestial kingdom (D&C 131:1–4; cf. 76:50–70). In that exalted state, men and women become gods (*see* GODHOOD), continue to have children (*see* ETERNAL INCREASE), and come to know God fully (D&C 132:23–24).

Section 131 contains selected statements made by Joseph SMITH on May 16–17, 1843, during a visit to members of the Church in Ramus, Illinois, 22 miles east of Nauvoo (HC 5:391–93). They were recorded by William Clayton in his diary. In addition to its teachings on eternal marriage, section 131 also defines the phrase “more sure word of prophecy,” declares that no one can be saved in ignorance (cf. *TPJS*, p. 217), and explains that spirit is purified matter.

Section 132 contains the doctrinal basis of the practice of PLURAL MARRIAGE. Although some were distressed by it, others found plural marriage “the most holy and important doctrine ever revealed” (W. Clayton, in A. Jenson, *Historical Record* 6:226). This revelation was recorded on July 12, 1843, in the brick store in Nauvoo. At the urging of Hyrum SMITH so that Emma Smith might be convinced of its truth, the Prophet Joseph Smith dictated it sentence by sentence. Clayton reported that “after the whole was written Joseph asked me to read it through, slowly and carefully, which I did, and he pronounced it correct” (CHC 2:106–

107). That evening, Bishop Newel K. Whitney received permission to copy the revelation. The next day, his clerk, Joseph C. Kingsbury, copied the document, which Whitney and Kingsbury proofread against the original. This copy was given to Brigham YOUNG in March 1847; it was officially adopted as revelation at a general conference in Salt Lake City in August 1852, and was first published for public review in a *Deseret News Extra* of September 14, 1852.

The doctrines in this revelation were probably received sometime in 1831 while the Prophet was translating the Bible. In response to questions about the legitimacy of the ancient prophets’ plural marriages, the Lord revealed to Joseph Smith the conditions and requirements under which plural marriage was to be observed. Lyman Johnson told Orson Pratt that “Joseph had made known to him [Johnson] as early as 1831, that plural marriage was a correct principle,” but had said it was not yet time to teach and practice it (MS 40 [1878]:788). That date was later confirmed in various statements and affidavits collected by Joseph F. SMITH and others from those who had been close to Joseph Smith in Nauvoo.

Section 132 states that all covenants must be made in the proper manner, by proper authority, and be sealed by the Holy Spirit of Promise in order to be valid eternally (verses 7–19), and that through faithfulness eternal blessings are guaranteed to those who marry by this new and everlasting covenant: “Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue” (verse 20). This law was ordained before the world was, and through it Abraham received the promise of eternal lives through his seed (verses 28–37). Strict prohibitions against adultery accompany the law of eternal marriage (verses 38–44, 61–63). In concluding verses, Joseph Smith received divine affirmation of his eternal standing with God and acceptance of his labors (verses 45–50); and admonitions were given to Emma and others to observe this law and to multiply and replenish the earth so that God may be glorified (verses 51–66).

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PAUL G. GRANT

## SECTIONS 137–138

Section 137 reports a vision of the CELESTIAL KINGDOM recorded in the diary of Joseph SMITH. On January 21, 1836, he and several other Church leaders gathered in the Kirtland Temple for the ordinances of washing and anointing. Joseph blessed and anointed his aged father, Joseph SMITH, Sr., who in turn anointed the members of the Church presidency and sealed blessings upon the Prophet. Joseph recorded that as the presidency laid their hands on his head and prophesied, “the heavens were opened upon us and I beheld the celestial kingdom of God, and the glory thereof” (verse 1). He saw its streets as if paved with gold. The Father and the Son sat on a blazing throne. ADAM and ABRAHAM were there; so were Joseph’s parents, who were still alive at the time of the vision, and his brother Alvin, who had died before the priesthood was restored and hence had not been baptized for the remission of sins. The vision continued beyond that which is included in section 137 (*HC* 2:380–81; *PWJS*, pp. 145–46). Many present received visions and witnessed the glory of God fill the room.

Joseph’s vision was the first doctrinal revelation to the Church disclosing that the Lord will provide all who die without hearing the gospel an opportunity to hear and accept it in the SPIRIT WORLD so they can enter the celestial kingdom (D&C 137:8–9; clarifying 76:72) and that children who die before the age of accountability (eight years) will be heirs of the celestial kingdom (D&C 137:10).

Section 138 is the record of a vision received by President Joseph F. SMITH on October 3, 1918, as he was pondering the universal nature of the atonement of Jesus Christ and wondering how the Savior taught the spirits in prison in the brief time between his death and resurrection (D&C 138:1–11; cf. 1 Pet. 3:19; 4:6). He saw the visit of the Savior to the righteous spirits in PARADISE. He also observed that Jesus did not go in person among the wicked and disobedient but organized representatives from among the righteous spirits to carry the gospel to “all the spirits of men” (D&C 138:30). Those who were not taught the gospel on earth will be given the opportunity to hear it and accept its exalting fulness when taught by Christ’s authorized representatives in the spirit world; those spirits who are “in darkness and under the bondage of sin . . . who repent will be redeemed” (verses 138:57–58; cf. 76:74).

The accounts of these two visions were canonized in the general conference of April 1976 as additions to the Pearl of Great Price. They became sections in the Doctrine and Covenants in 1981.

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LEON R. HARTSHORN

## OFFICIAL DECLARATION—2

Declaration—2 revealed that the “long-promised day has come when every faithful, worthy man in the Church may receive the holy priesthood.” This “priesthood revelation” made it possible for all worthy males to be ordained to all levels of the PRIESTHOOD. Previously black members of the Church had been denied the priesthood, which precluded their holding priesthood CALLINGS and participation in most TEMPLE ORDINANCES.

The revelation was received by President Spencer W. KIMBALL “after extended meditation and prayer” in the SALT LAKE TEMPLE. That same revelation came to his counselors and to the QUORUM OF THE TWELVE APOSTLES in the temple, and then it was presented to all of the other GENERAL AUTHORITIES, who approved it unanimously. It was announced by letter to all priesthood officers of the Church and to the press on June 8, 1978. Declaration—2 contains the text of that letter and records its presentation and acceptance on September 30, 1978, in general conference by the COMMON CONSENT of the members of the Church. The revelation resolved problems for many members who had agonized over the prior practice (Bush and Mauss), the historical origins and ramifications of which had become the subject of considerable debate and reflection.

Since the announcement, missionaries have actively proselytized in many nations with large black populations, where thousands have become members of the Church. Dallin H. Oaks, an apostle, noted this growth in the LDS Afro-American Symposium held at BRIGHAM YOUNG UNIVERSITY on the occasion of the tenth anniversary of the revelation (Oaks). In particular, he pointed to the rapid growth in black converts in the Caribbean islands, West Africa, and Brazil.

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CARDELL JACOBSON

## DOCTRINE AND COVENANTS COMMENTARIES

Commentaries on the Doctrine and Covenants follow the pattern of many biblical commentaries, supplying the historical context, that is, the time, circumstances, and situation of the REVELATIONS. In the most recent (1981) edition of the Doctrine and Covenants, headnotes for each section have been added or enlarged, with a brief synopsis of the historical setting. Additional notes and explanations are provided by the various separately published commentaries discussed here. Commentaries written by members of the Quorum of the Twelve Apostles are given special consideration. Others are recommended as helps to the membership of the Church to provide historical insight to their study of the scriptures.

An early (1916) and still useful one-volume commentary was written by Hyrum M. Smith, a member of the Quorum of the Twelve Apostles, and Janne M. Sjodahl. *Doctrine and Covenants Commentary* contains the text of the Doctrine and Covenants and gives historical background and commentary for each section. It is extensively footnoted with exegetical notes. The volume was later supplemented and expanded under the direction of Joseph Fielding SMITH, Harold B. LEE, and Marion G. Romney of the Quorum of the Twelve.

*The Message of the Doctrine and Covenants* (1969, edited by G. Homer Durham) is a published version of a series of lectures delivered at the University of Southern California by John A. Widtsoe, also of the Quorum of the Twelve. The author's scientific background is apparent in his references to nineteenth- and twentieth-century scientific theory.

T. Edgar Lyon, former director of the INSTITUTE OF RELIGION adjacent to the University

of Utah in Salt Lake City, published his *Introduction to the Doctrine and Covenants and Pearl of Great Price* in 1948. He treats the work as a "connected message" and emphasizes the functional aspects of many topics, including priesthood, missionary work, Zion, gathering, ordinances, Christian teachings, economics, millennium, unique revelations, and literary value.

From 1947 through 1949 the Church published a series of manuals titled *Church History and Modern Revelation*, written by Joseph Fielding SMITH of the Quorum of the Twelve. It was a study course for the MELCHIZEDEK PRIESTHOOD quorums of the Church. These volumes integrated each section of the Doctrine and Covenants with the life and times of the Prophet Joseph Smith. A more concise attempt at this approach was that of E. Cecil McGavin in a volume titled *The Historical Background of the Doctrine and Covenants*, published in 1949.

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II. DEAN GARRETT

## DOCTRINE AND COVENANTS EDITIONS

The Doctrine and Covenants contains revelations from God as given to the Prophet Joseph SMITH and later Presidents of The Church of Jesus Christ of Latter-day Saints and includes other inspired writings and doctrinal declarations accepted as scripture by the Latter-day Saints. The first edition appeared in 1835. Later editions incorporated additional revelations and reference aids. The Doctrine and Covenants has been translated into many languages, though the English edition is the official version.

By the fall of 1831, Joseph Smith had recorded seventy or more revelations, most of which contained instructions to Church members. In a special conference held November 1, 1831, in Hiram, Ohio, the Church decided to publish a selection of these revelations, or “commandments.” A new revelation was received on that occasion as “my preface unto the book of my commandments,” from which the title of the 1833 compilation, the Book of Commandments, may have been taken (D&C 1:6). This publication was never completed; a mob destroyed the Independence, Missouri, press and all but about a hundred unfinished copies in July 1833. These few copies of the Book of Commandments were circulated within the Church and were often called the “Book of Covenants,” in reference to the lead section, which had circulated widely in handwritten versions as “The Articles and Covenants of the Church.” Received the day the Church was organized, this revelation is now section 20 of the Doctrine and Covenants.

**THE 1835 EDITION.** Shortly after the unsuccessful 1833 effort to print the Book of Commandments

was stopped, plans were made to publish the revelations in Kirtland, Ohio. Renamed the *Doctrine and Covenants of the Church of the Latter Day Saints*, the book was presented to, and accepted by, the members of the Church in an August 1835 conference as the word of God. The change in name to Doctrine and Covenants reflected a change in content. Unlike the Book of Commandments, which contained revelations only, the Doctrine and Covenants was divided into two parts. The new first part consisted of seven theological presentations now known as the LECTURES ON FAITH but then titled “On the Doctrine of the Church of the Latter Day Saints.” The part including the revelations published previously, the original preface, and a number of new revelations not in the 1833 compilation, were titled “Part Second, Covenants and Commandments.” The title of the Doctrine and Covenants reflects the subtitles of these two parts.

In preparing the 1835 edition, Joseph Smith and a committee appointed to the task on September 24, 1834 (HC 2:165, 243–44) edited the revelations that had formerly appeared in the Book of Commandments. They corrected scribal and printing errors and occasionally clarified the text. They added explanations of the duties of officers that were new in the Church organization since the earlier revelations were received. They also combined some of the revelations to simplify publication and corrected grammatical problems.

The 1835 edition of the Doctrine and Covenants contained 103 sections, though two sections were inadvertently numbered 66, so that the last one’s number was printed 102. Sections 1–100 were revelations to Joseph Smith. Section 101 prescribed practices for MARRIAGE. Section 102 stated the appropriate relationship of the Church to governments (see POLITICS: POLITICAL TEACHINGS). These two sections were not revelations but were included as expressions of belief of the Church at that time. Oliver COWDERY (and possibly W. W. Phelps) wrote them, probably in response to critics of the doctrines and activities of the Church. Although Joseph Smith subsequently endorsed the statement on government, there is evidence that he opposed including the statement on marriage from the beginning, and it was eventually removed (see Cook, pp. 348–49, n. 11).

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**THE 1844 NAUVOO EDITION.** By 1840 the Church needed a new edition of the Doctrine and

Covenants. The 1835 edition had sold out, and Joseph Smith had received additional revelations. The new edition appeared in Nauvoo shortly after the death of Joseph Smith in 1844. The eight newly added revelations are numbered sections 103, 105, 112, 119, 124, 127, 128, and 135 in the 1981 edition. The metal printing plates from the 1844 edition were used in the 1845 and 1846 reprintings.

**THE 1845 LIVERPOOL, ENGLAND, EDITION.** In 1847, Brigham YOUNG led the members of the Church to the Salt Lake Valley, where they had no facilities to print books. In 1845 Wilford Woodruff printed 3,000 copies of the Doctrine and Covenants in England for the growing LDS population in the British Isles. This edition included the new revelations published in the 1844 Nauvoo edition. Other Church representatives arranged reprintings in England in 1849, 1852, 1854, 1866, and 1869 and shipped most of the 1854 printing to Salt Lake City because of very limited facilities for printing there.

**THE 1876 EDITION.** In 1876 Orson Pratt, a member of the QUORUM OF THE TWELVE APOSTLES and Church historian, acting under the direction of President Brigham Young, prepared a new edition of the Doctrine and Covenants in Salt Lake City. He divided each revelation into verses and added twenty-six revelations not previously included. They are now sections 2, 13, 77, 85, 87, 108–11, 113–18, 120–23, 125, 126, 129–32, and 136. Since section 132 contained information about PLURAL MARRIAGE inconsistent with the 1835 article on marriage, the latter was eliminated.

**THE 1879 EDITION.** Three years later, Pratt published another edition in England in which he added footnotes to the text. He also requested permission from President John Taylor to drop the “Lectures on Faith,” but was instructed that, though the time might come to do this, it was not yet. This edition was published in 1879 in England and in 1880 in Salt Lake City from duplicate plates. President George Q. Cannon, a counselor in the FIRST PRESIDENCY, presented this edition to the members of the Church in a fiftieth jubilee conference held in October 1880; they accepted the book as scripture.

From 1880 to 1920 the Church published at least twenty-eight printings from this edition. Beginning in 1908, each printing included a concordance and excerpts from President of the Church

Wilford Woodruff’s “Manifesto,” an official declaration ending plural marriage.

**THE 1921 EDITION.** In 1920, President Heber J. GRANT assigned a committee of six members of the Council of the Twelve to prepare a new edition of the Doctrine and Covenants. The major change in the 1921 edition was the removal of the “Lectures on Faith,” which were not considered to be revelations. The committee also revised the footnotes and divided the pages into double columns. Even though the name of the collection had been changed in the 1835 edition to signal the addition of the “Lectures on Faith,” it was not changed back when the lectures were deleted. The 1921 edition was the standard until 1981.

**THE 1981 EDITION.** A committee appointed by the First Presidency of the Church directed the publication of a new edition of the Doctrine and Covenants in 1981. New features included completely revised footnotes and rewritten introductory headings for each section. Two additional sections and a second official declaration were also incorporated. Section 137 is a portion of a vision of the celestial kingdom given to Joseph Smith in the Kirtland Temple on January 21, 1836. Section 138 is a vision about the redemption of the dead given to Joseph F. SMITH, sixth President of the Church, in 1918. OFFICIAL DECLARATION—2 is the 1978 announcement by the First Presidency that all worthy male members of the Church can be ordained to the priesthood.

**FOREIGN-LANGUAGE EDITIONS.** The Church has also published the Doctrine and Covenants in many languages other than English. Beginning in 1851 with the Welsh edition, the Doctrine and Covenants has been translated and published in its entirety in a score or more languages and selections from it in many others.

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ROBERT J. WOODFORD

## DOCTRINE AND COVENANTS AS LITERATURE

The literary quality of the Doctrine and Covenants can best be seen in its similarities to a near literary relation—that “noblest monument of English prose,” the King James Version of the BIBLE. Although a truly unique religious text, the Doctrine and Covenants contains more than 2,000 close parallels to biblical passages, and the literary manner of the book is similar to the Bible in subject matter. Like earlier scripture, the Doctrine and Covenants offers a rainbow of literary genres. The collection of revelations ranges from forms as transcendent as VISIONS (sections 3, 76, 110), angelic annunciations (sections 2, 13, 27), and PROPHECIES (sections 87, 121); through such ecclesiastical proclamations as PRAYERS (sections 109, 121), epistles (sections 127, 128), scriptural explanations (sections 74, 77, 86), COMMANDMENTS (section 19), and official declarations; to down-to-earth instructions (sections 130, 131) and minutes of meetings (section 102).

The literary kinship of the Doctrine and Covenants with the Bible is more apparent in tone than in style. The Doctrine and Covenants, for instance, is impressive for a simple, condensed straightforwardness that lends itself to statements remarkably rich in implication. The following two examples are from a single section: “Truth is knowledge of things as they are, and as they were, and as they are to come” (D&C 93:24). “The glory of God is intelligence, or in other words, light and truth” (93:36). These lines are not set in contexts that illuminate them so much as they are parts of a sorites—conclusions without the use of thesis and antithesis.

Tonal richness sometimes expresses itself in vivid metaphor. A single section of the Doctrine and Covenants, for example, displays a sensitive sequence of images of water—progress like “rolling waters” that cannot “remain impure” (D&C 121:33), evil prospects that shall “melt away as the hoar frost melteth before the burning rays of the rising sun” (121:11), and DOCTRINE that will “distil upon thy soul as the dews from heaven” (121:45).

As the most recent compilation of divine prophecy of The Church of Jesus Christ of Latter-day Saints, the Doctrine and Covenants provides the invaluable literary benefit of immediacy; divinity can be approached by modern readers through this book naturally and directly. It locates the reader not in the distant past of Ophir or Tarsus but in the recent history of such familiar landscapes as New York and Boston, where God reveals himself in close proximity. That closeness is apparent in his manner of address; he refers to recipients of his revelations a half dozen times in the book as “friends” (D&C 84:63; 84:77; 94:1; 98:1; 100:1; 104:1).

That is how the voice of the God of ABRAHAM and Isaac and of PETER and PAUL addresses readers in the Doctrine and Covenants—as friends. The most striking literary characteristic of the book is the directness of its access to God. When Joseph Smith cries out in a long and painful prayer of reproach, “O God, where art thou?” the Father’s response is as immediately comforting to present readers as it was to the Prophet: “My son, peace be unto thy soul” (D&C 121:1, 7). The Doctrine and Covenants speaks with biblical power to the immediate conditions of modern life. In the most difficult moments of current circumstance, the Doctrine and Covenants lifts readers’ eyes above mortal disappointments toward eternal hopes: “All these things shall give thee experience, and shall be for thy good” (122:7).

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STEVEN C. WALKER

## DOVE, SIGN OF THE

All four Gospel writers indicate that at the baptism of Jesus, JOHN THE BAPTIST saw the Spirit descend upon Jesus like a dove (Matt. 3:16; Mark 1:10; Luke 3:22; John 1:32). The JOSEPH SMITH TRANSLATION OF THE BIBLE, John 1:31–33, reads: “And John bare record, saying: When he was baptized of me, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I

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As the most recent compilation of divine prophecy of The Church of Jesus Christ of Latter-day Saints, the Doctrine and Covenants provides the invaluable literary benefit of immediacy; divinity can be approached by modern readers through this book naturally and directly. It locates the reader not in the distant past of Ophir or Tarsus but in the recent history of such familiar landscapes as New York and Boston, where God reveals himself in close proximity. That closeness is apparent in his manner of address; he refers to recipients of his revelations a half dozen times in the book as “friends” (D&C 84:63; 84:77; 94:1; 98:1; 100:1; 104:1).

That is how the voice of the God of ABRAHAM and Isaac and of PETER and PAUL addresses readers in the Doctrine and Covenants—as friends. The most striking literary characteristic of the book is the directness of its access to God. When Joseph Smith cries out in a long and painful prayer of reproach, “O God, where art thou?” the Father’s response is as immediately comforting to present readers as it was to the Prophet: “My son, peace be unto thy soul” (D&C 121:1, 7). The Doctrine and Covenants speaks with biblical power to the immediate conditions of modern life. In the most difficult moments of current circumstance, the Doctrine and Covenants lifts readers’ eyes above mortal disappointments toward eternal hopes: “All these things shall give thee experience, and shall be for thy good” (122:7).

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STEVEN C. WALKER

## DOVE, SIGN OF THE

All four Gospel writers indicate that at the baptism of Jesus, JOHN THE BAPTIST saw the Spirit descend upon Jesus like a dove (Matt. 3:16; Mark 1:10; Luke 3:22; John 1:32). The JOSEPH SMITH TRANSLATION OF THE BIBLE, John 1:31–33, reads: “And John bare record, saying: When he was baptized of me, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I

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ROBERT J. WOODFORD

## DOCTRINE AND COVENANTS AS LITERATURE

The literary quality of the Doctrine and Covenants can best be seen in its similarities to a near literary relation—that “noblest monument of English prose,” the King James Version of the BIBLE. Although a truly unique religious text, the Doctrine and Covenants contains more than 2,000 close parallels to biblical passages, and the literary manner of the book is similar to the Bible in subject matter. Like earlier scripture, the Doctrine and Covenants offers a rainbow of literary genres. The collection of revelations ranges from forms as transcendent as VISIONS (sections 3, 76, 110), angelic annunciations (sections 2, 13, 27), and PROPHECIES (sections 87, 121); through such ecclesiastical proclamations as PRAYERS (sections 109, 121), epistles (sections 127, 128), scriptural explanations (sections 74, 77, 86), COMMANDMENTS (section 19), and official declarations; to down-to-earth instructions (sections 130, 131) and minutes of meetings (section 102).

The literary kinship of the Doctrine and Covenants with the Bible is more apparent in tone than in style. The Doctrine and Covenants, for instance, is impressive for a simple, condensed straightforwardness that lends itself to statements remarkably rich in implication. The following two examples are from a single section: “Truth is knowledge of things as they are, and as they were, and as they are to come” (D&C 93:24). “The glory of God is intelligence, or in other words, light and truth” (93:36). These lines are not set in contexts that illuminate them so much as they are parts of a sorites—conclusions without the use of thesis and antithesis.

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knew him; for he who sent me to baptize with water, the same said unto me: Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God” (see also JST Matt. 3:45–46).

The HOLY GHOST is a spirit person in the form of man (D&C 130:22) and does not transform himself into a dove or any other form. The Prophet Joseph SMITH explained: “The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage [a man], and is in the form of a personage [a man]. It does not confine itself to the *form* of the dove, but in *sign* [symbol or representation] of the dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence” (*TPJS*, p. 276). The dove was a supernatural sign given to John to witness the identity of the MESSIAH. Some non-LDS scholars have entertained differing opinions as to whether or not a real dove was present. Joseph Smith’s explanation leads toward a conclusion that the dove was not literally present (see JESUS CHRIST: BAPTISM).

Other references to the sign of the dove are 1 Nephi 11:27; 2 Nephi 31:8 and Doctrine and Covenants 93:15. The BOOK OF ABRAHAM states that to Abraham also was revealed “the sign of the Holy Ghost in the form of a dove” (Facsimile 2, Fig. 7).

ROBERT L. MARROTT

## DRAMA

Latter-day Saints have supported and participated in theatrical activities throughout their history. Members of the Church established one of the first community theaters in America at Nauvoo, Illinois, in the 1840s. The Prophet Joseph SMITH directed that a home dramatic company be established. He taught the Saints to seek after all things “virtuous, lovely, or of good report, or praiseworthy” (A of F 13). These included theater, drama, and the related arts—music, dance, painting, singing, acting, and writing. Theatrical activity in Nauvoo did not cease until 1846, when the city was besieged and the Saints were driven out.

Soon after arriving in Salt Lake Valley in 1847, the Latter-day Saints erected what they call a bowery (a temporary shelter made from placing tree boughs on a frame structure) on the southeast cor-



LDS wards use drama or “roadshows” for entertainment, celebration, and instruction. This pioneer pageant was presented in the Logan, Utah, Fourth Ward in 1979. Courtesy Craig Law.



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ner of what became TEMPLE SQUARE. Three successively larger boweries replaced the first. Concerts, plays, and dances were performed there. President Brigham Young observed, "If I were placed on a cannibal island and given a task of civilizing its people, I should straightway build a theatre" (Skidmore, p. 47).

Social Hall in Salt Lake City was formally dedicated in 1853, scarcely more than five years after the arrival of the Mormon pioneers in the valley. In *Utah and the Mormons*, Benjamin G. Ferris described the presentations held there: "During the winter they keep up theatrical exhibitions in Social Hall, and generally the performances are better sustained in all their parts than in theatres of Atlantic cities" (quoted in Maughan, p. 5).

The SALT LAKE THEATRE, one of the finest theater buildings of its time, was dedicated in 1862. Brigham Young believed that it had been created for an ennobling purpose. During the dedicatory service, he said, "On the stage of a theatre can be represented in character evil and its consequences, good and its happy results and rewards, the weaknesses and follies of man and the magnanimity of the virtuous life" (quoted in Maughan, p. 84).

The tradition of theater continues in the Church today. Latter-day Saints write and produce plays, musicals, and roadshows. Roadshows are original mini-musicals, locally created and produced under the sponsorship of WARD and STAKE activities committees. The Church also sponsors religious pageants, including those presented annually in Palmyra-Manchester, New York; Nauvoo, Illinois; Independence, MISSOURI; Temple View, New Zealand; Calgary, Canada; Oakland, California; Mesa, Arizona; and Manti and Clarkston, Utah (see PAGEANTS).

BRIGHAM YOUNG UNIVERSITY in Utah and RICKS COLLEGE in Idaho have theater departments that train playwrights, actors, directors, and designers. The Promised Valley Playhouse in Salt Lake City is owned and operated by the Church. It stages its own productions, and its facilities are also available for stake and ward performances.

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CHARLES L. METTEN

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## DRUGS, ABUSE OF

The abuse of drugs is contrary to the teachings of the Church. Leaders have frequently cautioned members against using narcotics such as marijuana, heroin, LSD, and crack-cocaine, as well as misusing prescription medication or over-the-counter drugs. In the October 1974 General Conference, President Spencer W. KIMBALL stated, "We hope our people will eliminate from their lives all kinds of drugs so far as possible. Too many depend upon drugs as tranquilizers and sleep helps, which is not always necessary. Certainly numerous young people have been damaged or destroyed by the use of marijuana and other deadly drugs. We deplore such" (*Ensign* 4 [Nov. 1974]:6).

Latter-day Saints view drug abuse as harmful to both the physical and spiritual health of the individual. Drug abuse frequently results in substance addiction, which severely limits personal freedom. That AGENCY is vital and has eternal consequences is reason enough to avoid abuse and addiction. Furthermore, the impact on one's health and general well-being is often severe. Though not explicitly mentioned in the WORD OF WISDOM, the Church's health code revealed in 1833 (see DOCTRINE AND COVENANTS: SECTION 89), drug abuse is nonetheless viewed as contrary to its precepts. President Joseph Fielding SMITH explained that additional revelation in regard to drugs was unnecessary because if members "sincerely follow what is written with the aid of the Spirit of the Lord, [they] need no further counsel" (*IE* 59 [Feb. 1956]:78).

Bishops counsel drug addicts to seek professional treatment to help them overcome their addiction, and offer assistance as appropriate through LDS SOCIAL SERVICES.

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## EARTH

Latter-day Saints believe that God created this earth to provide his children, the human race, with the opportunity to receive physical bodies and to hear and accept his gospel that they might be prepared for life with him on a celestialized earth hereafter. They also believe that this earth eventually will become a celestial, glorified world. Jesus Christ, under direction of God the Father, was the creator of the earth and all things in it (John 1:1–3). Creation was first a spirit creation followed by a physical creation of the planet and life on it. One LDS scholar observed, “The Latter-day Saints are the only Bible-oriented people who have always been taught that things were happening long, long before Adam appeared on the scene” (*CWHN* 1:49). Because God created the earth for these eternal purposes, Latter-day Saints view its natural resources and life forms as a sacred STEWARDSHIP to be used in ways that will ensure their availability for all succeeding generations. Latter-day scriptures also teach of a plurality of WORLDS. In itself this is not a unique concept among the religions of the world, but the LDS doctrine is distinctive (Crowe, pp. 241–46).

**THE AGE OF THE EARTH.** The scriptures do not say how old the earth is, and the Church has taken no official stand on this question (*Old Testament*,

pp. 28–29). Nor does the Church consider it to be a central issue for salvation.

Discussions of the age of the earth feature three separate and distinct interpretations of the word “day” in the CREATION ACCOUNTS. Very few Latter-day Saints hold to the theory that the days of creation were twenty-four hours long. Some have attempted to accommodate scientific theories to scriptural accounts of creation by extending creation day lengths to one thousand years each. Support for this view has been found in scriptures suggesting “one day is with the Lord as a thousand years” (2 Pet. 3:8; cf. Abr. 3:2–4; 5:13; Facsimile No. 2).

But because even seven thousand years fails to approximate the billions of years suggested by contemporary scientific accounts, many Latter-day Saints have emphasized the possibility that the scriptural days of creation may have been vastly greater time periods. They point to the fact that “the Hebrew word for *day* . . . can also be used in the sense of an indeterminate length of time,” and to Abraham’s account of creation in which he “says that the Gods *called* the creation periods days” (*Old Testament*, pp. 28–29; see Eyring; Abr. 4:5, 8).

**THE ORIGIN AND DESTINY OF THE EARTH.** Joseph SMITH wrote, “We believe . . . that the earth will be renewed and receive its paradisiacal

glory" (A of F 10). LDS revelation declares that the earth is destined to become a celestial body fit for the abode of the most exalted or celestial beings (D&C 88:18–20, 25–26). This is a unique departure from the traditional Christian beliefs that HEAVEN is the dwelling place for all saved beings, and that after fulfilling its useful role the earth will become uninhabited, or be destroyed. Doctrine and Covenants 130:9 teaches that finally the earth will become sanctified and immortalized, and be made crystal-like. The "sea of glass" spoken of in Revelation 4:6 "is the earth, in its sanctified, immortal, and eternal state" (D&C 77:1). Elder James E. Talmage wrote of this earthly regeneration: "In regard to the revealed word concerning the regeneration of earth, and the acquirement of a celestial glory by our planet, science has nothing to offer either by way of support or contradiction" (AF, p. 381).

Latter-day Saints understand the entire history of the earth to be directly linked to its role in God's plan of salvation for his children, his work and glory, "to bring to pass the immortality and eternal life of man" (Moses 1:39). The earth was created as a paradise. Because of the FALL OF ADAM and EVE, it was transformed to a telestial state, or the present mortal earth. This interval will end with the return of the Savior, after which the earth will be changed to a terrestrial state and prepared during the Millennium for its final transformation into a celestial sphere after the Millennium (D&C 88:18–19). The ancient Nephite concept derived from Christ's teachings to them includes the idea that before the final judgment the earth will be "rolled together as a scroll, and the elements [will] melt with fervent heat" (Morm. 9:2), "and the heavens and the earth [shall] pass away" (3 Ne. 26:3). This historical account is linear, marked by unique, important events that link the theological and physical history of the earth, that is, creation, fall, renewal at the second coming of Christ, and final glory.

Against the backdrop of this progressive history is the constancy of spiritual and physical law immanently affecting succeeding generations of God's children on earth. In this context President John TAYLOR said, "Change succeeds change in human affairs, but the laws of God in everything are correct and true; in every stage and phase of nature, everything on the earth, in the waters and in the atmosphere is governed by unchangeable, eternal laws" (*Gospel Kingdom*, p. 70, Salt Lake City, 1987; see LAW).

**THE GREAT FLOOD.** The Old Testament records a flood that was just over fifteen cubits (sometimes assumed to be about twenty-six feet) deep and covered the entire landscape: "And all the high hills, that were under the whole heaven, were covered" (Gen. 7:19). Scientifically this account leaves many questions unanswered, especially how a measurable depth could cover mountains. Elder John A. Widtsoe, writing in 1943, offered this perspective:

The fact remains that the exact nature of the flood is not known. We set up assumptions, based upon our best knowledge, but can go no further. We should remember that when inspired writers deal with historical incidents they relate that which they have seen or that which may have been told them, unless indeed the past is opened to them by revelation.

The details in the story of the flood are undoubtedly drawn from the experiences of the writer. Under a downpour of rain, likened to the opening of the heavens, a destructive torrent twenty-six feet deep or deeper would easily be formed. The writer of Genesis made a faithful report of the facts known to him concerning the flood. In other localities the depth of the water might have been more or less. In fact, the details of the flood are not known to us [Widtsoe, p. 127].

**SPECIAL CONCERNS OF LATTER-DAY SAINTS.** President Brigham YOUNG taught: "The whole object of the creation of this world is to exalt the intelligences that are placed upon it, that they may live, endure, and increase for ever and ever. We are not here to quarrel and contend about the things of this world, but we are here to subdue and beautify it" (JD 7:290). Viewing themselves as tenants upon the earth, Latter-day Saints regard its resources as a sacred trust from God for the use of all while upon the earth: "I, the Lord . . . make every man accountable, as a steward over earthly blessings, which I have made and prepared for my creatures" (D&C 104:13). The earth was created by Christ for specific purposes: "We will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them" (Abr. 3:24–25). President Brigham Young taught that the dominion God gives human beings is designed to test them, enabling them to show to themselves, to their fellow beings, and to God just how they would act if entrusted with God's power (Nibley, 1978, p. 90; see PURPOSE OF EARTH LIFE).

Brigham Young supervised the relocation of the Church to the American West, which in the

late 1840s was sparsely inhabited. His strong commitment to preservation of the environment and wise use of all natural resources influenced early Church colonizing efforts. Such prudence and wisdom in the use of land, water, air, and living things are still encouraged throughout the Church. In modern days of widespread concern for preserving the fragile relationships between the earth and its biosphere, Brigham Young's counsel remains vital:

There is a great work for the Saints to do. Progress, and improve upon, and make beautiful everything around you. Cultivate the earth and cultivate your minds. Build cities, adorn your habitations, make gardens, orchards, and vineyards, and render the earth so pleasant that when you look upon your labours you may do so with pleasure, and that angels may delight to come and visit your beautiful locations [JD 8:83].

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MORRIS S. PETERSEN

## EASTER

Easter is the Christian holiday celebrating the resurrection of Jesus Christ. After Christ died on the cross, his body was placed in a sepulcher, where it

remained, separated from his SPIRIT, until his resurrection, when his spirit and his body were reunited. Latter-day Saints affirm and testify that Jesus Christ was resurrected and lives today with a glorified and perfected body of flesh and bone. Following his resurrection, Jesus appeared first to Mary Magdalene and then to other disciples. Some were not convinced of his resurrection, believing that his appearances were those of an unembodied spirit. Jesus assured them, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). He then ate fish and honey in their presence, further dispelling their doubt.

Easter is a celebration not only of the resurrection of Christ but also of the universal resurrection. Because of the ATONEMENT of Jesus Christ, all people will be resurrected. Their bodies and spirits will be reunited, never to be separated again. Latter-day Saints know the truth of Paul's statement, "But now is Christ risen from the dead, and become the firstfruits of them that slept. . . . For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:20; cf. Alma 11:42–45).

Latter-day Saints conduct Easter Sunday services but do not follow the religious observances of Ash Wednesday, Lent, or Holy Week. LDS Easter services traditionally review New Testament and Book of Mormon accounts of Christ's crucifixion, his resurrection, and surrounding events. For these services, chapels are often decorated with white lilies and other symbols of life. Ward choirs frequently present Easter cantatas, and congregations sing Easter hymns. As at services on other Sundays, the emblems of the sacrament (see COMMUNION) are passed to the congregation.

Some LDS families include Easter bunnies and eggs in their family festivities for the delight of children. Such traditions are not officially discouraged, though they have no religious significance to Latter-day Saints. The focus of the holiday is religious. For Latter-day Saints, Easter is a celebration of the promise of eternal life through Christ. They share the conviction of Job, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25–26).

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late 1840s was sparsely inhabited. His strong commitment to preservation of the environment and wise use of all natural resources influenced early Church colonizing efforts. Such prudence and wisdom in the use of land, water, air, and living things are still encouraged throughout the Church. In modern days of widespread concern for preserving the fragile relationships between the earth and its biosphere, Brigham Young's counsel remains vital:

There is a great work for the Saints to do. Progress, and improve upon, and make beautiful everything around you. Cultivate the earth and cultivate your minds. Build cities, adorn your habitations, make gardens, orchards, and vineyards, and render the earth so pleasant that when you look upon your labours you may do so with pleasure, and that angels may delight to come and visit your beautiful locations [JD 8:83].

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MORRIS S. PETERSEN

## EASTER

Easter is the Christian holiday celebrating the resurrection of Jesus Christ. After Christ died on the cross, his body was placed in a sepulcher, where it

remained, separated from his SPIRIT, until his resurrection, when his spirit and his body were reunited. Latter-day Saints affirm and testify that Jesus Christ was resurrected and lives today with a glorified and perfected body of flesh and bone. Following his resurrection, Jesus appeared first to Mary Magdalene and then to other disciples. Some were not convinced of his resurrection, believing that his appearances were those of an unembodied spirit. Jesus assured them, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). He then ate fish and honey in their presence, further dispelling their doubt.

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## ECONOMIC AID

Economic aid offered by the Church to needy people in various countries is intended to promote the well-being of individuals and families. In addition to temporary welfare assistance given by the Church to its members and to a variety of emergency and HUMANITARIAN SERVICES, the Church has rendered longer-term economic aid to many groups in a variety of nations. Church members are taught that family well-being depends upon, among other things, the means to provide food, clothing, and shelter. Just as individual members are taught to acquire skills necessary for this economic well-being (see EMERGENCY PREPAREDNESS; SELF-SUFFICIENCY), the Church encourages nations to provide economic opportunity for their citizens and to establish an economic atmosphere wherein individual skills can be used for the benefit of families and the nation.

The Church has not established political criteria for selecting recipients of its economic aid. Joseph SMITH echoed the counsel of the Savior to feed the hungry and clothe the naked (Matt. 25:35–40; *T&S* 3 [Mar. 1842]:732).

Many of the humanitarian projects supported by the Church have had a monetary component to them. In addition to the food and blankets sent to many peoples in Europe after World War II, money was sent to purchase land and buildings to be used for longer-term relief. In 1983, the Church sent emergency food and clothing to both Colombia (earthquake) and Tahiti (hurricane), and Church funds also were used to provide building materials for those whose homes had been devastated (“News of the Church,” *Ensign* 13 [June 1983]:77). Similarly, aid to both Armenia and Africa included funds for economic development in addition to monies used for more immediate relief. As part of the 1989 aid to Armenia following earthquakes in the region, materials and tools were donated by the Church to allow craftsmen to rebuild homes and businesses (*The Daily Universe*, Dec. 6, 1989, Provo, Utah, p. 2). And in the \$10 million aid to Africa in 1985 and 1986, approximately one-third of the funds were used to support long-term economic development projects (Ferguson, pp. 10–15). For example, in concert with Africare, some of the funds were used to construct dams, develop irrigation and other water projects, and train farmers in Ethiopia. Economic aid from the Church also supported vocational school develop-

ment and marketing cooperatives in the Sudan, and agricultural rehabilitation in Chad, Niger, and Cameroon (“News of the Church,” *Ensign* 15 [Nov. 1985]:109). Special funds also have been used to support local self-sufficiency enterprises, literacy and health services, and agricultural development in Kenya, Zimbabwe, Mozambique, Zaire, Ghana, Mali, Nigeria, Chad, and in Central and South America.

One of the more extensive and systematic resources to provide Church economic aid has been the Ezra Taft Benson Agriculture and Food Institute located at BRIGHAM YOUNG UNIVERSITY. This institute, founded in 1975, was commissioned to raise the quality of life through improved nutrition and introduction of more effective agricultural practices. The institute conducts research, teaches, and carries out agricultural projects in countries around the world. It is well known for its development and promotion of small-scale food-growing projects that have been effective particularly in Bolivia, Ecuador, Guatemala, and Mexico. The Benson Institute conducts nutrition assessments and training; has developed, for small-scale farms, appropriate technology in developing countries (tractors, solar-powered water pumps and grain grinders, and wind-driven water pumps); trains students from developing countries; and has entered into several agreements with governments of developing countries to assist them in their agricultural development efforts. The institute collects and sends abroad medical and agricultural equipment and coordinates volunteers who wish to live in a country for varying periods of time to help with health, nutrition, and agricultural development (see various issues of the semi-annual *Benson Institute Review*).

In 1977, E. W. Thrasher donated \$14 million as an endowment to the Church to be used to benefit the health of children throughout the world. A member of the PRESIDING BISHOPRIC of the Church is chairman of the executive committee of the Thrasher Research Fund. The fund has expended millions of dollars since 1977 to support research in nutrition and infectious diseases and to promote the health of children, primarily in developing countries. In one instance, the fund ran a project in a small village in Nigeria to demonstrate that low-cost appropriate health care technology and knowledge can be transferred to local residents (see *Annual Reports* of the Thrasher Research Fund, Salt Lake City, Utah).

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STANLEY A. TAYLOR

## ECONOMIC HISTORY OF THE CHURCH

From their beginnings Latter-day Saints have regarded economic welfare as an indispensable part of religion. An 1830 revelation received by Joseph Smith stated, "Verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal" (D&C 29:34-35). Accepted as part of the revealed word of God, this principle implied that every aspect of life had to do with spirituality and things eternal. For President Brigham YOUNG, who led the Church in the West for thirty years, this revelation meant that "in the mind of God there is no such a thing as dividing spiritual from temporal, or temporal from spiritual; for they are one in the Lord" (JD 11:18).

We cannot talk about spiritual things without connecting with them temporal things, neither can we talk about temporal things without connecting spiritual things with them. . . . We, as Latter-day Saints, really expect, look for and we will not be satisfied with anything short of being governed and controlled by the word of the Lord in all of our acts, both spiritual and temporal. If we do not live for this, we do not live to be one with Christ [JD 10:329].

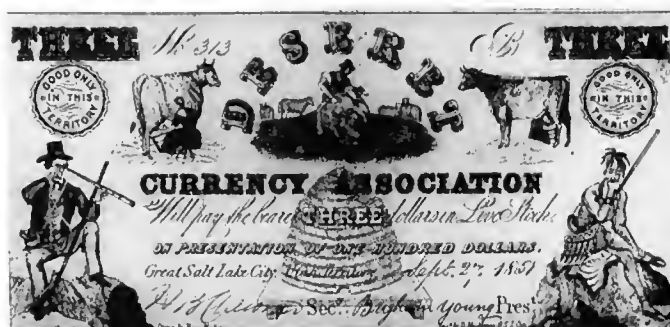
Emphasis on economies was strengthened and supported by the social and economic experiences of the early Saints. Two early decisions were extremely important. The first was to move the headquarters and body of the Church from New York to Kirtland, Ohio, and to Missouri. This meant that leaders had to devise ways of helping poor members move westward. The move also involved Church leaders in buying land and formulating plans for community development (see CITY PLANNING), and in initiating financial enterprises and industries to provide employment. As the germ of the KINGDOM OF GOD, the Church was to gather and organize its members, settle them, and



The first Utah gold coins were minted in September 1849. Designed by Brigham Young, John Taylor, and John Kay, the obverse reads, "Holiness to the Lord," with a crown emblem of the priesthood over an All-Seeing Eye of Jehovah. On the reverse is "G.S.L.C.P.G." (Great Salt Lake City Pure Gold) and two clasped hands. Reprinted by permission from Alvin Rust, *Mormon and Utah Coin and Currency* (Salt Lake City, 1984).

assist them in creating an advanced society. Ultimately, according to LDS belief, the Church must establish ZION, the literal and earthly kingdom of God over which Christ will one day rule in person.

The second decision came as a reaction to PERSECUTION. Church leaders assumed responsibility for coping with persecution and looking after the welfare of its persecuted members. Persecutions thus created cohesiveness and community identity. They also necessitated frequent remov-



From 1857 to 1860, paper currency backed by livestock was printed over the signature of Brigham Young. These notes provided a medium of exchange for domestic growth and to finance the defense against the Utah Expedition. Brigham Young won a lawsuit in 1859 when the U.S. marshal confiscated the printing plates. Nearly all of these notes were redeemed by 1860. Reprinted by permission from Alvin Rust, *Mormon and Utah Coin and Currency* (Salt Lake City, 1984).

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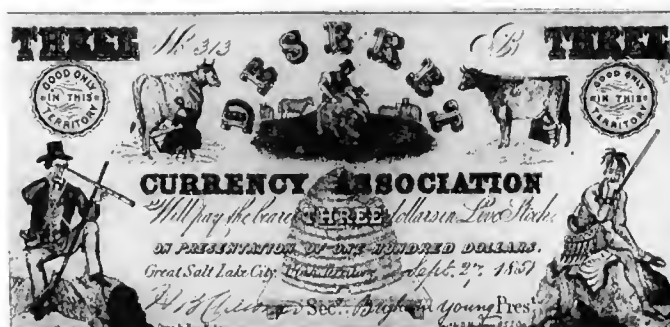
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Zion's Cooperative Mercantile Institution (ZCMI) in Salt Lake City, c. 1880, was the parent outlet of what eventually became a territory-wide cooperative system. The east-iron storefront has recently been restored. Photographer: Charles R. Savage.

als, forcing the Church to organize for the migrations and, in a new home, again purchase land and initiate industries. Above all, persecution prevented the rise of individualism and class distinction and diminished the surplus wealth that would have created a barrier between the rich and the less fortunate.

These experiences, and the social, intellectual, and religious origins of the Church, led to the development of a set of economic ideals and institutions that became a more or less permanent aspect of Latter-day Saint belief and practice, and made the LDS community a unique group in frontier America. The intimate association of religion with economic activity produced a planning and community concern that made possible a more just and permanent society than existed elsewhere in the West. These early LDS economic goals can be summarized under four headings: (1) ecclesiastical promotion of economic growth and development, often called "building the Kingdom of God"; (2) ecclesiastical sponsorship of group economic independence and self-sufficiency; (3) cooperation and organized group activity for attaining these goals; and (4) achievement and maintenance of economic equality.

**PROMOTION OF ECONOMIC GROWTH.** An early revelation called for the gathering "of mine elect"

and declared that "the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land" (D&C 29:7-8). Thus gathered, they could build the kingdom of God and prepare for the Millennium to come.

This policy of "accumulating people" as a prerequisite to building the kingdom was implemented, beginning in the 1830s, by the development of a large and effective missionary system and an overseas emigration service (*see* IMMIGRATION AND EMIGRATION), and by the establishment of a series of Zions or gathering places. This emigration system assisted 5,000 European converts in migrating to NAUVOO, ILLINOIS, and, beginning in 1846, organized 16,000 persons in and around Nauvoo to make the great trek to WINTER QUARTERS, Nebraska, and later to the SALT LAKE VALLEY. The PERPETUAL EMIGRATING FUND company alone assisted in transporting some 26,000 immigrants to the West between 1852 and 1887, when Congress dissolved it (*see* ANTIPOLYGAMY LEGISLATION). By 1890 Church agents had directed the migration of 83,000 European members to the Salt Lake Valley. The system efficiently converted donations of cattle, grain, and other produce into passenger fares, covered wagons, and oxen. Scholars have regarded the Church's arrangements as perhaps the best system of regulated immigration in U.S. history.

Often immigrants newly arrived in Salt Lake City were first put to work building the kingdom by means of a public works system. Centered on TEMPLE SQUARE in Salt Lake City, the Church Department of Public Works provided employment for immigrants during their first winter in the Salt Lake Valley. They added such useful structures to the commonwealth as roads, walls, meetinghouses, railroads, telegraph lines, canals, the SALT LAKE THEATRE, and the famous SALT LAKE TEMPLE and TABERNACLE.

New arrivals were soon dispatched in organized companies to settle in outlying agricultural villages (*see* COLONIZATION). Rights and property in these villages were allocated and regulated to ensure the highest possible development of resources. The governing principle, one of STEWARDSHIP, was consistent with the heavenly instruction of 1830 that declared: "Every man shall be made accountable unto me, a steward over his own property" (D&C 42:32). Each was to have property sufficient to support his family, while any surplus belonged to the Lord's storehouse. Property rights were granted conditionally and were not protected if the owner refused to utilize or develop the property. Indeed, the first pronouncement of President Brigham Young regarding government of the infant pioneer colony in the Salt Lake Valley included the following stipulation:

No man will be suffered to cut up his lot and sell a part to speculate out of his brethren. Each man must keep his lot whole, for the Lord has given it to us without price. . . . Every man should have his land measured off to him for city and farming purposes, what he could till. He might till as he pleased, but he should be industrious and take care of it [Arrington, 1958, p. 46].

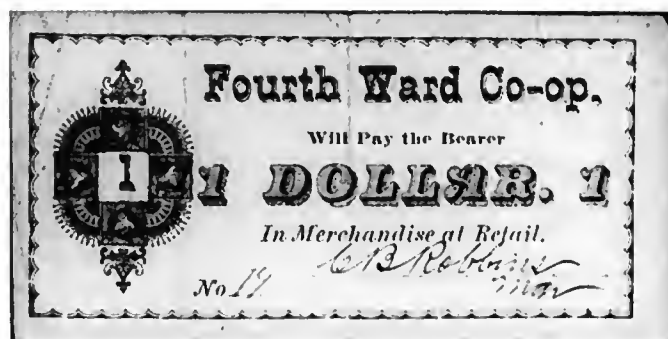
This policy seems to have been adhered to. The speculative withholding of land from use was prohibited, and the purchase or appropriation of town lots simply for the sake of the increase in value was prevented. Hoarding money was also against Church rules.

After the settlement of villages and the determination of property rights, the Saints were to proceed with the orderly development of local resources. Making the waste places blossom as the rose and the earth yield abundantly was more than an economic necessity: It was a form of religious activity. One early leader noted that the LDS religion consisted of digging water ditches as well as

undergoing water baptism; religious duty encompassed both the redemption of man's home (the earth) and of his soul. The earth, as the future abiding place of God's people, was to be made productive and fruitful, transformed into a virtual Garden of Eden. "The Lord has done his share of the work," Brigham Young told them. "He has surrounded us with the elements containing wheat, meat, flax, wool, silk, fruit, and everything with which to build up, beautify and glorify the Zion of the last days." "It is now our business," he concluded, "to mould these elements to our wants and necessities, according to the knowledge we now have and the wisdom we can obtain from the heavens through our faithfulness." Only in this way "will the Lord bring again Zion upon the earth, and in no other" (JD 9:283-84).

The acceptance of this stewardship principle of resource development explains the passionate and devoted efforts of Latter-day Saints to develop the resources of the Great Basin to their fullest extent.

**ECONOMIC INDEPENDENCE.** The goal of LDS colonization and resource development, and of the Mormon village, was economic independence: The LDS commonwealth was to be financially and economically self-sufficient. A revealed "law" of the Church established this principle in 1831: "Let all thy garments be plain, and their beauty the beauty of the work of thine own hands" (D&C 42:40). An-



The first cooperative in Utah was founded by Lorenzo Snow in Brigham City in 1864. Using the Rochdale system of cooperation from England, the idea soon spread throughout Utah Territory. Scrip, such as this Logan Fourth Ward note, was issued by these co-ops to facilitate trade. Reprinted by permission from Alvin Rust, *Mormon and Utah Coin and Currency* (Salt Lake City, 1984).





Brigham Young's Cotton and Woolen Factory, located at the mouth of Parley's Canyon, east of Salt Lake City. This mill, one of several opened along the Wasatch front, began operation in 1863 and closed two years later in order to relocate the machinery in southern Utah. Photograph: A. J. Russell.

other revelation directed that they were to "contract no debts with the world" (D&C 64:27).

The principles of this revelation were applied often and broadly. In the Great Basin, the Latter-day Saints were asked to manufacture their own iron, produce their own cotton, spin their own silk, and grind their own grain—all without borrowing from "outsiders." It was reasoned that self-sufficiency was a practical policy because God had blessed each region with the resources necessary for the use of the people and the development of that region. As a result of the application of this principle, the Great Basin was the only major region of the United States whose early development was largely accomplished without outside capital.

Officially sponsored projects for self-sufficiency included an iron mission, consisting of about 200 families called by the Church who devoted strenuous efforts to develop the iron and coal resources near Cedar City; a sugar mission, in which several hundred people were united in the 1850s in an effort to establish the sugar-beet industry in Utah; a lead mission, in which some fifty men were called to work lead mines near Las Vegas, Nevada, to provide lead for paint and bul-

lets; a cotton mission, which sent more than a thousand families to southern Utah to raise cotton, olives, grapes, indigo, grain sorghum, and figs; silk missions, which involved the growing of mulberry trees and establishment of a silk industry in every suitable community; and a flax mission, a wool mission, and even a winery to provide wine for the holy SACRAMENT.

**UNITY AND COOPERATION.** Qualities required to execute successfully the economic program of the Church were unity of its members and the ability to organize for the pursuit of economic goals. This meant Churchwide cooperation. The seminal revelation enjoining unity was received in January 1831: "I say unto you, be one; and if ye are not one, ye are not mine" (D&C 38:27). This group spirit was induced both by the belief that unity was a Christian virtue and by the trying times that LDS pioneers experienced in their efforts to establish an independent commonwealth. Group solidarity and a strong central organization symbolized this effort. Whether they were migrating, building forts, digging ditches, or constructing mills, participants in the sublime task of building the kingdom were

to submit themselves to the direction of God's leaders and display a spirit of willing cooperation.

As is well known, Brigham Young developed unified action and combined endeavor. He instituted cooperative arrangements for migration, colonization, construction, agriculture, mining, manufacturing, merchandising and, in fact, for every realm of economic activity.

**EQUALITY.** In "working out the temporal salvation of Zion," to use a common expression of the day, the formulators of Church policy focused primary attention on production and on the better management of available human and natural resources. Nevertheless, influenced by Christian principles, by its own necessities, and by the democratic concepts of Jacksonian America, early Mormonism was distinctly egalitarian in theology and economics. This had significant influences on Church policies and practices in the Great Basin.

The LDS doctrine of equality was formulated early. "If ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things," read one March 1832 revelation (D&C 78:6), and, from the beginning, there was an earnest attempt to conduct business in this spirit of equality. When New York converts to the young Church began to arrive at the newly established gathering place of Kirtland, Ohio, in May 1831, the governing principle for the allotment of land and other properties was that every man receive "equal according to his family, according to their circumstances," and that all "receive alike, that ye may be one" (D&C 51:3, 9). Similarly, a revelation in Ohio instructed the Saints that "in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld" (D&C 70:14). Similar instructions accompanied the stewardship system tried in Jackson County, Missouri: "And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing . . . your stewardships, every man according to his wants and his needs, inasmuch as his wants are just" (D&C 82:17).

The core of the policy was reflected in the system of immigration (the more well-to-do were encouraged to donate means to assist in the immigration of poorer converts), the construction of public works (those with a surplus were expected to contribute), the allotment of land and water (parceled out equally to all by means of community draw-



The Maxwell automobile was manufactured in Salt Lake City in the early twentieth century by independent entrepreneurs. Photographer: Charles Ellis Johnson. Courtesy Rare Books and Manuscripts, Brigham Young University.

ings), and the initiation of many cooperative village stores and industries. But the influence of the ideal of equality was still wider. It led to several attempts to completely reorganize society and put economic affairs on a more egalitarian basis. Communities holding to these ideals were attempted by the Latter-day Saints in Ohio and Missouri (*see* CONSECRATION) and in more than 150 communities in the Far West, from Paris, Idaho, on the north, to Bunkerville, Nevada, and Joseph City, Arizona, on the south (*see* UNITED ORDERS). These cooperative communities were characterized by a high degree of economic equality and, although most of them lasted only a short time, their influence on LDS thought and self-conception is evident still.

It is fair to say that the Church could have gone much further in achieving its economic goals if the federal government had not intervened to prevent it. The UTAH EXPEDITION of 1857–1858, the Anti-Bigamy Act of 1862, the antipolygamy legislation of the late 1860s and the 1870s, and, even more, the hostile Edmunds Act, passed in 1882, and the Edmunds-Tucker Act of 1887—all of these undercut new Church economic activity, and forced the Church to withdraw from many existing activities.

By a strange coincidence of history, however, the Panic of 1891, ushering in the more severe Panic of 1893 and depression of the 1890s, helped



reverse this trend. Utah, whose agriculture and mining industries were marginal, suffered more severely than many states; unemployment and low farm incomes were disturbing realities. In this crisis, Church leaders used all the resources at their command—including assets confiscated earlier by the federal government but now returned—to expand and improve the Great Basin economy. Their concerted efforts helped launch many new and successful industries. With an investment of about \$500,000, the manufacture of sugar was re-initiated; another \$500,000 financed the beginnings of the hydroelectric power industry in the West; some \$250,000 was expended on the development of a salt industry on the shores of Great Salt Lake. To provide employment, the Saltair recreation resort was constructed. Railroads were projected, canals built, new colonies started—in short, Church leaders did everything possible to expand the economic base of the Great Basin and surrounding regions.

This expansion of economic activity was disturbing to national political and business leaders, who used the SMOOT HEARINGS of 1903–1907 to force the Church to sell most of its business interests. Holdings in the sugar and salt industries, in

railroad and hydroelectric power, in coal and iron lands, in the telegraph system—these and others were sold to eastern capitalists. For the next decade and more, Utah's economy came to resemble that of other states in the Rocky Mountain region.

By mid-twentieth century, national sentiment was more sympathetic to Church-sponsored endeavors. Since the Great Depression of the 1930s, and especially since World War II, through the welfare services plan and other enterprises, the economic ideals of the founding generation have again been more actively pursued. Nonetheless, growing needs, especially outside North America, have required refocusing on areas central to the mission of the Church. As in the past, TITHING and other donations remain the key to the Church's active economic involvement. In the last half of the twentieth century, increasing emphasis has been placed on extending the full program of the Church, including temples, to members throughout the world. As "building the kingdom" has become increasingly international, the construction and maintenance of meetinghouses and temples in many lands have dominated Church finances. While the Church has invested in media facilities, including a SATELLITE COMMUNICATIONS SYSTEM, and expanded international microfilming of genealogical records (and a network of FAMILY HISTORY LIBRARIES to make the records available throughout the world), it has divested itself of many holdings that primarily benefited only Latter-day Saints in America's Mountain West.

At the end of the 1980s, the Church began implementing new budgeting arrangements that move toward greater equality. Divorcing funding levels from levels of contributions, these arrangements guarantee the funding of facilities and activities at a modest level for all Church members while limiting the amount the more affluent local units may spend. Also, with a growing worldwide membership, efforts at economic independence have increasingly focused on individual (family) self-sufficiency, and on aiding members everywhere to improve their economic situation and prepare for emergencies. Nonetheless, efforts to expand the reach and impact of the Church's welfare services and disaster relief programs also continue.

Though the present-day Church plays a direct role in economic development less often than it did in the pioneer economy, the fundamental ideals of self-sufficiency, unity and cooperation, and equal-



The Church owned and financed the development of an extensive sugar beet industry in Utah and Idaho. U and I Sugar Company resulted in 1907 from a merger, and various railroad companies, some wholly or partially owned by the Church or its leaders, served the intermountain area in the late nineteenth and early twentieth centuries. The Utah Railroad Company and the Salt Lake and Utah Railroad, shown here loaded with sugar beets, ran the Orem Line in the 1920s. Courtesy Rare Books and Manuscripts, Brigham Young University.

ity still characterize LDS economic goals. Latter-day Saints look forward to a more prosperous and just world even as they continue their efforts to establish institutions capable of blessing the lives of men and women as one essential preparation for the second coming of Christ.

[See also Kirtland Economy; Nauvoo Economy; Pioneer Economy.]

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LEONARD J. ARRINGTON

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### EDMUNDS ACT OF 1882

See: Antipolygamy Legislation

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### EDMUNDS-TUCKER ACT OF 1887

See: Antipolygamy Legislation

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## EDUCATION

[This entry discusses:

Attitudes Toward Education  
Educational Attainment

See also Academies; Brigham Young University; Church Educational System; Intellectual History; Schools; Social and Cultural History.]

#### ATTITUDES TOWARD EDUCATION

The ARTICLES OF FAITH underscore the deep and fundamental role that knowledge plays in the teachings of The Church of Jesus Christ of Latter-day Saints: "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things" (A of F 13). Speaking of the LDS commitment to learning and education, M. Lynn Bennion wrote: "It is doubtful if there is an organization in existence that more completely directs the educational development of its people than does the

Mormon Church. The educational program of the Church today is a consistent expansion of the theories promulgated by its founders" (Bennion, p. 2).

The educational ideas and practices of the Church grew directly out of certain revelations received by Joseph SMITH that emphasize the eternal nature of knowledge and the vital role learning plays in the spiritual, moral, and intellectual development of mankind. For example: "It is impossible for a man to be saved in ignorance" (D&C 131:6) of his eternal nature and role. "The glory of God is intelligence, or, in other words, light and truth" (D&C 93:36). "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come" (D&C 130:18–19). "Knowledge saves a man, and in the world of spirits a man cannot be exalted but by knowledge" (*TPJS*, p. 357). An often-quoted statement from the Book of Mormon reads: "To be learned is good if they hearken unto the counsels of God" (2 Ne. 9:29). In June 1831 Joseph Smith received a revelation concerning "selecting and writing books for schools in this church" (D&C 55:4), and another on December 27, 1832, establishing the broad missions of education in the Church:

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—that ye may be prepared in all things [D&C 88:77–80].

The Church has been built on the conviction that eternal progress depends upon righteous living and growth in knowledge, religious and secular. "Indeed, the necessity of learning is probably the most frequently-repeated theme of modern-day revelations" (L. Arrington, "The Founding of the L.D.S. Institutes of Religion," *Dialogue* 2 [Summer 1967]:137).

ity still characterize LDS economic goals. Latter-day Saints look forward to a more prosperous and just world even as they continue their efforts to establish institutions capable of blessing the lives of men and women as one essential preparation for the second coming of Christ.

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Dedication of the Brigham Young Academy Building, Provo, Utah, January 1892. Led by outgoing Principal Karl G. Maeser, the faculty and student body marched up J street (University Avenue) to dedicate the new building, to honor Maeser, and to install Professor Benjamin Cluff, Jr., as the new principal. Courtesy Rare Books and Manuscripts, Brigham Young University.

Joseph Smith and many of the early Mormon pioneers came from a New England Puritan background, with its reverence for knowledge and learning (Salisbury, p. 258). The LDS outlook assumes the perfectibility of man and his ability to progress to ever-higher moral, spiritual, and intellectual levels. In this philosophy, moreover, knowledge of every kind is useful in man's attempt to realize himself in this world and the next. "It is the application of knowledge for the spiritual welfare of man that constitutes the Mormon ideal of education" (Bennion, p. 125). The early leaders of the Church, therefore, saw little ultimate division between correct secular and religious learning. Broad in scope and spiritual in intent, LDS educational philosophy tends to fuse the secular with the religious because, in the LDS context, the two are part of one seamless web (Bennion, pp. 120–23).

In 1833, Joseph Smith founded the Church's first educational effort, the SCHOOL OF THE PROPHETS, in Kirtland, Ohio. That school was de-

voted to the study of history, political science, languages (including Hebrew), literature, and theology. Its main purpose was to prepare Church leaders to magnify their callings as missionaries to warn all people and testify of the gospel (D&C 88:80–81). It also set an example of adult learning that was followed "in Missouri, Illinois, and Utah, where parents joined their children in the pursuit of knowledge" (Bennion, p. 10).

In 1840, Joseph Smith sought the incorporation of the City of Nauvoo, Illinois, and along with it authority to establish a university. The NAUVOO CHARTER included authority to "establish and organize an institution of learning within the limits of the city, for the teaching of the arts, sciences and learned professions, to be called the 'University of the City of Nauvoo'" (quoted in Salisbury, p. 269).

The first academic year in Nauvoo was that of 1841–42. The university probably was among the first municipal universities in the United States (Rich, p. 10); it was certainly an optimistic and

ambitious undertaking. The curriculum included languages (German, French, Latin, Greek, and Hebrew), mathematics, chemistry and geology, literature, and history; but "the data are too scant to reveal the scholastic rating of the instruction given. It was probably superior to the average secondary work of the time. The faculty represented considerable scholarship and indeed was a rather remarkable group to be found in a frontier city" (Bennion, p. 25).

The murder of Joseph Smith in 1844 abruptly ended the dream of the University of the City of Nauvoo and set in motion the difficult journey to the Great Basin. Despite the hardships, education was not forgotten. Brigham YOUNG instructed the migrating Saints to bring with them

at least a copy of every valuable treatise on education—every book, map, chart, or diagram that may contain interesting, useful, and attractive matter, to gain the attention of children, and cause them to love to learn to read; and, also every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writings, maps, etc., to present to the General Church Recorder, when they shall arrive at their destination, from which important and interesting matter may be gleaned to compile the most valuable works, on every science and subject, for the benefit of the rising generation [MS 10 (1848):85].

The charter of the University of the City of Nauvoo served as the foundation for the UNIVERSITY OF DESERET (now the University of Utah), established by Brigham Young in Salt Lake City in 1850. "Education," he once told this school's Board of Regents, "is the power to think clearly, the power to act well in the world's work, and the power to appreciate life" (Bennion, p. 115). He advised: "A good school teacher is one of the most essential members in society" (JD 10:225).

In 1851 the territorial legislature granted a charter providing for "establishment and regulation of schools" (Bennion, p. 40), but for some years the struggle for survival eclipsed the effort to establish a formal system of education. Utah's first schools were private, paid for by parents or by adult students, and classes took place during either the day or the evening, depending on local needs, interests, and resources (Rich, pp. 13, 17–18). Attendance rose and fell with the seasons and the demands of an agricultural society in which human labor was scarce and precious. Curricula varied as

well, often depending on the academic strengths or interests of the teacher; some schools offered traditional subjects, others more practical pursuits such as carpentry or masonry. The existence of these frontier schools was always precarious and their operation intermittent (Rich, p. 18), but they were an eloquent and often moving testimony to the commitment of early Mormon pioneers to education, demanding as they did considerable sacrifice of scarce time and resources.

Brigham Young's philosophy of education was practical and pragmatic, but he was not opposed, as has sometimes been assumed, to liberal education; he simply felt it was overstressed in the educational environment of his day (Bennion, p. 107). "Will education feed and clothe you, keep you warm on a cold day, or enable you to build a house? Not at all. Should we cry down education on this account? No. What is it for? The improvement of the mind; to instruct us in all arts and sciences, in the history of the world, in the laws of nations; to enable us to understand the laws and principles of life, and how to be useful while we live" (JD 14:83). He believed that "every art and science known and studied by the children of men is comprised within the Gospel" (JD 12:257).

President Young's educational philosophy was further enhanced by Karl G. Maeser, a German educator who joined the Church and immigrated



Beginning with Joseph Smith, all Church leaders have encouraged education. This Pioneer Day float in the 1950s celebrates the first school in Utah, which opened with nine pupils on October 17, 1847, three months after the pioneers arrived in Salt Lake Valley. Photographer: Albert Wilkes. Courtesy Nelson Wadsworth.



Karl G. Maeser (1828–1901), a German educator who joined the LDS Church and moved to Utah in 1860, was appointed the second principal of Brigham Young Academy, later Brigham Young University, in 1876.

to Salt Lake City in 1860. In 1876 Brigham Young appointed Maeser the principal of the Brigham Young Academy in Provo (see *ACADEMIES*). "The development of the Academy movement and the direction of Church policies in education were largely determined by this German educator" (Bennion, p. 117). His approach to education included a belief that "knowledge should be supported by corresponding moral qualities. The formation of character depends upon the nature of the moral training which accompanies intellectual advancement" (Maeser, p. 43). He maintained that religion was "the fundamental principle of education" and was its "most effective motive power" (Maeser, p. 56). His influential and widely circulated syllabus, *School and Fireside* (1898), clearly identified the critical functions of education as preparing people for practical life in the family and in the nation and inculcating fundamental principles of spiritual development.

In the early pioneer days, most schools in Utah Territory were LDS Church schools, and religion was an integral part of the curriculum. With the increasing diversification of Utah's population and the passage of the Edmunds-Tucker Act in

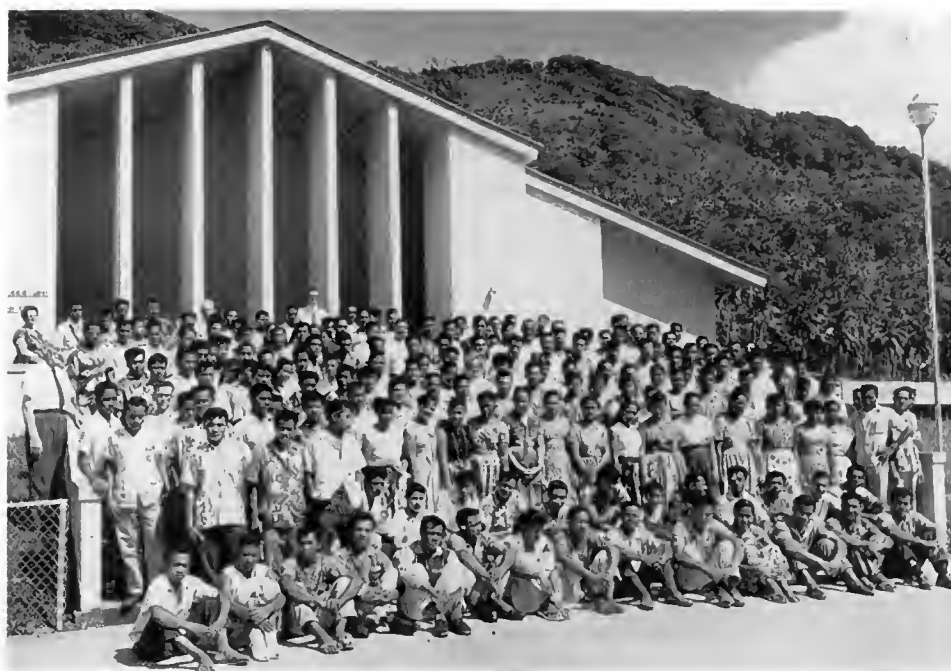
1887, which had the effect of prohibiting the teaching of religion in public schools, the Church looked for other means of assuring spiritual instruction for its young people. Between 1890 and 1929, the Church sponsored special religion classes conducted in ward meetinghouses for children in the first to the ninth grades in a movement that was "the first effort of the Mormons to supplement (but not to replace) secular education"; it was "America's first experiment in providing separate weekday religious training for public school children" (Quinn, p. 379).

This endeavor grew into the CHURCH EDUCATIONAL SYSTEM, which consists of several levels. First is SEMINARY, a daily religious education program held in a seminary building near the school for grades nine through twelve that provides for the study of the Book of Mormon, Old Testament, New Testament, and Doctrine and Covenants/Church History. Second, INSTITUTES of religion adjacent to campuses serve students enrolled in postsecondary programs by offering religion classes, usually scheduled twice a week to fit in with college schedules. Third, the Church sponsors four institutions of higher education: BRIGHAM YOUNG UNIVERSITY in Provo, Utah; BRIGHAM YOUNG UNIVERSITY—HAWAII in Laie, Hawaii; RICKS COLLEGE in Rexburg, Idaho; and LDS BUSINESS COLLEGE in Salt Lake City. In addition, in Mexico and the Pacific, the Church sponsors seven elementary schools, thirteen middle schools, and nine secondary schools that provide both secular and religious training.

In 1988–1989, the Church's educational system extended to 90 countries or territories and served about 250,000 seminary students, 124,500 institute students, 37,600 students in Church colleges and universities, and 9,300 students in other Church schools. The system employs over 4,100 full- and part-time employees, in addition to 15,000 members who are called to teach in the seminary and institute programs.

In sum, the attitude of the Church toward education is unusual in several respects. First, the Church is distinctive in the degree to which its members, child and adult alike, participate in the many educational activities of the Church: "As a people we believe in education—the gathering of knowledge and the training of the mind. The Church itself is really an educational institution. Traditionally, we are an education-loving people" (Widtsoe, 1944, p. 666). Second, its commitment





A Church-sponsored school, the Mapusaga High School, American Samoa, 10th and 11th grades, 1961–1962.

is to education as an essential component of religious life: "Every life coheres around certain fundamental core ideas. . . . The fact that [God] has promised further revelation is to me a challenge to keep an open mind and be prepared to follow wherever my search for truth may lead" (Brown, 1969, p. 11). Third, it holds a deep conviction that knowledge has an eternal dimension because it advances man's agency and progress here and in the world to come: "Both creative science and revealed religion find their fullest and truest expression in the climate of freedom. . . . Be unafraid of new ideas for they are as steppingstones to progress. You will, of course, respect the opinions of others but be unafraid to dissent—if you are informed" (Brown, 1958, p. 2–3). Fourth, it is insistent that secular and spiritual learning are not at odds but in harmony with each other: Latter-day Saints do not emphasize "the spiritual education of man to the neglect of his intellectual and physical education. . . . It is not a case of esteeming intellectual and physical education less, but of esteeming spiritual education more" (Roberts, pp. 122–23). "Secular knowledge is to be *desired*" as a tool in the hands of the righteous, but "spiritual knowledge is a *necessity*" (S. Kimball, *Faith Precedes the Miracle*, p. 280).

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DAVID P. GARDNER

### EDUCATIONAL ATTAINMENT

Latter-day Saints have a significantly higher level of educational attainment than does the population of the United States as a whole. Contrary to the norm for other religious denominations, members of The Church of Jesus Christ of Latter-day Saints who have earned advanced academic degrees are more likely to be deeply involved in religious practices and activity in the Church, both from a personal standpoint and in rendering service in their Church.

These phenomena may be the result of the doctrinal emphasis on learning and education that is so prevalent in the Church. Latter-day Saints are taught from early childhood that they must read and ponder the scriptures (*see* SCRIPTURE STUDY). The high priority given education in the lives of most Latter-day Saints has its roots in specific scriptures in the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, which assure the Saints that "to be learned is good if they hearken unto the counsels of God" (2 Ne. 9:29).

Latter-day Saints are taught that what they learn in this life will go with them into eternity (D&C 130:18-19), that all truth and knowledge are available to each individual to acquire. They are gifts from God, but each individual must be worthy of them through diligent effort to learn. From birth to death, Church members hear from the pulpit, learn in Church meetings, and read in the scriptures that each individual must learn and grow in talent and ability. A quick rejoinder to a Mormon youth who might complain of finding nothing interesting or challenging to do is to read the scriptures, study from the great books, and follow the commandment to better oneself. This should be done not only for today and tomorrow but for eternity, since what one learns is a possession that never leaves. Latter-day Saints are taught that, although they cannot take their wealth or earthly goods with them into the next life, all of what they learn will be an everlasting possession.

The establishment of schools and colleges has been a priority since the founding of the Church.

Only three years after the organization of the Church in 1830, the Prophet Joseph Smith established the SCHOOL OF THE PROPHETS in Kirtland, Ohio. Only seven months after the arrival of the pioneers in the Great Salt Lake Valley, a university was established (*see* UNIVERSITY OF DESERET). Throughout the history of the Church, schools were established in Ohio, Missouri, Illinois, and Utah and in virtually every other location where the Saints have settled.

In Utah, where a large majority of the population are members of the Church, youth respond to scriptural precepts that stress the importance of learning by enrolling in high numbers in high school advanced placement courses that offer college-level credit. According to the annual report published in 1989 by the U.S. Department of Education, Utah ranked first among all the fifty states in the percentage of its high school seniors who took advanced placement courses (U.S. Department of Education State Education Performance Chart, 1989), in spite of the fact that Utah ranks among the lowest states in average expenditure per pupil.

Another factor motivating LDS youth to qualify for college credit while still in high school is the strong expectation in most of their families that they will serve as missionaries for the Church. With college being interrupted for missionary service, some of the time lost from pursuing a college degree can be recovered through heavy participation in advanced placement programs offered in high school.

Motivation to reach higher levels of education extends beyond the family and the scriptures. Outstanding accomplishments and milestone events in educational attainment are recognized from the pulpit in Church meetings where local leaders highlight distinguished academic accomplishments. The *Deseret News*, the daily newspaper published by the Church, adds to this momentum by sponsoring an annual "Sterling Scholars" program, which highlights outstanding student accomplishments in public high schools. This program features the best scholars in various fields of study at the high school level, culminating with photographs and biographical stories on semi-finalists and finalists.

Because of their commitment to education, Latter-day Saints complete more schooling than the United States population as a whole (Albrecht and Heaton, p. 49). While 53.5 percent of Mormon

males and 44.3 percent of Mormon females have at least some education beyond high school, only 36.5 percent of the males and 27.7 percent of the females in the U.S. population as a whole have any college-level education after high school.

Albrecht and Heaton also found that this traditionally high level of educational attainment among Latter-day Saints has not resulted in a decrease in their religious commitment. National survey data published by the Princeton Religious Research Center (1982) indicate the opposite result concerning the impact of higher education for the nation as a whole: the higher the level of educational attainment, the lower the level of religious zeal. The Princeton Center data suggest that it is generally quite difficult for academically preoccupied individuals to hold a view of the world that is at the same time both religious and scholarly. But, according to the research of Albrecht and Heaton (1984, pp. 43–57), LDS intellectuals have less often been caught in this dilemma. In these studies religiosity was measured in terms of making financial contributions, rendering services, and attending Church meetings.

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TERRELL H. BELL

## ELDER, MELCHIZEDEK PRIESTHOOD

"Elder" is an office in the MELCHIZEDEK PRIESTHOOD of The Church of Jesus Christ of Latter-day Saints to which worthy male members may be ordained at the age of eighteen or older. The name elder is also used as a general title for all bearers of that priesthood, regardless of the specific PRIESTHOOD OFFICE they hold (D&C 20:38; cf. 1 Pet. 5:1; 2 Jn. 1:1; 3 Jn. 1:1).

In May 1829 Joseph SMITH and Oliver COWDERY were promised by John the Baptist, who had conferred the Aaronic Priesthood on them, that they would "in due time" become the first and sec-

ond elders of the Church (JS—H 1:72; HC 1:40–41). Soon thereafter, they prayed for further information:

We had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others, as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such time as it should be practicable to have our brethren, who had been and who should be baptized, assembled together [HC 1:60–61; cf. JS—H 1:72].

These particular ordinations were performed at the ORGANIZATION OF THE CHURCH, April 6, 1830 (D&C 20:1–4).

The duties of elders are to be "standing ministers" (D&C 124:137) to watch over the Church, help administer its affairs, teach, and counsel. They have the AUTHORITY to confer the GIFT OF THE HOLY GHOST by the LAYING ON OF HANDS and to give BLESSINGS, including HEALING THE SICK. Elders may perform all functions of the Aaronic Priesthood, including baptizing and administering the sacrament. They have authority under the direction of ward BISHOPS or STAKE PRESIDENTS to confer either the Aaronic or the Melchizedek Priesthood upon worthy recipients, and to ordain them to be deacons, teachers, PRIESTS, and other elders. Elders may serve as MISSIONARIES (see D&C 20:38–50, 70; 42:12, 44) and may be called to various other positions of leadership or service. In the October 1904 general conference, President Joseph F. Smith said that the elders are to be "standing ministers at home; to be ready at the call of the presiding officers of the Church and the stakes, to labor in the ministry at home, and to officiate in any calling that may be required of them, whether it be to work in the temples, or to labor in the ministry at home, or whether it be to go out into the world, along with the Seventies, to preach the Gospel" (CR [Oct. 1904]:4). In areas where the Church is not fully organized, members meet together in BRANCHES under the jurisdiction of a presiding elder, called a branch president (see ORGANIZATION: CONTEMPORARY).

All elders residing in any ward are organized into a quorum of up to ninety-six members (D&C 107:89). They are led by a president, two counselors, and a secretary, called from the quorum mem-

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Albrecht and Heaton also found that this traditionally high level of educational attainment among Latter-day Saints has not resulted in a decrease in their religious commitment. National survey data published by the Princeton Religious Research Center (1982) indicate the opposite result concerning the impact of higher education for the nation as a whole: the higher the level of educational attainment, the lower the level of religious zeal. The Princeton Center data suggest that it is generally quite difficult for academically preoccupied individuals to hold a view of the world that is at the same time both religious and scholarly. But, according to the research of Albrecht and Heaton (1984, pp. 43–57), LDS intellectuals have less often been caught in this dilemma. In these studies religiosity was measured in terms of making financial contributions, rendering services, and attending Church meetings.

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TERRELL H. BELL

## ELDER, MELCHIZEDEK PRIESTHOOD

"Elder" is an office in the MELCHIZEDEK PRIESTHOOD of The Church of Jesus Christ of Latter-day Saints to which worthy male members may be ordained at the age of eighteen or older. The name elder is also used as a general title for all bearers of that priesthood, regardless of the specific PRIESTHOOD OFFICE they hold (D&C 20:38; cf. 1 Pet. 5:1; 2 Jn. 1:1; 3 Jn. 1:1).

In May 1829 Joseph SMITH and Oliver COWDERY were promised by John the Baptist, who had conferred the Aaronic Priesthood on them, that they would "in due time" become the first and sec-

ond elders of the Church (JS—H 1:72; HC 1:40–41). Soon thereafter, they prayed for further information:

We had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others, as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such time as it should be practicable to have our brethren, who had been and who should be baptized, assembled together [HC 1:60–61; cf. JS—H 1:72].

These particular ordinations were performed at the ORGANIZATION OF THE CHURCH, April 6, 1830 (D&C 20:1–4).

The duties of elders are to be "standing ministers" (D&C 124:137) to watch over the Church, help administer its affairs, teach, and counsel. They have the AUTHORITY to confer the GIFT OF THE HOLY GHOST by the LAYING ON OF HANDS and to give BLESSINGS, including HEALING THE SICK. Elders may perform all functions of the Aaronic Priesthood, including baptizing and administering the sacrament. They have authority under the direction of ward BISHOPS or STAKE PRESIDENTS to confer either the Aaronic or the Melchizedek Priesthood upon worthy recipients, and to ordain them to be deacons, teachers, PRIESTS, and other elders. Elders may serve as MISSIONARIES (see D&C 20:38–50, 70; 42:12, 44) and may be called to various other positions of leadership or service. In the October 1904 general conference, President Joseph F. Smith said that the elders are to be "standing ministers at home; to be ready at the call of the presiding officers of the Church and the stakes, to labor in the ministry at home, and to officiate in any calling that may be required of them, whether it be to work in the temples, or to labor in the ministry at home, or whether it be to go out into the world, along with the Seventies, to preach the Gospel" (CR [Oct. 1904]:4). In areas where the Church is not fully organized, members meet together in BRANCHES under the jurisdiction of a presiding elder, called a branch president (see ORGANIZATION: CONTEMPORARY).

All elders residing in any ward are organized into a quorum of up to ninety-six members (D&C 107:89). They are led by a president, two counselors, and a secretary, called from the quorum mem-

bers by the stake president. The elders' quorum presidency reports to the stake president, but for all, local activity and service remain under the operating jurisdiction of the bishop of the ward. The elders meet as a quorum at least each Sunday. They are responsible to fellowship one another and to assist in administering the programs and activities of the quorum, ward, and stake, with the intent to lift and improve the condition of humankind (see WELFARE SERVICES). Elders are directed by revelation to function in a spirit of love, gentleness, patient persuasion, and righteousness (D&C 121:41–46).

The LDS use of "elder" differs from the use of the term in those societies where it refers to the older people who exert influence and authority in the community because of their age, status, wisdom, experience, and character, or by appointment of the group. The term was common to ancient societies such as those in Egypt, Midian, and Moab (Gen. 50:7; Num. 22:7). Elders (i.e., the *zeqenim*, the "old ones") were prominent leaders of the Israelite tribes during the Exodus (Ex. 4:29). They apparently assisted Moses in administering justice (Lev. 4:13–21; 9:1; Num. 16:25), and some were evidently authorized to participate in sacred religious ceremonies (Ex. 24:9–11; Num. 11:16–26). After the conquest of Canaan, the civic authority of elders increased, and they assisted in the government of the tribal communities. They served in accepting a king (2 Sam. 3:17–21; 5:3) and in other community and religious functions (1 Kgs. 8:1–3; 20:7–8). Scores of such functions are mentioned throughout the historical books of the Old Testament. With the prophet Ezekiel, these elders provided the primary leadership during the captivity in Babylon (605 B.C.; e.g., Ezek. 8:1; 14:1–5). Many years after the return from exile, the chief priests, scribes, and elders composed the Sanhedrin, the governing council of Judah. A local council of twenty-three elders governed each community. In New Testament times, elders were appointed as ecclesiastical leaders for each of the local Christian congregations (Acts 14:23; 15:6; 20:17–28; Titus 1:5; James 5:14; 1 Pet. 5:1–4). They associated with the apostles in the councils and governance of the Church, and functioned among their Christian brethren in ways similar to the Jewish Sanhedrin (Acts 11:30; 15:2; 16:4; 21:18). From among the elders of good repute, "overseers" or "bishops" may have been chosen (Acts 20:17–28; Titus 1:5–9; cf. 1 Tim. 3:1–7).

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R. RICHARD VETTERLI

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## ELECT OF GOD

The elect of God are those who are heirs to all that the Father has. Although the faithful have always been the elect of God, even before Abraham, the present concept that God elects or chooses individuals or groups to whom he makes promises of eternal SALVATION, and in turn requires of them certain obligations, has its roots in the COVENANT God made with ABRAHAM. In ancient times Abraham's descendants were considered the elect, especially through Isaac and Jacob (Israel). For disobedience, the Israelites were eventually scattered throughout the world. However, God has not forgotten his covenant with their fathers. Biblical, Book of Mormon, and latter-day prophets have declared that ultimately the Israelite people will be gathered from their dispersion and restored to favor with God (cf. Amos 9:13–15). All persons who are not literally of Israel can be brought into the elect lineage of Abraham by the LAW OF ADOPTION when they accept the gospel (Abr. 2:10; D&C 84:33–34; Gal. 3:26–29; 4:5–7).

The GOSPEL of Jesus Christ, restored to the earth through the Prophet Joseph SMITH, inaugurated the RESTORATION and the gathering of the elect from the four quarters of the earth (D&C 33:6; 110:11). When scattered children of Israel hear the gospel message of SALVATION, they are invited to come into the fold of Christ, his Church, by REPENTANCE, BAPTISM, and receiving the HOLY GHOST by the LAYING-ON OF HANDS (MD, p. 201).

To enjoy the fulness of the covenant BLESSINGS and the eternal felicity of God in the presence of Abraham, Isaac, and Jacob, the elect must be faithful in keeping all the covenants required of them by the Lord. Some may choose not to be so devoted, whereas others pursue such ex-

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ARTHUR A. BAILEY

## ELIAS

Elias is both a name and a title and has four meanings: (1) Elias was a man, presumably of Abraham’s time, who “committed the dispensation of Abraham”—which included the blessings of God’s covenant with Abraham—to the Prophet Joseph SMITH and Oliver COWDERY on April 3, 1836, in the KIRTLAND TEMPLE (D&C 110:12); nothing more is known about this man. (2) “Elias” appears in the New Testament as the Greek transliteration of the Hebrew name ELIJAH (e.g., Matt. 17:3; James 5:17–18). (3) A forerunner in building God’s kingdom is called “an Elias” (*TPJS*, pp. 335–36). (4) A prophet who helps restore something of particular importance is also referred to as an “Elias” (cf. JST Matt. 17:13–14). In scripture, therefore, the name Elias may refer to a preparer, a forerunner, a restorer, to Elias himself, or to Elijah.

Individuals who have acted as forerunners or restorers include Jesus Christ (JST John 1:21–28); Noah as Gabriel (D&C 27:6–7; *TPJS*, p. 157); John the Baptist (Luke 1:17); John the Revelator (D&C 77:9, 14); Adam as Michael, Moroni<sup>2</sup>, and Peter, James, and John (D&C 27:5–13; 128:20–21); and Joseph Smith (D&C 1:17–18; *TPJS*, p. 335). Each of these may be considered an Elias.

Preparatory work in the Church is primarily associated with the AARONIC PRIESTHOOD; but when performed by the MELCHIZEDEK PRIESTHOOD, it is done under the spirit and power of Elijah (*TPJS*, pp. 336–37). In this connection, the keys given by Elias in the Kirtland Temple (D&C 110:12) were specifically for the ABRAHAMIC COVENANT.

GEORGE A. HORTON, JR.

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On May 15, 1829, John the Baptist, as a resurrected being, ordained Joseph Smith and Oliver COWDERY to the Aaronic Priesthood preparatory to Christ’s SECOND COMING. Describing this ordination, Joseph Smith stated:

An angel . . . laid his hands upon my head, and ordained me to a Priest after the order of Aaron, and to hold the keys of this Priesthood, which office was to preach repentance and baptism for the remission of sins, and also to baptize. But I was informed that this office did not extend to the laying on of hands for the giving of the Holy Ghost; that office was a greater work, and was to be given afterward; but that my ordination was a preparatory work, or a going before, which was the spirit of Elias [*TPJS*, p. 335].

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and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, and making all things ready; then Messiah comes to His Temple, which is last of all. . . . Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it [TPJS, pp. 335, 340].

A. JAMES HUDSON

## ELIJAH

*[Because of Elijah's prophesied role (Mal. 4:5–6), he has become the subject of tradition and legend, as the article Ancient Sources explains. Moreover, as expressed in the companion essay, LDS Sources, Latter-day Saint teaching illuminates Elijah's latter-day roles as well as the fulfillment of prophetic expectations associated with him.]*

### LDS SOURCES

During a divine manifestation to the youthful Joseph SMITH on the evening of September 21, 1823, the angel MORONI quoted Malachi 4:5–6, a prophecy that concerns Elijah's activities in the latter days. Moroni's rendering, which differs from the current biblical text, outlines and clarifies Elijah's prophesied role:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming [JS—H 1:38–39; D&C 2].

Malachi's prophecy anticipates that Elijah would play an important role "before the coming of the great and dreadful day of the Lord" (Mal. 4:5). Elijah was endowed with the priesthood power of God. With this power, he declared to King Ahab that no rain would fall upon the land (1 Kgs. 17:1). Accordingly, the heavens were sealed and ancient Israel experienced a disastrous drought for three and a half years. When Elijah was carried up into heaven in a fiery chariot, his earthly mission appeared to have ended. But the sealing power that he exercised marked only the beginning of his responsibility regarding this eternal priesthood power.

At the conclusion of his mortal life, Elijah was translated; that is, he experienced some type of change from mortality without experiencing mortal death (see TRANSLATED BEINGS). Latter-day Saints conclude that a major reason for Elijah's translation was to enable him to return to the earth to confer KEYS of authority on the three chief apostles before Jesus' crucifixion and resurrection (see MOUNT OF TRANSFIGURATION). Since spirits cannot lay hands on mortal beings (D&C 129), and since Moses and Elijah could not return as resurrected beings because Jesus was the first to be resurrected (Packer, p. 109; cf. TPJS, p. 191), the need for the translation of Elijah and Moses is evident. On the Mount of Transfiguration (Matt. 17:1–9), Elijah specifically restored the priesthood keys of sealing, the power that binds and validates in the heavens all ordinances performed on the earth (cf. TPJS, p. 338).

On April 3, 1836, in a vision to Joseph Smith and Oliver COWDERY in the newly completed KIRTLAND TEMPLE, Elijah appeared and announced that the time had come when Malachi's prophecy was to be fulfilled. He committed the sealing keys of the priesthood to Joseph Smith and Oliver Cowdery (D&C 110:13–16). This restoration was necessary so that the sealing ordinances and covenants of God could be administered in righteousness upon the earth (DS 2:117). Joseph Smith explained:

The spirit, power, and calling of Elijah is, that ye have power to hold the key of the revelations, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God. . . . What you seal on earth, by the keys of Elijah, is sealed in heaven; and this is the power of Elijah [TPJS, pp. 337–38].

Through the sealing power of the priesthood, men and women may be sealed to each other in marriage for all eternity in one of the temples of God. In addition, children may be sealed to their parents forever. Thus the family organization continues eternally (Sperry, p. 139).

Because many have died without either a knowledge of saving gospel principles or the opportunity to receive priesthood ordinances, the latter-day mission of Elijah made it possible to have these sealing ordinances performed vicariously on the earth for those who have died, thus

and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, and making all things ready; then Messiah comes to His Temple, which is last of all. . . . Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it [TPJS, pp. 335, 340].

A. JAMES HUDSON

## ELIJAH

*[Because of Elijah's prophesied role (Mal. 4:5–6), he has become the subject of tradition and legend, as the article Ancient Sources explains. Moreover, as expressed in the companion essay, LDS Sources, Latter-day Saint teaching illuminates Elijah's latter-day roles as well as the fulfillment of prophetic expectations associated with him.]*

### LDS SOURCES

During a divine manifestation to the youthful Joseph SMITH on the evening of September 21, 1823, the angel MORONI quoted Malachi 4:5–6, a prophecy that concerns Elijah's activities in the latter days. Moroni's rendering, which differs from the current biblical text, outlines and clarifies Elijah's prophesied role:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming [JS—H 1:38–39; D&C 2].

Malachi's prophecy anticipates that Elijah would play an important role "before the coming of the great and dreadful day of the Lord" (Mal. 4:5). Elijah was endowed with the priesthood power of God. With this power, he declared to King Ahab that no rain would fall upon the land (1 Kgs. 17:1). Accordingly, the heavens were sealed and ancient Israel experienced a disastrous drought for three and a half years. When Elijah was carried up into heaven in a fiery chariot, his earthly mission appeared to have ended. But the sealing power that he exercised marked only the beginning of his responsibility regarding this eternal priesthood power.

At the conclusion of his mortal life, Elijah was translated; that is, he experienced some type of change from mortality without experiencing mortal death (see TRANSLATED BEINGS). Latter-day Saints conclude that a major reason for Elijah's translation was to enable him to return to the earth to confer KEYS of authority on the three chief apostles before Jesus' crucifixion and resurrection (see MOUNT OF TRANSFIGURATION). Since spirits cannot lay hands on mortal beings (D&C 129), and since Moses and Elijah could not return as resurrected beings because Jesus was the first to be resurrected (Packer, p. 109; cf. TPJS, p. 191), the need for the translation of Elijah and Moses is evident. On the Mount of Transfiguration (Matt. 17:1–9), Elijah specifically restored the priesthood keys of sealing, the power that binds and validates in the heavens all ordinances performed on the earth (cf. TPJS, p. 338).

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Because many have died without either a knowledge of saving gospel principles or the opportunity to receive priesthood ordinances, the latter-day mission of Elijah made it possible to have these sealing ordinances performed vicariously on the earth for those who have died, thus

giving all an opportunity for salvation (cf. *DS* 2:118–19). The Prophet Joseph Smith offered the following explanation:

The spirit of Elijah is to come, the Gospel to be established, . . . and the Saints to come up as saviors on Mount Zion. But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them; . . . and herein is the chain that binds the hearts of the fathers to the children and the children to the fathers, which fulfills the mission of Elijah [*TPJS*, p. 330].

When Latter-day Saints speak of the spirit of Elijah (see *ELIJAH, SPIRIT OF*), they mean at least two things. First, the promise of salvation made to the fathers has been renewed to the modern Church (*JS—H* 1:38–39; *D&C* 27:9–10). Second, the hearts of men and women have extensively turned to their fathers, as is evident in the dramatic growth in the number of genealogical societies, libraries, and individual genealogical or family history research organizations throughout much of the world. The spirit of Elijah has motivated thousands to make considerable investment in both money and time to search out the records of family ancestors and bring these records together to form a family history (*DS* 2:123–27; see *GENEALOGY*). In addition to numerous family history centers, the Church has built many temples where sacred priesthood saving ordinances may be performed for both the living and the dead (see *SALVATION OF THE DEAD*).

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FRANKLIN D. DAY

#### ANCIENT SOURCES

Elijah in Jewish tradition was an Israelite prophet who was active in the northern kingdom during the reigns of King Ahab (and his consort Jezebel) and King Ahaziah (9th cent. B.C.). His name may be a cognomen: Eli-yahu (YHWH, or Jehovah, is God),

expressing the main emphasis of his prophetic ministry: the exclusive and pure worship of YHWH, and uncompromising opposition to the Canaanite pagan cult of Baal. His activities are described in 1 Kings 17–2 Kings 2, and account for his becoming in Jewish tradition the symbol of uncompromising religious zeal. The latter came to a dramatic climax in his confrontation with the priests of Baal, after a long period of drought which Elijah had prophesied would come as punishment for the idolatrous Baal-worship, on Mount Carmel. (The Catholic monastic order of Carmelites, taking Elijah's ascetic life in the desert as a model, considers him as its spiritual father.) Unlike the later "literary" prophets, Elijah is also described as a worker of miracles, but he shares with them the strong emphasis on social justice, as evidenced by his other great clash with the king and queen in the matter of Naboth's vineyard (1 Kgs. 21), which the royal couple desired for themselves.

According to the biblical account, Elijah did not die an ordinary death but was taken up into heaven in a whirlwind by a chariot of fire drawn by horses of fire. Hence, unlike other prophets, a large number of legends and beliefs concerning him developed. He is said to return frequently to earth, usually in the guise of a poor peasant, beggar, or even Gentile and—unrecognized—to help those in distress or danger, disappearing as suddenly as he appeared. A chair is set and a cup of wine poured for Elijah at every Passover celebration. He is also believed to be present at every circumcision ceremony, and a special chair ("Elijah's chair") for his invisible presence is placed next to that of the godfather holding the male baby. This particular belief may be due to two factors: Elijah's angelic status (having ascended to heaven) and the prophet Malachi's reference to him (Mal. 3:1) as the "angel of the covenant." In Jewish usage the term *berith* ("covenant") signifies more specifically the "covenant of circumcision" (cf. Gen. 17:9–10). Elijah also plays an important role in Jewish mysticism, where he appears as a celestial messenger revealing divine mysteries.

More important, however, than all the other aspects is Elijah's eschatological role in Jewish tradition. How and why this role developed is difficult to reconstruct, but by the time of Malachi, one of the last Old Testament prophets, some such beliefs seem to have already been in existence: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord"

(Mal. 4:5). Elijah gradually assumed the role of precursor of the Messiah and the messenger announcing his advent. Some of the contemporaries of Jesus (cf. Matt. 16:13–14) seem to have thought that he might be Elijah (Matt. 11:14; 17:10–13) in a manner that suggests that John the Baptist, as the forerunner and announcer of the Messiah, was Elijah (namely, fulfilled his eschatological function). Later apocryphal writings (e.g., *The Apocalypse of Elijah*) connect the “revelations” concerning the last things they report with Elijah. Elements from the Jewish Elijah traditions and legends were also adopted and developed in different ways by Islam.

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## ELIJAH, SPIRIT OF

For members of The Church of Jesus Christ of Latter-day Saints, the spirit of Elijah is the spirit of family kinship and unity. It is the spirit that motivates the concern to search out ancestral family members through FAMILY HISTORY; and, on their behalf, to perform proxy baptisms, temple ENDOWMENTS, AND SEALING ordinances (HC 6:252). This is seen as fulfillment of the prophecy of Malachi that in the last days Elijah “will turn the heart [in Hebrew, the innermost part, as the soul, the affections] of the fathers to the children, and the heart of the children to their fathers” (Mal. 4:5–6).

The appearance of Elijah to the Prophet Joseph SMITH and Oliver COWDERY in the KIRTLAND TEMPLE in 1836 inaugurated anew this spirit (D&C 110:13). The spirit of Elijah is active in the impetus anyone feels toward finding and cherishing family members and family ties past and present. In the global sense, the spirit of Elijah is the spirit of love that may eventually overcome all human family estrangements. Then the priesthood power can bind generations together in eternal family rela-

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## ELOHIM

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**SINGULAR USAGE.** Elohim appears in the Hebrew Bible as a common noun identifying Israel’s God: “In the beginning God [*'elohim*] created [singular verb] the heaven and the earth” (Gen. 1:1). It was also frequently used interchangeably with Jehovah, the proper name for Israel’s God: “And Jacob said, O God [*'elohim*] of my father Abraham, . . . the LORD [Jehovah] which saidst unto me, Return unto thy country” (Gen. 32:9; *see also* JEHOVAH, JESUS CHRIST).

Latter-day Saints use the name Elohim in a more restrictive sense as a proper name-title identifying the Father in Heaven (*see* GOD THE FATHER). The First Presidency of the Church has written, “God the Eternal Father, whom we designate by the exalted name-title ‘Elohim,’ is the literal Parent of our Lord and Savior Jesus Christ, and of the spirits of the human race” (MFP 5:26; *see also* Doctrinal Expositions of the First Presidency, “The Father and the Son,” appendices, Vol. 4).

**PLURAL USAGE.** Ancient Israelites used *'elohim* also as a proper plural form to refer to gods of nations other than Israel. At such times, the accompanying verbs and adjectives used were also plural. “Thou shalt have no other gods before me” (Ex. 20:3; here “other” is a plural adjective).

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KEITH H. MESERVY

## EMERGENCY PREPAREDNESS

Latter-day Saints are taught to prepare for potential problems. Since the gospel is concerned with mankind's temporal as well as spiritual welfare, the Church considers any potential emergency that would adversely affect the quality of life or produce suffering to be a cause for advance preparation. This includes natural disasters, unemployment, disease, injuries, and other circumstances that could threaten life or personal well-being. The Church teaches its members to prepare for such emergencies.

The rationale for emergency preparedness is that by living providently and by acquiring in advance the skills and resources necessary to cope effectively with difficulties, Latter-day Saints can minimize or avoid the suffering that accompanies the unexpected. They can also have the sense of security and peace of mind (D&C 38:30) that are essential to spiritual development. They are also taught to work toward SELF-SUFFICIENCY—to provide adequately for themselves, to assist those in need, and to avoid unnecessary dependence upon the efforts or resources of others. They are told to put aside something when times are good so that they can care for themselves and others when times are bad. For Latter-day Saints, preparing for emergencies is more akin to saving for a "rainy day" than surviving "doomsday" (Kimball, p. 78).

For more than a hundred years, Church leaders have taught the members to store grain and other essentials that would sustain life in times of drought or famine (*Essentials of Home Production and Storage*, p. 17). The current guidelines for home storage are intended to apply internationally. They include having a supply of food, clothing, and, where possible, the fuel necessary to sustain life for one year (Benson, p. 33). Church



This LDS farm wife was photographed with her home-bottled produce (1940) as part of a U.S. Farm Security Administration project, which sent three photographers to rural Utah during 1936–1941. Many Latter-day Saints continue the tradition of canning home-grown food, following Church counsel to be prepared for all kinds of emergencies. Photographer: Russell Lee. Courtesy of the Library of Congress (37282-1D).

guidance states, "We have never laid down an exact formula for what anybody should store. Perhaps if we think not in terms of a year's supply of what we ordinarily would use, and think more in terms of what it would take to keep us alive in case we didn't have anything else to eat, that last would be very easy to put in storage for a year" (*Essentials*, p. 6).

Home gardens, canning, and sewing have long been encouraged among the women by the RELIEF SOCIETY through homemaking lessons and workdays. Latter-day Saints are counseled to seek education and training opportunities that prepare them to adapt to changes in the working world, to avoid personal indebtedness, to maintain good health by eating and exercising properly, to learn first aid, and to know how to protect their lives and possessions against fire, flood, and theft. They are counseled to obtain life, medical, and property insurance where it is available. They are also urged to avoid panic buying, purchasing emergency resources on credit, pursuing fads, and giving official endorsement to specific brands, suppliers, or techniques.

Institutionally, the Church practices the principles of preparedness. Under the aegis of its

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WELFARE SERVICES, the Church's WELFARE FARMS, canneries, and BISHOP'S STOREHOUSES grow, process, and distribute commodities for consumption by those in need in the Church. These facilities maintain approximately a year's supply of inventory, in both production supplies and finished goods. Church-owned grain reserves are stored to help provide needs from harvest to harvest, with a suitable margin for some who may come into need during more prolonged economic downturns. The Church does not attempt, however, to maintain emergency storage for its entire membership. Long-term security against catastrophic emergencies depends upon the faithful preparation of individual members and families throughout the world.

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from on high" (Luke 24:49), a promise fulfilled, at least in part, on the day of Pentecost (Acts 2). In modern times, a similar revelation was given: "I gave unto you a commandment that you should build a house, in the which house I design to endow those whom I have chosen with power on high; for this is the promise of the Father unto you; therefore I command you to tarry, even as mine apostles at Jerusalem" (D&C 95:8–9).

Though there had been preliminary and preparatory spiritual outpourings upon Latter-day Saints in Ohio and Missouri, the endowment in its full sense was not received until the Nauvoo Temple era. As he introduced temple ordinances in 1842 at Nauvoo, the Prophet Joseph SMITH taught that these were "of things spiritual, and to be received only by the spiritual minded" (*TPJS*, p. 237). The endowment was necessary, he said, to organize the Church fully, that the Saints might be organized according to the laws of God, and, as the dedicatory prayer of the Kirtland Temple petitioned, that they would "be prepared to obtain every needful thing" (D&C 109:15). The endowment was designed to give "a comprehensive view of our condition and true relation to God" (*TPJS*, p. 324), "to prepare the disciples for their missions in the world" (p. 274), to prevent being "overcome by . . . evils" (p. 259), to enable them to "secure the fulness of those blessings which have been prepared for the Church of the Firstborn" (p. 237).

The endowment of "power from on high" in modern temples has four main aspects. First is the preparatory ordinance, a ceremonial WASHING AND ANOINTING, after which the temple patron dons the sacred clothing of the temple.

Second is a course of instruction by lectures and representations. These include a recital of the most prominent events of the Creation, a figurative depiction of the advent of Adam and Eve and of every man and every woman, the entry of Adam and Eve into the GARDEN OF EDEN, the consequent expulsion from the garden, their condition in the world, and their receiving of the PLAN OF SALVATION leading to the return to the presence of God (Talmage, pp. 83–84). The endowment instructions utilize every human faculty so that the meaning of the gospel may be clarified through art, drama, and symbols. All participants wear white temple robes symbolizing purity and the equality of all persons before God the Father and his Son Jesus Christ. The temple becomes a house of revelation whereby one is instructed more perfectly "in

theory, in principle, and in doctrine" (D&C 97:14). "This completeness of survey and expounding of the gospel plan makes temple worship one of the most effective methods of refreshing the memory concerning the entire structure of the gospel" (Widtsoe, 1986, p. 5).

Third is making covenants. The temple endowment is seen as the unfolding or culmination of the covenants made at BAPTISM. Temple covenants give "tests by which one's willingness and fitness for righteousness may be known" (Widtsoe, p. 335). They include the "covenant and promise to observe the law of strict virtue and chastity, to be charitable, benevolent, tolerant and pure; to devote both talent and material means to the spread of truth and the uplifting of the [human] race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be made ready to receive . . . Jesus Christ" (Talmage, p. 84). One also promises to keep these covenants sacred and to "trifle not with sacred things" (D&C 6:12).

Fourth is a sense of divine presence. In the dedicatory prayer of the temple at Kirtland, Ohio, the Prophet Joseph Smith pleaded "that all people who shall enter upon the threshold of the Lord's house may feel thy power, and feel constrained to acknowledge that thou hast sanctified it, and that it is thy house, a place of thy holiness" (D&C 109:13). Of temples built by sacrifice to the name of the Lord Jesus Christ, dedicated by his authority, and revered in his Spirit, the promise is given, "My name shall be here; and I will manifest myself to my people in mercy in this holy house" (D&C 110:8). In the temples there is an "aura of deity" manifest to the worthy (Kimball, pp. 534–35). Through the temple endowment, one may seek "a fulness of the Holy Ghost" (D&C 109:15). Temple ordinances are seen as a means for receiving inspiration and instruction through the Holy Spirit, and for preparing to return to the presence of God.

In Nauvoo, the Prophet Joseph taught for the first time that it is the privilege of Latter-day Saints to act as agents in behalf of their kindred dead. After receiving their own temple endowment, Latter-day Saints return to the temple frequently to participate in the endowment ceremony as proxies for, and in behalf of, deceased persons. Consistent with the law of agency, it is believed that those so served have complete freedom in the



spirit world to accept or reject the spiritual blessing thus proffered them (*HC* 5:350).

[See also Baptism for the Dead; Salvation of the Dead; Temple Ordinances.]

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ALMA P. BURTON

## ENDOWMENT HOUSES

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The Endowment House, c. 1888, in the northwest corner of Temple Square, Salt Lake City. Ordinances for the living, but not for the dead, were performed in this building until 1889 when it was torn down. Photographer: C. R. Savage.

The Latter-day Saints occasionally used a mountaintop as their temporary temple, and President Brigham YOUNG dedicated Ensign Peak, a hill just north of Salt Lake City, Utah, as a “natural temple.” Though Brigham Young designated a temple site in Salt Lake Valley on July 28, 1847, just four days after his arrival, the temple took forty years to build. In the meantime, the upper floor of the Council House, Salt Lake City’s first public building, served 2,222 members of the Church as their endowment house between February 21, 1851, and May 5, 1855.

A more permanent endowment house, designed by Truman O. Angell, Church architect, was soon built on the northwest corner of TEMPLE SQUARE. Brigham Young named it “The House of the Lord.” It was dedicated on May 5, 1855, by Heber C. Kimball. The main structure was a two-story building 34 feet by 44 feet, with small one-story extensions on both ends. The first floor had a room for WASHING AND ANOINTING, and also “garden,” “world,” and “terrestrial” rooms. The upper floor was the “celestial room,” with an adjacent SEALING room.

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ment for SALVATION in the KINGDOM OF GOD. This belief distinguishes Latter-day Saints from many other Christian denominations, which teach that salvation is given to all who simply believe and confess that Jesus is the Christ. Latter-day Saints believe that to be saved a person must have faith in Jesus Christ, demonstrate REPENTANCE of sins, submit to BAPTISM by immersion, and receive the GIFT OF THE HOLY GHOST by the LAYING-ON OF HANDS by those holding the true PRIESTHOOD authority, and then remain faithful to all COVENANTS, continue in RIGHTEOUSNESS, and endure faithfully to the end of mortal life (Heb. 3:6–14; 6:4–15; Mark 13:13). This enduring faithfulness makes it possible for a person to receive fully the GRACE of Christ. The Doctrine and Covenants states, “If you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God” (D&C 14:7).

The Book of Mormon prophet NEPHI<sup>1</sup> taught the principle of enduring to the end as a requirement of salvation: “After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, . . . and after this should deny me, it would have been better for you not to have known me. . . . He that endureth to the end, the same shall be saved” (2 Ne. 31:14–15; cf. Heb. 6:4–6). As Nephi explains, enduring to the end involves having faith, hope, and charity; faithfully following the example of Jesus Christ; and always abounding in good works (cf. Alma 7:23–24): “Unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved. . . . Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, . . . ye shall have eternal life” (2 Ne. 31:16, 20).

Enduring to the end includes being willing and prepared to endure faithfully the trials of life, as did Job, Stephen (Acts 7), PAUL (2 Tim. 4:5–7), PETER (1 Pet. 1–4), and MORONI<sup>2</sup> (Moroni 1:1–3). The Lord spoke this reassurance to the Prophet Joseph SMITH after several months of incarceration in LIBERTY JAIL: “My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes” (D&C 121:7–8).

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JOHN M. MADSEN

## ENOCII

*[In three parts, this entry discusses Enoch, his visions, prophetic leadership, and significance.]*

### LDS SOURCES

Enoch holds a prominent place in Latter-day Saint scripture and tradition as a PROPHET, SEER, and builder of ZION. The Bible states that “Enoch walked with God: and he was not; for God took him” (Gen. 5:21–24). In revelations to Joseph SMITH much additional information is given about Enoch, his knowledge of the sanctifying atonement of Christ, the visions he saw of the future of the world, the messages he proclaimed, the wickedness he opposed, the miracles he worked, the priesthood ordinances he performed, and the promises he received from the premortal Lord Jesus Christ (see BOOK OF MOSES). Enoch and his city of Zion are powerful symbols among the Latter-day Saints, affirming that supreme RIGHTEOUSNESS can be attained on earth as it is in heaven.

MOSES 6–7 IN THE PEARL OF GREAT PRICE. Enoch was the seventh in a chain of patriarchs extending back to ADAM (Moses 6:10–22). Adam’s grandson Enos had fled with “the residue of the people of God” from a wicked land called Shulon into “a land of promise,” which Enos named after his son, Cainan (6:17). The text implies that Enoch was born in this “land of righteousness” (6:41). Following the example of Adam and Eve, Enoch’s father taught him “in all the ways of God” (6:21, 41; cf. 5:12).

When Enoch was said to be “but a lad” (although he was possibly over 65—Moses 6:25, 31), he was called to preach repentance to the wicked: “The Spirit of God descended out of heaven, and abode upon him” (6:26–30). Like other prophets, Enoch felt profoundly inadequate to the task: “All the people hate me; for I am slow of speech” (6:31–34; cf. 1:25–26; Ex. 4:10–12; Jer. 1:4–10; Isa. 6:1–10). The Lord instructed Enoch to anoint his eyes with clay and wash them, whereupon he saw a vi-

ment for SALVATION in the KINGDOM OF GOD. This belief distinguishes Latter-day Saints from many other Christian denominations, which teach that salvation is given to all who simply believe and confess that Jesus is the Christ. Latter-day Saints believe that to be saved a person must have faith in Jesus Christ, demonstrate REPENTANCE of sins, submit to BAPTISM by immersion, and receive the GIFT OF THE HOLY GHOST by the LAYING-ON OF HANDS by those holding the true PRIESTHOOD authority, and then remain faithful to all COVENANTS, continue in RIGHTEOUSNESS, and endure faithfully to the end of mortal life (Heb. 3:6–14; 6:4–15; Mark 13:13). This enduring faithfulness makes it possible for a person to receive fully the GRACE of Christ. The Doctrine and Covenants states, “If you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God” (D&C 14:7).

The Book of Mormon prophet NEPHI<sup>1</sup> taught the principle of enduring to the end as a requirement of salvation: “After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, . . . and after this should deny me, it would have been better for you not to have known me. . . . He that endureth to the end, the same shall be saved” (2 Ne. 31:14–15; cf. Heb. 6:4–6). As Nephi explains, enduring to the end involves having faith, hope, and charity; faithfully following the example of Jesus Christ; and always abounding in good works (cf. Alma 7:23–24): “Unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved. . . . Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, . . . ye shall have eternal life” (2 Ne. 31:16, 20).

Enduring to the end includes being willing and prepared to endure faithfully the trials of life, as did Job, Stephen (Acts 7), PAUL (2 Tim. 4:5–7), PETER (1 Pet. 1–4), and MORONI<sup>2</sup> (Moroni 1:1–3). The Lord spoke this reassurance to the Prophet Joseph SMITH after several months of incarceration in LIBERTY JAIL: “My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes” (D&C 121:7–8).

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JOHN M. MADSEN

## ENOCII

*[In three parts, this entry discusses Enoch, his visions, prophetic leadership, and significance.]*

### LDS SOURCES

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sion of “the spirits that God had created; and . . . things which were not visible to the natural eye” (Moses 6:35–36). The word “seer” thus applies to him.

Enoch then went forth preaching in the hills and high places, but the people took offense and considered him “a wild man” (6:37–38). One man named Mahijah was bold enough to ask Enoch who he was and whence he had come. Enoch then explained his vision of heaven and his understanding of the fall of Adam; he taught how humans after the Fall had become carnal and devilish by worshiping Satan, but how according to the plan of salvation they may repent and become “sons of God” through the blood of Jesus Christ, the Only Begotten Son of the Man of Holiness (6:42–7:1).

As Enoch continued his ministry, he told of another vision he had received in which he stood upon a mountain and saw the Lord face to face. The Lord showed Enoch the judgments of war and the barrenness that would come upon the wicked and commanded Enoch again to preach repentance and baptism in the name of the Father, Son, and Holy Ghost (7:2–11).

Enoch brought a large body of converts to the GOSPEL OF JESUS CHRIST, but his success did not come without fierce opposition (7:12–13). The enemies of the righteous mobilized against them. The scriptural account describes miracles of extraordinary power. By Enoch’s words, “the earth trembled, and the mountains fled, . . . and rivers of water were turned out of their course” (7:13). Stricken by fear, Enoch’s enemies and the giants of the land stood far off, and “the Lord came and dwelt with his people, and they dwelt in righteousness” (7:17).

Under Enoch’s inspired leadership, the faithful achieved an extraordinary unity of heart and mind. Loving obedience to the laws of Christ was maintained; a state of economic equality was realized, and “there was no poor among them” (7:18). The spiritual unity of Enoch’s people took on physical dimensions through the construction of a city “that was called the City of Holiness, even Zion” (7:19). Their lives were based on “the order of him who was without beginning of days or end of years [Jesus Christ]” (6:67), and “after the order of the covenant which God made with Enoch” (JST Gen. 14:27). This unique community matured over a period of 365 years, after which it was received up into heaven. Fulfilling his covenant to preserve the lineage of Enoch upon the earth, the Lord left behind Enoch’s son, Methuselah, and grandson,

Lamech (Moses 8:2, 5). Lamech’s son NOAH was born four years after the city of Enoch was taken into heaven.

In a third vision, Enoch beheld “all the inhabitants of the earth” (7:21). In this panoramic revelation, he witnessed the wickedness and violence in the days of Noah; he saw Satan laughing, with a great chain in his hand, and the Lord weeping over his creations, for mankind had rejected God and had become “without affection” (7:33). Enoch saw the atoning sacrifice of Jesus Christ (7:47–48) and received a promise that “a remnant of his seed should always be found among all nations” (7:52). Finally, he saw the joyous reunion of his city with a latter-day Zion built in anticipation of Jesus’ second coming (7:63–67).

According to the biblical account, Enoch lived 365 years (Gen. 5:23); according to the book of Moses, 430 years (8:1; i.e., 365 plus 65, which was Enoch’s age when he begat Methuselah and was ordained).

DOCTRINE AND COVENANTS 76, 84, 107. Enoch’s rapid rise to spiritual maturity is indicated by the fact that he received the priesthood before his father and grandfather. The priesthood held by Enoch is described in several passages in the Doctrine and Covenants. He was ordained at age twenty-five under the hand of Adam. His priesthood was “after the holiest order of God,” holding “the key of the mysteries of the kingdom, even the key of the knowledge of God” (D&C 84:15–19). The scriptures confirm that Enoch “saw the Lord, and he walked with him, and was before his face continually” (D&C 107:48–49). Indicative of Enoch’s eternal priesthood station, heirs of the CELESTIAL KINGDOM are described as “priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son” (D&C 76:57).

Enoch received two blessings from Adam: one when he was ordained to the priesthood, the other 240 years later at the council of ADAM-ONDI-AHMAN, which seems to be more of a public blessing (D&C 107:48, 53). All the patriarchs in Enoch’s ancestral line were present at this final reunion of Adam’s righteous posterity, and Adam prophesied the future of his descendants “unto the latest generation” (107:56). These prophecies were written in the BOOK OF ENOCH.

ENOCH AND THE LATTER-DAY SAINTS. Latter-day Saints believe that Enoch’s righteous-

ness was grounded on the same gospel principles that apply in all dispensations and eternally. For this reason, Latter-day Saints feel a spiritual kinship with Enoch and his people: Enoch's Zion represents every spiritual ideal for which Latter-day Saints strive. Called to build a modern Zion, the prophet and seer Joseph Smith used the name Enoch as one of the code names for himself in early editions of the Doctrine and Covenants. An economic system designed to promote material and spiritual equality within the Church, the Order of Enoch (see UNITED ORDER), has been implemented at various times in Church history. Church members look toward the day when the righteous will build the counterpart of Enoch's City of Holiness, the New Jerusalem, in Jackson County, Missouri. Missionaries around the world preach repentance, for the earth is to be cleansed by fire, as it was with the flood that followed Enoch's ministry. Church members anticipate the return of Enoch's city from above to be reunited with the Zion beneath (Moses 7:58), when the earth will rest under the millennial reign of Jesus Christ.

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RULON D. EAMES

#### ANCIENT SOURCES

According to Genesis 5:22-25, "Enoch walked with God after the birth of Methuselah three hundred years, and had other sons and daughters. Thus all the days of Enoch were three hundred and sixty-five years. Enoch walked with God; and he was not, for God took him" (RSV).

Enoch, the father of Methuselah and great-grandfather of Noah, was honored by Jews and Christians because of the following reasons: (1) Genesis 5 says that he lived 365 years, a number attractive to Jews who were arguing for cultic alignment with the solar calendar (*1 Enoch*). (2) He "walked with God" and therefore pleased God and was perfect (*Wisdom of Solomon* 4:13). (3) He did not die—"God took him"—and hence would return from heaven (*1 Enoch* 14:21-24) to bring to

fruition God's promises for his people. (4) He was "seventh" (seven is a perfect number) after Adam (Gen. 5; *1 Enoch* 93:3; Jude 14). Enoch is declared by "an angel" to be "the Son of man" (*1 Enoch* 71:14). He alone has seen everything (*1 Enoch* 19). He will reprimand the fallen angels (*1 Enoch* 14), reveal everything (*1 Enoch* 91), intercede for humans (*1 Enoch* 15:2), and bring eternal peace into the world that is to come, as indicated at creation, since righteousness never forsakes him (*1 Enoch* 71:14-17).

**BOOKS OF ENOCH.** It is clear that early Jews and Christians honored the books of Enoch. The most ancient of these are excerpted in what is now called 1 (Ethiopic) Enoch. In the estimation of most experts today, all the documents preserved in 1 Enoch are Jewish and antedate the destruction of Jerusalem in A.D. 70. In probable chronological order these books of Enoch are as follows: *The Book of Astronomy* (*1 Enoch* 72-82) describes the movement of the sun, the reception of its light by the moon (73:7, 78:10), and the divinely ordained solar calendar. *The Book of the Watchers* (*1 Enoch* 1-36) is a composite work consisting of the Parables of Enoch (1-5), the Watchers (6-16), and Enoch's journeys (17-19 and 20-36); the main purpose of this compilation is to explain that evil entered into this world because of the fall of angels (cf. Gen. 6). *The Book of Dream Visions* (*1 Enoch* 83-90) contains a Vision of the Deluge (83-84) and an Animal Apocalypse (85-90), which describes the history of the world from before the Flood until the appearance of "one great horn," who is probably Judas Maccabeus. *The Epistle of Enoch* (*1 Enoch* 91-105; 106-107 is probably from the lost book of Noah, and 108 is a later addition) is addressed against the affluent sinners (94:8-9; 95:3; 96:4-8; 97:8-10), contains an older review of history (the Apocalypse of Weeks, *1 Enoch* 93:1-10, and 91:11-17, which is misplaced), and exhorts the righteous to continue in their hope (104) and to walk in the way of righteousness and avoid the way of wickedness. *The Similitudes of Enoch* (*1 Enoch* 36-71) is one of the most brilliant theological documents of Judaism before Jerusalem's destruction in 70 A.D.; it describes the future appearance of the Messiah, the Righteous One, the Elect One, and the Son of Man, and tends to equate them as one figure, who is eventually revealed to be Enoch. Related to the books of Enoch is the *Book of the Giants*, which is preserved in Qumranic fragments that date from the first century B.C.



2 *Enoch* is one of the most difficult Jewish writings to date and to understand because it is preserved only in medieval Slavonic manuscripts. It was beloved by the Bogomils, who were shaped by ancient Jewish sources but who also created or reshaped ancient documents. Many scholars trace 2 *Enoch* back to a Jew who lived before A.D. 100. After an introduction in which he informs his sons of his impending assumption, Enoch describes his ascent through the seven heavens (3–21). Then the Lord reveals secrets to Enoch (22–38), who admonishes his sons (39–66) and is translated into the highest heaven (67; chap. 68 is extant only in the long recension). The apocalypse concludes with a description of Melchizedek's miraculous birth from Sophanina, who has died. He is then taken into paradise by the archangel Michael and will return at the end of time to be the head of the priests (69–73).

3 *Enoch* in its present form is a medieval Jewish work; but it may go back to an earlier document and certainly preserves very ancient traditions. The forty-eight chapters of 3 *Enoch* contain cosmological information, especially regarding the heavenly world of God's throne and chariot. The archangel Metatron informs the seer Ishmael that he is Enoch, who has been transformed into an angel.

**THE EXIT OF ENOCH.** Despite the fact that the author of Jude (verse 9) quoted from 1 *Enoch* as prophecy and that the Ethiopian church has canonized the book and celebrated numerous other works that interpret it, the books of Enoch fell out of favor in mainstream Judaism and Christianity. With the compilation of the Mishnah by Rabbi Judah around A.D. 200 and the tendency to denigrate apocalypticism, Enoch fell out of favor. Hillel and his school were the norm for rabbis. With the closing of the Christian canon, as a result of the emergence of the Holy Roman Empire in the fourth century, the books of Enoch were branded as extracanonical, and the veneration once given to the wise scribe Enoch was transferred to, or reserved for, Jesus Christ.

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JAMES H. CHARLESWORTH

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The book of Enoch is one of the ancient writings that Latter-day Saints anticipate receiving sometime in the future (see **SCRIPTURE: FORTHCOMING SCRIPTURE**). This is not to be confused with the pseudepigraphic books of Enoch, which nevertheless have garnered the interest of some Latter-day Saints since at least 1840 (Pratt, p. 61). In Doctrine & Covenants 107:53–57, reference is made to a meeting of Adam's righteous posterity held at ADAM-ONDI-AHMAN three years before Adam's death. The influence of the Holy Spirit was manifested powerfully in prophecy as Adam blessed his posterity. While these verses give a précis of what happened, many more things were "written in the book of Enoch, and are to be testified of in due time" (D&C 107:57). Speaking of this book in December 1877, Elder Orson Pratt said, "When we get that, I think we shall know a great deal about the ante-diluvians of whom at present we know so little" (JD 19:218). An extract from the prophecy of Enoch was revealed and published in the **BOOK OF MOSES** (chaps. 6–7), the latter chapter being published in the *The Evening and The Morning Star* of August 1832 (HC 1:130–31).

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LEWIS R. CHURCH

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## ENOS

See: Book of Mormon: Overview

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The word “ensign” is rich in meaning. The King James Bible translators used it to mean a signal, sign, identifying symbol, standard, or banner. Hence, we read the biblical prophecy that in the last days the Lord would “set up an ensign for the nations” (Isa. 11:12), a standard to which Israel and the righteous of all nations might gather in preparation for the Millennium (Isa. 5:26; 18:3; 31:6–9; 49:22; 62:10; Zech. 9:16). In latter-day scriptures, “ensign” symbolizes such “standards” as the new and everlasting covenant (D&C 45:9), the gospel of salvation (D&C 49:8–9; 2 Ne. 29:2), the latter-day ZION (D&C 64:41–43), and The Church of Jesus Christ of Latter-day Saints (D&C 115:4–6).

The *Ensign* magazine proposes to strengthen the faith of members of the Church, to promulgate gospel truths, and to keep members abreast of Church policies, programs, and happenings. In addition to publishing the conference issues, it provides a monthly First Presidency message, used also in HOME TEACHING; a monthly Relief Society VISITING TEACHING message; articles on scripture, doctrine, and member experiences and testimonies; and support articles for individuals, couples, parents, and local Church leaders and teachers.

Circulation in 1971 was 300,000; in 1990 it was 615,000, nearly a 4 percent annual gain, reflecting Church growth trends. All its editors since Doyle L. Green (1971–1976) have been general authorities: Dean L. Larsen (1976–1978), James E. Faust (1978–1979), M. Russell Ballard (1979–1984), Carlos E. Asay (1984–1986), Joseph B. Wirthlin (1986), Hugh W. Pinnock (1987–1989), and Rex D. Pinegar (1989–). Jay M. Todd has been the managing editor since 1972.

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JAY M. TODD

## EPHRAIM

Ephraim was the son of Joseph and Asenath and the younger brother of Manasseh (Gen. 41:50–52). According to the Bible, when Joseph brought his two sons to his father, Jacob, for a blessing, Ephraim received the birthright blessing in place of Manasseh (Gen. 48:13–20), one of the departures noted in the Bible from the custom of bestowing on the firstborn son the special privileges that belonged to him by right of primogeniture. The Lord continued to acknowledge Ephraim’s blessing centuries later when he said, “I am a father to Israel, and Ephraim is my firstborn” (Jer. 31:9; cf. 1 Chr. 5:1–2). Ephraim’s descendants will continue in significant roles. The Book of Mormon records that Joseph of old “obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel . . . to be remembered in the covenants of the Lord” (2 Ne. 3:5). Further, a “choice seer” would arise from Joseph’s descendants who would “do a work for the fruit of [Joseph’s] loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I [the Lord] have made with thy fathers” (2 Ne. 3:7). Many Latter-day Saints believe that they are of the branch of Ephraim, of whom Joseph prophesied (2 Ne. 3:5–16; D&C 133:30–34) and that the Prophet Joseph SMITH is the “choice seer” (3 Ne. 3:6).

Because of their rebellion against the Lord many centuries ago, Ephraim’s descendants were scattered among the Gentile nations, along with members of the other tribes, beginning with the fall of the northern kingdom of Israel c. 722 B.C. (2 Kgs. 17:5–6; see also ISRAEL: SCATTERING OF ISRAEL and ISRAEL: LOST TRIBES OF ISRAEL).

In the LAST DAYS, Ephraim’s descendants have the privilege and responsibility to hear the message of the RESTORATION of the gospel to the world and to gather scattered Israel (D&C 113:3–6). “We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent” (A of F 10; cf. Deut. 4:27–31; 28; 29; 30; 3 Ne. 20–21). The keys of gathering Israel were committed to the Prophet Joseph Smith by MOSES on April 3, 1836, in the KIRTLAND TEMPLE (D&C 110:11). Many of Ephraim’s descendants are being gathered first, for they have the responsibility of preparing the way for the gathering of

*Christ of Latter-day Saints*. Printed in ten regular issues and two general conference issues (May and November), the *Ensign* is the publication link between Church headquarters and its adult members and friends, serving as a general-interest magazine, house organ, and instructional guide. It replaced the *Improvement Era*, *Instructor*, and the *Relief Society Magazine* in serving members of the Church eighteen years and older.

The word “ensign” is rich in meaning. The King James Bible translators used it to mean a signal, sign, identifying symbol, standard, or banner. Hence, we read the biblical prophecy that in the last days the Lord would “set up an ensign for the nations” (Isa. 11:12), a standard to which Israel and the righteous of all nations might gather in preparation for the Millennium (Isa. 5:26; 18:3; 31:6–9; 49:22; 62:10; Zech. 9:16). In latter-day scriptures, “ensign” symbolizes such “standards” as the new and everlasting covenant (D&C 45:9), the gospel of salvation (D&C 49:8–9; 2 Ne. 29:2), the latter-day ZION (D&C 64:41–43), and The Church of Jesus Christ of Latter-day Saints (D&C 115:4–6).

The *Ensign* magazine proposes to strengthen the faith of members of the Church, to promulgate gospel truths, and to keep members abreast of Church policies, programs, and happenings. In addition to publishing the conference issues, it provides a monthly First Presidency message, used also in HOME TEACHING; a monthly Relief Society VISITING TEACHING message; articles on scripture, doctrine, and member experiences and testimonies; and support articles for individuals, couples, parents, and local Church leaders and teachers.

Circulation in 1971 was 300,000; in 1990 it was 615,000, nearly a 4 percent annual gain, reflecting Church growth trends. All its editors since Doyle L. Green (1971–1976) have been general authorities: Dean L. Larsen (1976–1978), James E. Faust (1978–1979), M. Russell Ballard (1979–1984), Carlos E. Asay (1984–1986), Joseph B. Wirthlin (1986), Hugh W. Pinnock (1987–1989), and Rex D. Pinegar (1989–). Jay M. Todd has been the managing editor since 1972.

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JAY M. TODD

## EPHRAIM

Ephraim was the son of Joseph and Asenath and the younger brother of Manasseh (Gen. 41:50–52). According to the Bible, when Joseph brought his two sons to his father, Jacob, for a blessing, Ephraim received the birthright blessing in place of Manasseh (Gen. 48:13–20), one of the departures noted in the Bible from the custom of bestowing on the firstborn son the special privileges that belonged to him by right of primogeniture. The Lord continued to acknowledge Ephraim’s blessing centuries later when he said, “I am a father to Israel, and Ephraim is my firstborn” (Jer. 31:9; cf. 1 Chr. 5:1–2). Ephraim’s descendants will continue in significant roles. The Book of Mormon records that Joseph of old “obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel . . . to be remembered in the covenants of the Lord” (2 Ne. 3:5). Further, a “choice seer” would arise from Joseph’s descendants who would “do a work for the fruit of [Joseph’s] loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I [the Lord] have made with thy fathers” (2 Ne. 3:7). Many Latter-day Saints believe that they are of the branch of Ephraim, of whom Joseph prophesied (2 Ne. 3:5–16; D&C 133:30–34) and that the Prophet Joseph SMITH is the “choice seer” (3 Ne. 3:6).

Because of their rebellion against the Lord many centuries ago, Ephraim’s descendants were scattered among the Gentile nations, along with members of the other tribes, beginning with the fall of the northern kingdom of Israel c. 722 B.C. (2 Kgs. 17:5–6; see also ISRAEL: SCATTERING OF ISRAEL and ISRAEL: LOST TRIBES OF ISRAEL).

In the LAST DAYS, Ephraim’s descendants have the privilege and responsibility to hear the message of the RESTORATION of the gospel to the world and to gather scattered Israel (D&C 113:3–6). “We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent” (A of F 10; cf. Deut. 4:27–31; 28; 29; 30; 3 Ne. 20–21). The keys of gathering Israel were committed to the Prophet Joseph Smith by MOSES on April 3, 1836, in the KIRTLAND TEMPLE (D&C 110:11). Many of Ephraim’s descendants are being gathered first, for they have the responsibility of preparing the way for the gathering of

the other tribes (D&C 113). "And they [others of the tribes of Israel] shall bring forth their rich treasures unto the children of Ephraim, my servants . . . and there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim, and they shall be filled with songs of everlasting joy" (D&C 133:30–33; *see also* ISRAEL: GATHERING OF ISRAEL).

One of the tools to be used in the gathering is the Book of Mormon, also known among Latter-day Saints as the stick of Joseph or the stick of Ephraim (Ezek. 37:15–19; 2 Ne. 3:12; D&C 27:5). It is to play an important part in convincing LAMANITES, Jews, and Gentiles that Jesus is the MESSIAH and that God does remember his covenant people (*see* BOOK OF MORMON: TITLE PAGE).

For Latter-day Saints, identification of a person's lineage in latter-day COVENANT ISRAEL is made under the hands of inspired PATRIARCHS through PATRIARCHAL BLESSINGS that declare lineage. Elder John A. Widtsoe, an Apostle, declared, "In giving a blessing the patriarch may declare our lineage—that is, that we are of Israel, therefore of the family of Abraham, and of a specific tribe of Jacob. In the great majority of cases, Latter-day Saints are of the tribe of Ephraim, the tribe to which has been committed the leadership of the Latter-day work. Whether this lineage is of blood or adoption it does not matter" (p. 73; cf. Abr. 2:10).

The patriarchal blessings of most Latter-day Saints indicate that they are literal, blood descendants of ABRAHAM and of Israel. Those who are not literal descendants are adopted into the family of Abraham when they receive BAPTISM and CONFIRMATION (*see* LAW OF ADOPTION). They are then entitled to all the rights and privileges of heirs (TPJS, pp. 149–50). This doctrine of adoption was understood by ancient prophets and apostles (e.g., Rom. 11; 1 Ne. 10:14; Jacob 5; cf. D&C 84:33–34).

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BRIAN L. SMITH

## EPISTEMOLOGY

Epistemology is the branch of philosophy dealing with the nature and scope of knowledge. The Church of Jesus Christ of Latter-day Saints has no uniform position on the classical issues of epistemology, such as the relationship of the sources of knowledge, theories of truth, and modes of verification, but the superiority of knowing by revelation from God is commonly cited from the scriptures.

The word "knowledge" is used in different ways and has different meanings in different cultures. Different kinds of knowledge may be independent of each other.

The Western philosophical tradition, like Western thought generally, emphasizes knowledge in the sense of knowing facts. But this emphasis may not be appropriate, especially from a gospel perspective. Some scriptures teach that other kinds of knowledge may be more important. Thus, Jesus prays, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). This is knowledge by acquaintance more than "knowledge about" (cf. JST Matt. 7:32–33). There are also indications that factual knowledge alone is not sufficient for salvation: "But be ye doers of the word, and not hearers only" (James 1:22). At the request of President Spencer W. KIMBALL, a prophet, the words in a LDS children's hymn were changed from "Teach me all that I must know" to "Teach me all that I must do," because it is not enough just to know; one must do the will of the Lord.

A related gospel theme is that knowing comes from doing. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). The Prophet Joseph SMITH taught, "We cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received" (TPJS, p. 256).

In formal philosophy, "knowing," in the sense of knowing facts, is often defined to mean true belief together with good reasons. In other words, a person knows some statement X if and only if that person believes X, and if X is true, and if the person has good reasons for believing X. The European-American philosophical tradition recognizes two kinds of reasons that support the claim to

the other tribes (D&C 113). "And they [others of the tribes of Israel] shall bring forth their rich treasures unto the children of Ephraim, my servants . . . and there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim, and they shall be filled with songs of everlasting joy" (D&C 133:30–33; *see also* ISRAEL: GATHERING OF ISRAEL).

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know: rational argument and empirical evidence. Within the Church these are tacitly accepted as sources of knowledge, sometimes even of religious knowledge. For example, after reviewing the traditional arguments for the existence of God, James E. Talmage observed that some were “at least strongly corroborative” of God’s existence (AF, p. 29).

However, there is a continuing tradition, based on the scriptures and reinforced by modern Church leaders, that specifically religious knowledge requires a different and distinctively spiritual source. “We believe that no man can know that Jesus is the Christ, but by the Holy Ghost. We believe in [the gift of the Holy Ghost] in all its fulness, and power, and greatness, and glory” (TPJS, p. 243; D&C 76:114–16). It is widely accepted by Latter-day Saints that gospel knowledge must ultimately be obtained by spiritual rather than exclusively rational or empirical means (e.g., 1 Cor. 12:3). Thus, in The Church of Jesus Christ of Latter-day Saints, there is no clear counterpart to the Roman Catholic tradition of natural theology.

One of the most suggestive and frequently cited scriptures in LDS teaching makes the point: “And by the power of the Holy Ghost ye may know the truth of all things” (Moro. 10:4–5). This scripture is usually taken to apply to all knowledge. This suggests that both rational argument and empirical evidence, the two traditional approaches to knowledge, can be either supplanted by or encompassed within spiritual knowledge. Of course, the scripture does not say that knowledge comes only by the Holy Ghost. Yet, within the Church, it is often held that what might be thought of as secular learning, for example, modern scientific knowledge, is directly associated with the RESTORATION of the gospel and is rooted in divine inspiration throughout the world.

[See also Faith in Jesus Christ; Prophets; Reason and Revelation; Science and Religion.]

K. CODELL CARTER

## EQUALITY

Equality among persons is understood by Latter-day Saints as essential to divine LOVE, which explains and justifies all other ethical virtues and

principles (Matt. 22:37–40). All persons are of equal value in the sight of God. Each person (of every nation and every race) is as precious to him as another (2 Ne. 26:33; Alma 26:37). From God all people will receive equivalent opportunities through Jesus Christ to attain ETERNAL LIFE, his greatest blessing (1 Ne. 17:33–35; Hel. 14:17; D&C 18:10–12). All who are worthy to become HEIRS of Christ will enjoy equality with him and with each other in the CELESTIAL KINGDOM (D&C 88:106–107).

Latter-day Saints believe that when people love as God requires them to love (John 15:9–12), having full and equal regard for one another, they can form a ZION society as directed by the Lord and enjoy in this world the type of equality that defines relations between persons in the celestial world (D&C 78:4–8; 105:4–5). References to equality in latter-day SCRIPTURES primarily concern the building of Zion and living according to celestial LAW. In Zion the people have “all things common among them” (3 Ne. 26:19; 4 Ne. 1:3; cf. D&C 82:17–18; 104:70). They have equal chances to develop their abilities and equal opportunity to realize them in the work of Zion, all contributing according to their individual strengths and talents (D&C 82:17–18; Alma 1:26). A Zion people labor together as equals by organizing themselves according to the principle of “equal power” (D&C 76:94–95; 78:5–7; 105:4–6). For example, on the local level “all things” are done according to the “counsel” and “consent” of the community (D&C 104:21). Each member has an equal role in giving counsel and an equal vote in giving consent (see COMMON CONSENT). But equality of power also defines the relations between members so that each is the center of decision and action in performing an individual stewardship within the community (D&C 82:17; 104:70–76).

Celestial law also requires that persons receive as equals that which is essential to survival and contributes to well-being. Consequently, in Zion there are “no poor among them” (Moses 7:18; 4 Ne. 1:3). This does not mean that every person receives the same amount. The “needs,” “wants,” and “circumstances” of individuals vary so that treatment of them must also vary to be equal in effect (D&C 51:3, 8; 42:33). Still, it is “not given that one should possess that which is above another.” When such inequality exists, “the world lieth in sin” (D&C 49:20; cf. Alma 5:53–54), and



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"the abundance of the manifestations of the Spirit [are] withheld" (D&C 70:14).

A. D. SORENSEN

## ETERNAL LIFE

The scriptures clearly state that eternal life comes from God through his son Jesus Christ (John 3:16; 14:6; Heb. 5:9; 2 Ne. 31:20–21; Alma 11:40; Ether 3:14; D&C 45:8), and is the "greatest of all the gifts of God" (D&C 14:7; *see also* EXALTATION; GODHOOD). To Latter-day Saints the phrase "eternal life" refers not only to everlasting life but also and more particularly to the quality of life God lives. Eternal life is available to all people who have lived on earth who accept this gift by their obedience to God's laws and ordinances.

God's work, and the source of his glory, is bringing to pass "the immortality and eternal life" of his children (Moses 1:39). In other words, God works to enable his children's return to his presence so that they may both live with him and live as he lives.

So allied is Christ with the Father that the scriptures sometimes define eternal life as "knowing" them: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3; D&C 132:24).

Knowing Christ in this world comes by receiving him and his law (D&C 132:23–24). Jeremiah spoke for the Lord: "I will put my law in their inward parts, and write it in their hearts. . . . And they shall teach no more every man his neighbour . . . saying, Know the Lord: for they shall all know me" (Jer. 31:33–34). As stated in the Gospel of John, one begins to know Christ and his will by searching the scriptures, for, as Jesus affirmed, "they are they which testify of me" (John 5:39).

Having the law written in one's heart implies an acceptance that prompts action; indeed, the scriptures mention many actions that one must take in order to receive the gift of eternal life. To enter the path leading toward eternal life, one must exercise faith in Christ (John 3:36; 6:47; Moro. 7:41), repent, be baptized for the remission of one's sins (2 Ne. 31:17–18), and receive the gift of the Holy Ghost. The scriptures state that once on the path, the believer must strive to keep the

COMMANDMENTS (2 Ne. 31:19–20; Alma 7:15–16)—that is, to do the works of RIGHTEOUSNESS (D&C 59:23), primary among which is charity (1 Cor. 13; Matt. 25:34–36). The believer must also ENDURE TO THE END (2 Ne. 31:20–21; D&C 50:5; cf. Paul's phrase "patient continuance in well doing," Rom. 2:7), and make covenants in connection with TEMPLE ORDINANCES (D&C 124:55; 128:12).

While in mortality, individuals may come to a stage of knowing the Father and the Son that allows the Lord to promise them eternal life. This occurrence is described in scripture as receiving the HOLY SPIRIT OF PROMISE (D&C 88:3–4) and the Second Comforter (John 14:16; D&C 88:2–4; *see also* JESUS CHRIST, SECOND COMFORTER); having the more sure word of prophecy (D&C 131:5); and having one's CALLING AND ELECTION made sure (2 Pet. 1:10; D&C 131:5).

God invites all people to seek and ask earnestly for eternal life, and reassures all who do so that they will not be given a stone (cf. Matt. 7:7–11). They are promised "revelation upon revelation, knowledge upon knowledge," which brings an understanding of "peaceable things—that which bringeth joy, that which bringeth life eternal" (D&C 42:61). Those who will receive eternal life in its fullest come forth in the first RESURRECTION (Mosiah 15:21–25) and inherit the highest degree of glory in the CELESTIAL KINGDOM (D&C 76:50–59; 88:4; 101:65).

The Prophet Joseph Smith was at a loss for words to capture the eternal splendor of God the Father and of his son Jesus Christ, "whose brightness and glory defy all description" (JS—H 1:17). Language can describe the glories of eternal life only inadequately through metaphors of overwhelmingly bright light or fire (Ex. 24:17; Acts 26:13–15; Rev. 21:23; 1 Ne. 1:8–10; D&C 110:1–4; cf. "shine as the brightness of the firmament," Dan. 12:3); pure truth (John 14:6; Ether 4:12; D&C 84:45–48; 93:36; Moses 7:29–40); glass or crystal (Rev. 4:6; D&C 130:9); and timelessness (Ps. 90:4; 2 Pet. 3:8; Rev. 10:6; Alma 40:8; D&C 88:110). Paul points out how far eternal life exceeds the descriptive ability of language when he says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

[*See also* Immortality and Eternal Life.]

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The Prophet Joseph Smith was at a loss for words to capture the eternal splendor of God the Father and of his son Jesus Christ, "whose brightness and glory defy all description" (JS—H 1:17). Language can describe the glories of eternal life only inadequately through metaphors of overwhelmingly bright light or fire (Ex. 24:17; Acts 26:13–15; Rev. 21:23; 1 Ne. 1:8–10; D&C 110:1–4; cf. "shine as the brightness of the firmament," Dan. 12:3); pure truth (John 14:6; Ether 4:12; D&C 84:45–48; 93:36; Moses 7:29–40); glass or crystal (Rev. 4:6; D&C 130:9); and timelessness (Ps. 90:4; 2 Pet. 3:8; Rev. 10:6; Alma 40:8; D&C 88:110). Paul points out how far eternal life exceeds the descriptive ability of language when he says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

[*See also* Immortality and Eternal Life.]

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